

# Living Church News

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## European Trip Report

Dear Brethren and Friends,

In April, my wife and I took an inspiring trip to Britain, Ireland and Europe. We certainly experienced a wonderful and smooth trip in almost every way—and literally *felt* the presence of God through your prayers. I was able to conduct the Passover in London, where I preached a couple of times to our congregation there on the Sabbath and the first Day of Unleavened Bread. Then we traveled briefly through Wales and were able to visit with one of our outstanding families there, as well as see the Feast of Tabernacles site in Wales.

We then headed to Scotland to conduct a special Bible Study and also a board meeting for the British corporation of the Living Church of God. Our leaders there included, of course, Dr. Douglas Winnail, who is doing an outstanding job serving God's people in Britain, Ireland and Europe. It was a joy to be with him all the way through on this trip. In addition, it was a pleasure to renew our acquaintance with Messrs. Bob Storrier and Colin McIntyre during our two-day stopover in Scotland. They are both doing a fine job of handling the calls and mail from our responses on the Inspiration Network there in Britain. More on that later.

On Friday, we drove to the west coast of Scotland to Stranraer, then took a ferry boat over to Belfast and drove to Drogheda—Dr. Winnail's old home before his move to an area north of London. There, we observed the final Holy Day of Unleavened Bread. After giving a split sermon and news of the Work in the morning, I preached the full sermon in the afternoon. Again, it was a real pleasure to become better acquainted with our members there—including our fine elders, Mr. Henry Cooper and Mr. Brian Bedlow, and their wives. After sunset following the final Holy Day, we conducted a board meeting for the Irish corporation of the Living Church of God. Then, early the next morning, we headed to the Dublin airport with Dr. Winnail, who helped Sheryl and me catch our flight to Zurich, Switzerland.

Arriving at the Zurich airport, we were met by our outstanding elder in that area, Mr. Josef Felber, and his lovely wife. We were deeply impressed by their dedication, the warmth of their family and their beautiful daughters whom I “adopted” as honorary granddaughters! They put us up in their home and took us all over Switzerland. Each night, we were able to see some of the brethren who would come to their home to become acquainted with us. The first night, in fact, we held a Bible study at the

Felber home, and were able to strengthen and encourage the brethren there. On our last day in Switzerland, we were privileged to drive with Mr. Felber to the Jungfrauoch—one of the most beautiful areas in all the world, and certainly an inspiring site that helped us picture the magnificence and grandeur of our Creator God. On the final Thursday of our trip, we flew back to London and were able to stay at a hotel near the Gatwick airport. Then on the next morning, Friday, we flew home, finally, arriving in Charlotte at about 2:30 in the afternoon.

As it turned out, we were able to see all but about 18 of our almost 100 brethren in the British Isles in person—and I preached to most of them! They are certainly a warm and dedicated group, and are looking forward to tremendous growth in the future through the new Inspiration Network and other “doors” God is beginning to open. We were also able to have a most helpful two-hour meeting with Mr. Adrian Hilton—esteemed author of the outstanding book to which I have often referred, *The Principality and Power of Europe*. His insights into the growing “Beast” power in Europe were most helpful. He has been involved heavily in the Conservative Party over there, and personally knows many of the “players” on the European scene. We will be hearing more from him later!

Brethren, throughout Britain, Ireland and Europe it was very obvious that they “think differently” over there than we here in the United States do. That is important for Americans to realize. We, the Americans, have been the leading nation of the world and are somewhat insulated and cut off from the attitudes and situations that affect the Europeans and much of the rest of the world, since we are such a large nation—geographically, as well as in numbers of people. And most of us *do not* speak a foreign language and are not much aware of international affairs.

Similarly, many Europeans are *totally oblivious* to the developing European Empire, and especially to the ultimate *meaning* of what is taking place as the final ten nations prophesied in Revelation 17 begin to come together. At the moment, it appears that the European constitution will *not* be ratified by all the nations—as is currently required for it to come into effect. Therefore, many articles in the European press are talking about a “core” number of nations that will then pull together in a slightly different way and *move forward* toward building this European federation. Ultimately, as we in God’s Church know, a *different kind* of European leader will arise in many of these nations, with a distinctly different attitude than most of the basically good and decent leaders of the past. Although Europe’s new leaders may be very subtle and diplomatic in their initial approach, we will begin to see a deep and pervasive anti-American attitude prevailing. This will also involve anti-British attitudes, especially once Britain either withdraws or is *forced out* of the coming European Union. For since the British are descendants of *Ephraim*, they will *not* be among the final ten nations prophesied in Revelation 17! So it is helpful for each of us to *watch* these events in Europe, as Jesus tells us to do (Luke 21:36). It is especially inspiring to me, and to many of our older ministers, to

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# A Dear Friend Is Gone

By Roderick C. Meredith

**T**he recent death of Mr. John Ogwyn has hurt all of us deeply. He was one of the most capable, hard working and loved ministers anywhere on this earth. On a personal level, he was a much-loved pastor and confidant to hundreds of people. For countless brethren who had been in one of Mr. Ogwyn's Church areas, the bond with their beloved pastor continued even after they moved, or after he was transferred. The love and affection they felt for him—and that he felt for them—transcended administrative and Church boundaries.

For me personally, John Ogwyn was also a dear friend and confidant. He was one of the key individuals to whom I *always* turned for advice, counsel and prayer regarding the management of the entire Work. He was, of course, invaluable in his service to God's Work and God's people. He was a *vital* part of the leadership "team" of this entire Work—a minister, teacher, writer, presenter on our television program, a member of the Board and of the Council of Elders. He was all of the above and more, while at the same time having the "heart of a pastor" in continuing to *personally* serve, counsel, pray for and encourage hundreds of God's people.

Undoubtedly, through these trials we are experiencing, our heavenly Father is helping *all* of us realize how weak we truly are, how fleeting is life itself—and how much we *need* God and depend on His mercy and help, day by day and hour by hour. May God help us to learn every lesson, overcome every obstacle and serve Him even more zealously and humbly the rest of our lives!

The Apostle Peter wrote to the Christians of his day: "In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ" (1 Peter 1:6–7). As both biblical history and secular history tell us, the Christians of Peter's day—and of those decades immediately following—suffered *terribly*. They were beaten, run out of town, beheaded, stoned and sometimes even burned alive! So when Peter writes of being "grieved by various trials," we can barely comprehend what many of those first Christians went through. Note how Peter writes that

the grievous trials we experience are to help God see the "genuineness" of our faith, "being much more precious than gold that perishes, though it is 'tested' by fire."

God does *need to know* how *genuine* our faith really is.

For the various "tests" he brings upon us now are only a small prelude to the **enormous** tests that will come in the future as the entire world begins to go through the Great Tribulation, through the trumpet plagues and finally through the seven last plagues of God. However, if we humble ourselves and draw truly close to God *now*, through these trials—we may be taken to a Place of Safety and **escape** the horrible trumpet plagues and seven last plagues that will come on the carnal people of this world. But God *needs to know* where we truly stand. Will each of us "pass the test" by faithfully and loyally enduring through these tests

that God allows upon His servants today? Will we be driven to our knees, and begin to *seek Him* and **surrender** our entire lives to Him even more fully than ever before? These are certainly things to consider.

John Ogwyn, himself, was a wonderful example of one who *gave himself* to God and to God's people in love, service and loyalty. He could *always* be counted upon to do whatever God wanted. When various situations came along where I needed help in various aspects of the Work—including moving him—he told me a number of times, "Mr. Meredith, you know that I will go **anywhere** you ask me to go in God's service!"

By his constant example, by his warmth and responsiveness even in little things—and *by his "fruits"*—I *knew* that he **meant it**!

I am absolutely positive that John Ogwyn felt about his latest trial *just as* the Apostle Paul felt about the trials he had to endure—including the one he described in Philippians 1:19-21: "For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death. For to me, to live is Christ, and to die is gain."

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# Strengthen Your Body

## Editorial

By Roderick C. Meredith

**A** vital issue many of our brethren obviously neglect is the need to take *proper care* of their bodies! Many among us are needlessly sick, run down or “in the dumps” emotionally.

Since we are **powerfully** influenced by how we feel each day, the degree of health we maintain has a very important effect on *how much* we can serve God, serve others and genuinely enjoy life on a consistent basis. Part of the “abundant life” we should enjoy (John 10:10) certainly includes having reasonably good health. Of course, a few are born with significant deformities or unusual ailments of various kinds. These problems, in many cases, may only be solved by God’s divine intervention. But the vast majority of us have both the opportunity and the responsibility to build and maintain good health, which will enable us to better serve both God and fellow man.

God inspired the Apostle Paul to write: “For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s” (1 Corinthians 6:20). We do this not just by refraining from evil, but by living according to the physical laws and principles of good health. Many years ago I wrote a booklet entitled, *The Seven Laws of Radiant Health*. Many of you older brethren probably read that booklet. Several members have encouraged me to rewrite or update that booklet and publish it again. Thus far I have refrained from doing so, because so many books, articles and entire magazines about healthful living have been published since that booklet was first written.

However, I have noted that very few, if any, of these publications explain *all seven* of the basic health laws in brief, understandable language. So I may, after all, bring this booklet up to date and republish it not only for our own membership, but for the hundreds of thousands of people now reading our publications.

Still, *very briefly*, I want here to exhort you dear brethren about the importance of doing *your part* to build and maintain good health. Please remember, of course, to consult with a qualified health care professional before beginning any exercise plan. Here are a few of the key principles of health you should *know* and *act upon*:

1. Be vigilant in your diet! The importance of maintaining a good diet cannot be overemphasized. God’s laws of clean and unclean meats (mentioned in Leviticus 11) are vital. But above and beyond these, we all need to understand the *fundamental principle* that God’s creation was “good.” Whenever man has tried to “improve” on God’s creation, the result is usually inferior or even disastrous! When man has tried to mess with the whole grains God created, by manufacturing soft and “pretty” white bread, the natural B-vitamins and other elements are nearly always removed from the wheat. Then the manufacturer may “add” *artificial* vitamins, which often do *no good whatsoever*. This principle is true throughout the entire food chain. You *must* learn to understand this in order to grasp the kind of diet you should follow.

In general, try to eat *fresh* fruits and vegetables *while they are fresh*. Eat lean meats sparingly—along with fish and chicken from natural sources. And try to eat a *balanced*

diet—including all the main food groups about which so much has been written. People who go off on some new “wacky” diet, which often includes *leaving out* most of an entire food group, usually get into trouble. Problems may not show up at once, but eventually they will. So try to be *balanced* in your approach to diet. But stress the “natural” as best you can—and, when possible, select *fresh* fruits or vegetables that you genuinely know are fresh, and good meats that are from animals that have been properly cared for and properly butchered.

2. Get proper sleep and rest! Countless articles have come out in recent years documenting that millions of Americans and West Europeans are so involved in their careers and activities that they simply *do not* get proper sleep and rest. Normally, most of us should get at least seven or eight hours of sleep *in bed*. You may *think* that you are getting by on a lot less, but in most cases this lack of sleep will “catch up” with you later. Many studies have shown that even the *human brain* does not function properly unless you get enough sleep. So your Bible study, your prayer life and your ability to think clearly and alertly will certainly suffer if you do not get the proper sleep and rest.

3. Maintain a **regular** exercise program! Frankly, millions of people are simply *too lazy* to get enough exercise! That is quite a charge, I know, but you need to think about it if you want to be in genuinely good health.

Even the Son of God, when He came as a human being to this earth, *took time* to exercise regularly. You may not have thought of it that way, but Jesus could have charged around the Middle East on horseback or on



a chariot if God had so ordained. However, as the Bible points out: “After these things Jesus **walked** in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him” (John 7:1). Again and again, you read about Jesus, the Apostle Paul and God’s other servants *walking* dozens and scores of miles on a pretty regular basis. What a *wonderful* way to get exercise—as nearly all authorities have pointed out.

Regular walking—mixed in with some jogging or running for those who are younger and capable, with a regular routine of calisthenics or light weight-lifting exercise thrown in for balance—can contribute greatly to building and maintaining good health.

Those who sit around all day, *drive* their cars to the local corner store and **avoid exercise at every opportunity**—whether wittingly or unwittingly—may be setting themselves up for obesity, stroke, high blood pressure, a *heart attack* or other ailments more than they may realize! It is *not* a waste of time to exercise to the full degree that you are able!

Instructing the evangelist Timothy, the Apostle Paul wrote: “For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come” (1 Timothy 4:8). Several Bible commentaries acknowledge that the Greek expression that bodily exercise profits “a little” actually means “for a *little while*.” The verse goes on to say that “godliness” has promise of “the life that now is **and** that which is to come.” The way the verse is worded, and the way the Greek expression is stated, make the point that bodily exercise *definitely profits*—though only during this life—whereas godliness profits *forever*. Since you and I are now living

“in this life,” we should appreciate the *importance* of exercise. For in our age of laziness and sloth, of driving cars instead of walking, of taking the elevator instead of climbing steps, of having all the “labor saving” devices we now have available—*how much more* should we require **exercise** than the people of Paul’s day! *Think about it!*

A recent feature article in the *Wall Street Journal* clearly explained that exercise is a *vital tool* in fighting the growing incidence of “depression” which is extant in the lives of millions of people:

“Prozac and its competitors have spawned best-selling books, racked up sales of more than \$10 billion annually and reshaped the clinical treatment of depression.

“But an altogether different treatment that shows tremendous promise in alleviating depression has gone largely unnoticed. That treatment is exercise. A growing body of medical literature, including at least three 2005 studies, is showing that aerobic routines as well as weight lifting are effective at combating depression. In addition to the famous ‘runner’s high,’ or endorphin surge that provides a temporary mood lift following a workout, the studies show that there is a round-the-clock relief that sets in several weeks after the establishment of regular exercise routine.

“A study in the January issue of the *Journal of Preventive Medicine* suggested that a half-hour a day of exercise six days a week—which is the amount the federal government recommends for all Americans—might be ideal” (*Wall Street Journal*, May 10, 2005).

So, no matter *how old* you are, be sure to get a proper amount of exercise—a sensible amount according to your age and physical condition. I, personally, am still *exercising regularly* by walking, running and lifting

light weights at the YMCA nearly every day. If I can do this at age 75, I am sure *most of you* can do likewise **if you will get moving and take action** in this vital area! You can lose weight, be in better health, and even have a more positive *mood* through a **regular** exercise program.

4. Learn to think *positively*! The “power of positive thinking” is of absolutely *vital* importance! Please think carefully about the following saying, for it is absolutely true: “It’s not what you are eating that is bothering you; it’s what’s eating you!”

In our society, with all of the mental and emotional quirks people get into, there is a great deal of depression *not only* from lack of exercise, but from thinking negatively, dwelling perhaps too much on problems over which we have no control—and, of course, lack of contact with God’s outdoors creation and with *God Himself* in our modern, secular, mechanized society. So we must all learn, through God’s Spirit within us, to develop the **habit** of seeing the bright side of things—of **thinking positively**. For our emotions and moods certainly do have a powerful effect on our *physical* well-being as well as our emotional state.

The Apostle Paul was inspired to devote several verses to this very approach. He wrote: “Rejoice in the Lord always. Again I will say, rejoice! Let your gentleness be known to all men. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely,

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# What Is the Savior's Name?

By John H. Ogwyn

**I**n Acts 4:12, the Apostle Peter declared that there is only **one name** “under heaven given among men by which we must be saved.” On the evening before His arrest and subsequent crucifixion, the Savior told His disciples that whatever they asked the Father “in My name,” would be done (John 16:23). Clearly, the use of the Savior’s name is *very* important. But what is that name?

Many would consider this a foolish question, yet some sincere people are quite troubled by it. To understand the answer, we need to understand what is meant by “name.” Does it mean the phonetic reproduction, as closely as possible, of the way our Savior and His immediate disciples *pronounced* His name? Or does it mean something far more?

Anyone who studies the subject will see that the way we pronounce “Jesus Christ” in English is **not** the way our Savior would have pronounced His own name when He walked the earth as a human being. The common language of first century Judea and Galilee was Aramaic, a language very similar to ancient Hebrew. Those who consider it important to pronounce the Messiah’s name exactly as He did will argue that we should say *Yeshua* rather than “Jesus.” This would sound far closer to the way His name would have been pronounced in first century Aramaic or Hebrew. Why, then, do we write and pronounce it as “Jesus” in modern English? Does God require us to reproduce the sound of His name as it would have sounded in Hebrew, or is it appropriate to use the common pronunciation in whatever language we are speaking? The answer to this question can be established clearly from the Bible.

A secondary question, also helpful for our understanding, concerns why “Jesus” is spelled with “j” in most languages that use the modern Latin-derived alphabet. Since the letter “j” was not found in Hebrew or Greek—or Latin, for that matter—how and why did it come to be used in our day? Is it the result of a sinister conspiracy, or something else altogether?

## The Language of the New Testament

To answer our questions about the Savior’s name, we must begin by looking at the New Testament. Most who read this article read the New Testament in English; others read it in Spanish, French, or whatever is their primary language. When we do so, however, we all realize that we are reading a translation. The New Testament manuscripts have been preserved in Greek, and all standard reference works will confirm that Greek is considered the original language of the New Testament. It is from Greek that translations such as the *King James Version*, the *New King James Version*, the *New International Version*, the *New American Standard Version* and many others have been made.

In order to assert that the Savior’s name must always be pronounced as *Yeshua* rather than Jesus, one would have to dispute that Greek is the original language of the New Testament, since the Greek manuscripts render the Messiah’s name *not* using Hebrew, but rather using customary Greek spelling and vocabulary. If God caused the Messiah’s name to be rendered into common Greek usage in the inspired New Testament, then it is obvious

that the standard English spelling of His name would not be wrong today.

In order to claim that the original New Testament manuscripts were all written in Hebrew—or written with Jesus’ name always in Hebrew—one would have to believe that God allowed every accurate copy of the original manuscript to be destroyed, and that He allowed only corrupted manuscripts to be preserved. Furthermore, one would have to explain why letters sent to congregations in Greece itself—Corinth, Philippi and Thessalonica—would have been written in a language that they could not read. For that matter, the epistles of Colossians, Ephesians and Galatians, as well as the book of Revelation, were addressed to congregations in Greek-speaking Asia Minor. Had these been written in Hebrew, they would have been unintelligible to most of the intended recipients.

There is no hard evidence—only speculation—for the assertion that there were Hebrew (or Aramaic) originals behind the Greek manuscripts that have come down to us. This speculation was first advanced by Dr. Charles Cutler Torrey in the 1930s, and has since been rejected by virtually all scholars. Dr. Torrey’s idea was that there must have been an Aramaic original text, since the Greek of the New Testament was not grammatically correct, and often reflected the grammatical constructions of Semitic languages more than of classical Greek.

Nearly all scholars who have studied the subject agree that portions of certain books have some Aramaic coloring, but they say that this is to be expected of writers for whom Greek would have been only a second language.

Torrey advanced his theory before the discovery of Greek papyri from the period in which the New Testament was written. Since those discoveries, scholars have generally rejected Torrey's theory. As Dr. Henry Thiessen explained in *Introduction to the New Testament*: "The discovery of the papyri has done much to undermine this theory. It has shown that practically every supposed mistranslation in the Gospels appears a regular idiom in the Greek papyri of the period; and the latter certainly are not translations from the Aramaic" (p. 35).

Not only are there no extant copies of these supposed "Aramaic originals" of New Testament books; no early writings *about* the New Testament indicate that such originals ever existed! Today, we have portions of second century writings by men who either knew the Apostle John or were personally taught by him. A close examination of those writings reveals no evidence of Aramaic (or Hebrew) original texts!

Some writers, such as Dr. James Trimm, have enlarged Torrey's theories with the claim that the "early church fathers" testified to the existence of an original Aramaic New Testament text. However, the evidence does not substantiate Trimm's claim. The "church fathers" only relevant statements on this matter are preserved in *Eusebius' Ecclesiastical History*, and refer to just two New Testament books: Matthew and Hebrews. Eusebius quotes Papias, Irenaeus and Pantaeus as referring to a Hebrew (or Aramaic) original written by Matthew. When read in context, it becomes clear that these authors were contrasting Matthew with the other three gospels. Papias and Irenaeus were describing the audiences for which each gospel was first intended, and the origins of each gospel, Matthew's having been directed at the Jewish community in Judea and Galilee. Pantaeus

described seeing a copy of Matthew, written in Hebrew characters, in use among the Aramaic-speaking population on the borders of India.

Only one other book—Hebrews—is described as originally authored in Hebrew (or Aramaic). Eusebius, quoting Clement of Alexandria, writes: "But the Epistle to the Hebrews he [Clement] asserts was written by Paul, to the Hebrews, in the Hebrew tongue; **but that it was carefully translated by Luke, and published among the Greeks**" (VI, xiv).

In short, there is simply no ancient claim that the whole New Testament was originally written in Hebrew or Aramaic! In fact, there is much evidence that most (if not all) of the New Testament was originally written and preserved in Greek. As a result of Alexander the Great's conquests, more than three centuries before the New Testament era, Greek was the common language of much of the Roman Empire. Use of Greek had been commonplace in Rome itself for about two centuries before the New Testament was written. "With the influx into Rome of many Greeks after the fall of Corinth in B.C. 146, Greek culture and Greek language rapidly came to the fore in the imperial city. All people became bilingual, speaking both Greek and Latin. Paul wrote his Epistle to the Romans and Clement of Rome wrote to the Church at Corinth, in Greek" (Thiessen, p. 57).

What about the Jewish community of the *Diaspora*? Many of the Jews who lived outside Judea and Galilee spoke Greek almost exclusively. As a result, in the second century BC, a Greek translation of the Old Testament was made, known as the *Septuagint*.

In first century Jerusalem there were Greek-speaking synagogues, attended by Jews who had moved there from other parts of the empire and did not speak Aramaic as a first

language. Some of the tensions that existed among the two communities even carried over into the New Testament Church, as we see from Acts 6, which describes a misunderstanding between Jews who spoke Greek and other Jews who spoke Hebrew or Aramaic. Greek was the most widely used language of the first century, and was the primary language in which the Christian message would have spread outside Judea and Galilee.

Note also Acts 11:26, where we learn that the disciples were first given the name "Christian" in Antioch. Antioch, one of the three greatest cities of the Greco-Roman world, had been founded in 300BC by Seleucus I and named for his father, Antiochus. It was the capital of the Seleucid empire, and was one of the four main successor-states of Alexander the Great. Antioch became part of the Roman Empire in 64BC and remained a major outpost of Hellenistic civilization. The word "Christian" is derived from the Greek word *christos*, meaning the "anointed one." This is an exact translation of the Hebrew term *messiah*. Clearly, these people were speaking Greek—and were using Greek terminology to refer to the Messiah.

## The Origin of the Name "Jesus"

In first-century Aramaic, the Savior's name would have been pronounced *Yeshua*. What is the significance of that name, and why do we spell it as "Jesus" today?

Did you know that the common spelling and pronunciation of names varied over the centuries, even in the Hebrew Bible? A case in point is the name of the Savior Himself. Realize that Joshua, the successor to Moses, bore the same name in Hebrew as did Jesus of Nazareth. Theirs was a

common Hebrew name, and it was borne by many men over time, yet the Hebrew Old Testament spelled it in three different ways.

One spelling was *Yehoshua* [יהושוע] “which meant “Yah [Yhwh] is salvation” according to the *Brown, Driver, and Briggs Hebrew Lexicon of the Old Testament*). This is the “full” spelling of the name, as found in Deuteronomy 3:21 and elsewhere. The “defective” spelling [יְהוֹשֻׁעַ], which drops one of the semi-consonants [waw or ך] used to mark the presence of a vowel, is found in Judges 2:7 and many other places. Centuries later, after the Babylonian Exile, the common spelling and pronunciation had changed again. In Nehemiah 8:17, and a number of other places, the spelling and pronunciation used is *Yeshua* [ישוע]. This last form was in common use among the Jews in subsequent centuries, as we can see from the inscription on the first-century ossuary said to be that of Jesus’ brother James. Despite these three different spellings, those who read the Bible in Hebrew understood that the name carried the same meaning regardless of exactly how it was spelled or pronounced.

This later spelling of the name holds the key to understanding where our use of “Jesus” in English originated, and why most English translations of the Bible render it “Joshua” in the Old Testament and “Jesus” in the New. When the Greek translation of the Old Testament, the *Septuagint*, was made in the second century BC, this later spelling of *Yeshua* was in common use among the Jews. When rendering into Greek the name of Moses’ successor, and that of other Old Testament figures bearing the same name, it was almost always spelled out as *Iesous* [Ἰησοῦς]. Why?

The answer is twofold: Hebrew and Greek use different alphabets,

and they have different rules of grammar. For instance, the first letter of the name *Yeshua* in Hebrew is the letter *yod*. As a *semi-consonant* like the letters *waw* and *he*, it can play the role of a consonant or a marker of a vowel, depending on its position in a word. Thus *yod* is given a “y” sound at the beginning of a word, and an “i” sound when used later in a word. It has no exact equivalent in Greek, but the *iota*, sounded as “i” regardless of where it is used, is the closest. In the same way, the Hebrew letter *shin* is sounded as “sh” but has no exact equivalent in Greek, the closest being *sigma*, sounded as “s.”

Why does the Greek form of this name (or for that matter any number of other Old Testament names) end in “s” rather than in “a”? The answer is found in the rules of Greek grammar. In Greek, nouns indicate case, number, and gender by their spelling. This is called *declension*. Depending on its use as subject or object in a sentence, the same noun has a different ending. Spelling (rather than word order, as in English) indicates how a word functions as a part of speech. Thus, in Greek, *Iesous* is in the nominative case (“Yeshua”); *Iesou* is in the genitive case (“of Yeshua”), and so on. The name in the nominative case carries an “s” so that it may be properly declined in the other cases.

Note that while spelling and pronunciation of the same names varied from Hebrew to Greek, this did not affect the meaning or significance that those names carried. Jews living in Greek-speaking areas commonly used the Greek forms of their Hebrew names. This is seen not only from the New Testament, but also from numerous ancient inscriptions and writings.

Greek-speaking Jews, as well as God-fearing Gentiles who heard the Hebrew Bible read in synagogues, would have been familiar with the

Greek forms of Old Testament names. Greek-speakers would have rendered the Savior’s name the same as the name of Moses’ successor: *Iesous*.

Why, then, do our English Bibles (such as the *King James Version*) use *Joshua* in the Old Testament and *Jesus* in the New Testament? This occurs because our Old Testament was translated from the Hebrew Masoretic Text, using an approximate English transliteration of the Hebrew letters and vowels. Our New Testament, however, was translated from the Greek, so the transliterated names found there reflect Greek spellings. Thus, where the original Hebrew is *Yehoshua*, *Joshua* was used in English translation. Where the original Greek is *Iesous* (or one of its declined forms), *Jesus* was used in English translation. *Elijah* and *Hezekiah* were used in the English Old Testament and *Elias* and *Ezekias* were used in the English New Testament for exactly the same reason. Interestingly, some newer translations have sought to minimize potential confusion by using the same spelling for the same person in both the Old and New Testaments, regardless of how the name was preserved in the Hebrew and Greek texts.

## The Letter “J”

Why, then, do English-speakers spell both *Joshua* and *Jesus* with a “j” rather than a “y” or an “i”? Where did this originate? Does it represent some sort of sinister plot, as a few assume, or is the explanation far more innocent?

Notice what the *Oxford English Dictionary* says about the history of the letter “j”: This “tenth letter of the alphabet in English and other modern languages is, in its origin, a comparatively late modification of the letter I. In the ancient Roman alpha-



bet, I, besides its vowel value... had the kindred consonantal value of modern English Y... Some time before the 6th century, this y-sound had, by compression in articulation and consequent development of an initial ‘stop’, become a consonantal diphthong... In OE, *i* consonant, so far as it was used, had (as still in all the continental Germanic languages) its Latin value (*y*)... But the French orthography introduced by the Norman Conquest brought in the Old French value of *i* consonant = *g* ‘soft’ (*dsh*); a sound which English has ever since retained in words derived from that source... From the 11th to the 17th c., then, the letter *i* represented at once the vowel sound of *i*, and a consonant sound (*dsh*), far removed from the vowel.”

Throughout the medieval period, the forms of the modern “*i*” and “*j*” were used interchangeably, and both forms represented the same letter. How, then, did “*i*” and “*j*” come to be considered two distinct letters of the alphabet? “The differentiation was made first in Spanish, where, from the very introduction of printing, we see *j* used for the consonant, and *i* only for the vowel... Louis Elzevir, who printed at Leyden 1595–1616, is generally credited with making the modern distinction of *u* and *v*, *i* and *j*, which was shortly after followed by the introduction of *U* and *J* among the capitals by Lazarus Zetmer of Strasburg in 1619” (*OED*, “*J*”). The letters “*i*” and “*j*” continued for many years to be considered merely different forms of the same letter, so that as late as the early 19th century, dictionaries commonly intermingled the *I* and *J* words in one series.

## Knowing Your Savior

Languages develop and change over the centuries. Pronunciations

even vary within dialects of the same language at the same time. Remember the account of Peter during the early morning hours following the arrest of Jesus, where he denied any connection with Jesus of Nazareth. Those standing around the fire with him soon expressed disbelief of his denial. They observed that he too was from Galilee—where Jesus hailed from—because **his speech** betrayed him (Matthew 26:73). Pronunciations varied enough from Judea to Galilee that people’s origins were obvious from their accents. We, of course, notice the same thing today with people who originate in different parts of the English-speaking world.

We need to understand that it is not the phonetic sound of the Savior’s name that is essential—what is essential is **understanding and knowing the One of whom we speak!** The English-speaker, the Spaniard and the Frenchman all pronounce the word “Jesus” differently, according to the rules of pronunciation for their particular languages. Writers of Hebrew, Greek, Cyrillic or the Latin-derived alphabet of the West will each spell the Savior’s name differently because of their alphabets’ distinctive features. Is this a problem? Not with God! Remember, the division of the human race into different linguistic groups originated as a miracle of the Creator at the Tower of Babel.

Nowhere in the New Testament are Greek-speaking congregations told to use the Aramaic form of the Savior’s name, rather than the Greek form with which they would have been familiar from hearing the Old Testament scriptures read in Greek in the synagogue. It simply was not an issue to the New Testament Church.

Furthermore, notice that Jesus prophesied of a future great religious deception in which many would

come in His name and would deceive many (Matthew 24:5). Christ did not say that deceivers would use a *different* name, or that they would misspell or mispronounce His name. Most false Christians, who say that they come in Christ’s name—that is, as if sent by the *authority* that His name represents—have not used the Hebrew or Aramaic forms of the Savior’s name when distorting His message. Additionally, some who have spent great effort trying to pronounce His name correctly have nevertheless taught deceptive doctrines. The problem is not how they pronounce the Savior’s name, but rather that they distort the message He brought!

The Apostle Paul told the Corinthians that “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” (1 Corinthians 14:9–11).

Plainly, the Bible does not stress the importance of which language we use to address the Savior, or on precisely how we spell or pronounce His name. These will vary with the language of the speaker. In fact, the deaf and the mute can also know the Savior and have a relationship with Him. To know His name means to understand who He is and what He taught.

Do you truly **know** Him and understand the good news that He proclaimed? Do you believe His message with all of your heart? If you do, it will transform your life and make it possible for you to inherit the Kingdom that He has prepared. ■

# CHALLENGES AHEAD!

What does the future hold for true Christians?

By Douglas S. Winnail

**M**any people find predictions about the future intriguing—sometimes even scary! We seem to have a built-in curiosity about what will lie ahead. Even the disciples asked Jesus: “What will be the sign of Your coming, and of the end of the age?” (Matthew 24:3). We in the Church know that Jesus told His disciples to *watch* for a configuration of world-shaking events including wars, increasing violence and ethnic strife, famines, earthquakes and other natural disasters. However, Jesus also outlined a number of specific challenges that Christians and His Church would face as the end of the age draws near. While some prefer not to think about difficulties that will come in the future, Jesus had a reason for warning His disciples that “these things I have spoken to you, *that you should not be made to stumble*” (John 16:1). If we want to avoid being blown off course, falling away and losing our crown, we must be alert to the specific challenges that Jesus and the apostles recorded for our benefit.

## Deceivers and Deception

One *major* challenge that Christians will face as the end of the age approaches is to be able to *recognize* and *avoid* deceivers and deception. In a list of warnings, the *first item* that Jesus mentioned was to “take heed that no one deceives you. For *many* will come *in My name*... and will deceive *many*” (Matthew 24:4–5, 11). Today, not only do hundreds of different denominations claim to be Christian, while teaching different doctrines, there are also hundreds of spin-off groups from the Church of God, promoting their own unique ideas about the “truth” of God. However, most of what is labeled “Christian” in this modern religious smorgasbord is not, in fact, Christian truth. We must remember that Jesus also predicted the rise of miracle-working religious leaders who would be so convincing that even the elect might be deceived—if they are not *alert* and do not *remember* the biblical warnings (Matthew 24:24).

The Apostle Paul warned that false teachers (led by a *wrong spirit*) would come along, preaching a *different gospel* and teaching about a Jesus who does not even resemble the Christ of the Bible (2 Corinthians 11:1–4). Paul unashamedly calls these misguided teachers “ministers” of Satan (2 Corinthians 11:13–15). He calls them “savage wolves” who will draw people away from the truth with their misleading ideas and distorted arguments (Acts 20:29–31). Jesus calls such individuals “wolves... in sheep’s clothing” because although they may appear humble and sincere, their teachings result in *division* and *confusion* and lead people astray. We live in a world where millions of professing Christians have been deceived into believing that the gospel is about “giving your heart to the Lord” and going to heaven. Millions believe that Jesus was born on December 25, and that He did away with the laws of God, and that He has replaced the Sabbath day with Sunday worship. Yet neither the Bible nor history support these ideas.

Even in the Church of God, many have become focused on doctrinal novelties, renewed acceptance of old errors, and quirky personal ideas—even while ignoring that long-pondered end-time prophecies are bursting into reality on the world scene, right around them. Some in God’s Church prefer to focus on their personal salvation, instead of on fulfilling Christ’s commission to preach the gospel and warn the world (Matthew 28:19–20; Mark 16:15). Considering how the world has been deceived (Revelation 12:9), it is not surprising that Scripture also directs strong warnings against deception to Christians who live at the end of the age.

The Bible reveals many ways to recognize deceptive teachers (even those who may seem very sincere). Jesus said that deceptive teachers can be identified by *their fruits* (Matthew 7:15–20). Fruits *take time* to appear and ripen. This is why it is important to learn about a person’s track record over a span of years, to find out where the ideas proclaimed by a particular

teacher came from—and to find out where these ideas lead people. Have these ideas contributed to unity or to division? Have they led people out of the Church? Peter reveals that false teachers will twist Scripture to suit their own personal interpretations, that they will act presumptuously and be dismissive of (or will abuse) Church government, and that they will speak derogatorily of doctrinal teachings they do not fully understand (2 Peter 1:20; 3:16; 2:10–12). Paul cautioned against becoming involved in disputes over words and ideas and discussions that go around in circles (2 Timothy 2:14–18). He also predicted that “the time will come” when individuals called into the Church will let go of the truth to embrace fables, and will wander off after teachers with “new” ideas (2 Timothy 4:1–5).

God recorded these warnings to keep us from stumbling, yet many people seem to feel: “I won’t be deceived... it won’t happen to me.” If you tend to think this way, you might want to re-read Jeremiah 17:9, Proverbs 14:12, and 1 Corinthians 10:12. We need to remember that Jesus

Although these differing fellowships all came out from the same source, they *exist separately* because they teach and believe *different things*. They are *not* all the same, otherwise they would be together. They are not of the same mind, and they are not making the same judgments. This is not the biblical description of the Church established by Jesus Christ (1 Corinthians 1:10–13). These fellowships do not walk together, because they are not in agreement on doctrine, on government, on prophecy—or on numerous other matters (Amos 3:3). In fact, some so-called “branches” are openly hostile to others. This is not a good sign, especially when Jesus prayed to the Father that His disciples would “*be one* just as We are one” (John 17:20–22). Jesus also warned that a “house divided against itself will not stand” (Matthew 12:25)—so a house with “different branches” does not sound like the house that Christ is building (Ephesians 2:19–22). The Apostle Paul predicted that schisms and divisions *would occur*, and would eventually *reveal* who is following

**One major challenge that Christians will face as the end of the age approaches is to be able to recognize and avoid deceivers and deception. In a list of warnings, the first item that Jesus mentioned was to “take heed that no one deceives you. For many will come in My name... and will deceive many” (Matthew 24:4–5, 11).**

*meant what He said* when He warned that “many will come in My name... and will *deceive many*.”

### Judgments and Decisions

Christians living at the end of the age will face another major challenge. They will need to make *crucial judgments* and *critical decisions*—especially in matters of religion. We live in Satan’s world (2 Corinthians 4:4), where he has muddied the religious waters in a deliberately confusing way (1 Corinthians 14:33). While some assume that it is wrong to make judgments (Matthew 7:1), Jesus’ warning to “beware of false prophets” (Matthew 7:15–20) *requires* us to make judgments and decisions. This is especially important in the Church of God today, where brethren encounter many differing fellowships claiming to have branched off from the same source. Although it might be comforting to feel that “I’m OK, since at least I’m in some branch of the Church,” such comfort may be misleading. Jesus did not say, “I will build My churches.” He said, “I will build My Church” (Matthew 16:18). Today, it is important to ask: *why* do these separate fellowships exist? And *does it make any difference* which fellowship you decide to join?

the teachings of Jesus Christ and who is not (1 Corinthians 11:18–19). Jesus also spoke of *pruning* branches and discarding those branches that do not bear appropriate fruit (John 15:1–8). These warnings should make us think!

God clearly reveals that while He has a few in the Sardis church who “have not defiled their garments,” that church as a whole is described as “dead” (Revelation 3:1–4). Why would one *choose* to be part of a dead church? The Laodicean church is prophesied to be dominant at the end of the age, yet this lukewarm, self-satisfied church is described as “wretched, miserable, poor, blind and naked” and in need of real repentance, even though they are God’s people (Revelation 3:14–18). Members of this church—which ostensibly keeps the commandments of God—will be chastened by God and will go through the Tribulation in the hope that they will repent and change (Revelation 3:19; 12:17). However, the Philadelphia church—which perseveres in doing the work of God and does not stray from His teachings—will be protected and rewarded (Revelation 3:8–11; 12:14–16). These verses indicate that *it will matter a great deal* which “branch” a

*continues on page 23*

# Audit Report 2004:

## The Work Moves Ahead

By Davy Crockett

In many of the parables Jesus Christ gave, He used the proper handling of money to teach spiritual lessons. The parable of the talents (Matthew 25:14–30), the lost coin (Luke 15:8–10), the unjust steward (Luke 16:1–13) and others, all reveal vital spiritual lessons and principles.

The Old and New Testaments discuss the use of money in doing the Work of the Lord (Exodus 35; 28:21–31; Nehemiah 7; 2 Chronicles 34:8–13). We in the Living Church of God try very carefully to be good stewards of the financial resources that God gives us through the tithes and offerings of our members, and the donations made by co-workers and donors (1 Corinthians 4:2).

Our team here in Charlotte, our ministers and our regional offices around the world are constantly evaluating our processes, looking for ways to save time and money and improve our quality of service. Headquarters' move to Charlotte in 2003 is already reaping many benefits of service and cost savings for the Work. We constantly evaluate new technologies that help us serve growing numbers of people (both in preaching the Gospel and "feeding the flock") and control administrative costs. For example, in this last year the Mail Processing Department acquired a new inserter, which can handle up to 5,000 pieces of mail per hour, thus saving many hours of labor. We are also working on bar code technology that can speed the processing of tithes and offerings, and can help us better manage our inventory.

We recently underwent our annual audit, and we have received the auditors' detailed report, which is reprinted here for your review and consideration. The accounting firm of Maginnis, Knechtel and McIntyre, LLP has given the Church a fair and objective audit, stating that it was done "in accordance with auditing standards generally accepted in the United States of America." The auditors concluded: "In our opinion the financial statements referred to above present fairly, in all material respects, the financial position of the Living Church of God in the USA as of December 31, 2004." You will notice that page 1 of the audit describes us as a "California" corporation. This is correct, as we were operating as a California corporation before becoming a North Carolina corporation as of June 30, 2005.

What do the numbers reveal? The results and trends are very encouraging. Overall income for 2004 increased by 7.2 percent—a healthy increase in these uncertain economic times. Notably, this increase was the result of tithes and offerings, not large donations or bequests from estates. It is also exciting to see that our co-worker growth is up 14 percent from a year ago.

How were the funds used in the Work? The amount spent for "Feeding the Flock"—including support for local congregations and assistance to the needy—amounted to 51.4 percent of total income. Very importantly, the amount spent on "Preaching the Gospel" was

41.5 percent. This figure is growing as we add more media outlets.

It is important that we control our administrative costs wisely. In 2004, we were actually able to reduce the administrative expenses of Headquarters operation by 1.6 percent, to 7.1 percent in 2004.

Having a healthy growth in income allows us to do more in getting out the "good news." For example, the *Tomorrow's World* magazine circulation is up to 273,000, a growth of 38 percent over last year. As of the September-October 2005 issue, more than 5 million copies will have been sent around the world since the first issue was mailed in May 1999.

The *Tomorrow's World* telecast brought in 57,000 responses from January 2005 to mid-June. This is a 27 percent increase over the same period last year. On July 19, we passed the 500,000 mark for responses in the United States and Canada since January 1999.

The *Tomorrow's World* telecast is now carried on more than 170 television stations and that list is growing. In North America the telecast has reached approximately seven million households, or 6 percent of all television households in the United States and Canada. We have a long way to go, but we are on our way.

The telecast is now being aired on two satellites over the United Kingdom, Europe, Africa and the Middle East. These two satellites have the potential of reaching 44 million households, including 14 million in the United Kingdom and another 30



million in the Mediterranean and European areas.

While television in the United Kingdom is getting the tiniest of starts, it is poised for growth. In the first 11 weeks of airing the telecast, we received more than 1,000 responses. The Inspiration Network is new to the United Kingdom so the start-up is relatively slow. However we expect advertising to the United Kingdom and European audiences to boost the number of viewers rapidly.

Another exciting development is the opportunity to reach approximately 4.5 million *Reader's Digest* subscribers whose August 2005 issue will contain an advertisement for our booklet, *Revelation: The*

*Mystery Unveiled!*, and will also offer a subscription to the *Tomorrow's World* magazine. The Work was able to obtain this advertising space at a greatly reduced rate, which comes out to approximately 1.02 cents per subscriber reached!

Even though our primary mission is to preach the Gospel and to warn this world of what lies ahead before the return of Jesus Christ, we are very happy when the body of baptized believers grows in number. More than 900 people have been baptized in the United States and Canada since the Living Church of God started. In the past four years, baptisms in North America have increased by 26 percent per year.

To better serve our local congregations, we have been able to add a number of ministerial trainees to more effectively meet the needs of our members.

Another milestone was reached this year with the production of our own hymnal. This was an expensive but very important project that was fully funded by a special offering in 2004, to which the brethren responded generously.

These are exciting developments made possible by God's blessing and the generous support from all of you. Thank you for your prayers, your interest and concern, and for your continued financial support of this very important Work. ■

**LIVING CHURCH OF GOD  
IN THE UNITED STATES  
OF AMERICA**  
(A California Nonprofit  
Religious Corporation)

**FINANCIAL STATEMENTS**

December 31, 2004 and 2003

**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA**

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December 31, 2004 and 2003

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### INDEPENDENT AUDITORS' REPORT

To the Board of Directors  
Living Church of God  
San Diego, California

We have audited the accompanying statements of financial position of the Living Church of God in the United States of America (a California nonprofit religious corporation) as of December 31, 2004 and 2003, and the related statements of activities and changes in net assets, and cash flows for the years then ended. These financial statements are the responsibility of the Church's management. Our responsibility is to express an opinion on these financial statements based on our audits.

We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audits provide a reasonable basis for our opinion.

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Living Church of God in the United States of America as of December 31, 2004 and 2003, and the changes in its net assets and its cash flows for the years then ended in conformity with accounting principles generally accepted in the United States of America.

*Maginnis Knechtel & McIntyre LLP*

Pasadena, California  
March 18, 2005

**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA  
Statements of Financial Position  
December 31, 2004 and 2003**

	<u>2004</u>	<u>2003</u>
<b><u>Assets</u></b>		
<b><i>Current Assets:</i></b>		
Cash and Cash Equivalents	\$ 1,568,530	\$ 1,110,107
Investments (Note 2)	122,135	101,501
Receivables (Note 3)	143,819	81,970
Prepaid Expenses (Note 4)	438,190	394,340
Deposits	8,019	4,000
<b>Total Current Assets</b>	2,280,693	1,691,918
<b><i>Property and Equipment, Net (Note 5)</i></b>	2,581,979	2,587,538
<b><i>Other Assets, Net</i></b>	10,836	15,247
<b>Total Assets</b>	<u>\$ 4,873,508</u>	<u>\$ 4,294,703</u>
<b><u>Liabilities and Net Assets</u></b>		
<b><i>Current Liabilities:</i></b>		
Accounts Payable	\$ 175,867	\$ 158,289
Accrued Wages and Other Liabilities	189,478	170,819
Mortgage and Lease Debt, Current	47,242	36,356
<b>Total Current Liabilities</b>	412,587	365,464
<b><i>Mortgage and Lease Debt, Non-Current (Note 6)</i></b>	1,652,603	1,611,371
<b>Total Liabilities</b>	2,065,190	1,976,835
<b><i>Commitments (Note 7)</i></b>		
<b><i>Temporarily Restricted Net Assets</i></b>	55,062	-
<b><i>Unrestricted Net Assets</i></b>	2,753,256	2,317,868
<b>Total Net Assets</b>	2,808,318	2,317,868
<b>Total Liabilities and Net Assets</b>	<u>\$ 4,873,508</u>	<u>\$ 4,294,703</u>

The accompanying notes are an integral part of these financial statements

**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA**  
**Statements of Activities and Changes in Net Assets**  
**For the Years Ended December 31, 2004 and 2003**

	<u>2004</u>	<u>2003</u>
<b>Unrestricted Net Assets</b>		
<b>Support:</b>		
Tithes and Contributions	\$ 7,694,351	\$ 7,053,496
Holy Day Offerings	1,798,816	1,770,348
Estate Donations and Other Revenue	<u>116,961</u>	<u>144,443</u>
Total Unrestricted Support and Revenue	9,610,128	8,968,287
<b>Net Assets released from restrictions</b>	<u>1,020</u>	<u>-</u>
<b>Total Unrestricted Support and Reclassifications</b>	9,611,148	8,968,287
<b>Expenses:</b>		
<b>Feeding the Flock:</b>		
Support of Local Congregations	4,064,732	4,084,363
Assistance to the Needy	<u>653,622</u>	<u>548,639</u>
	<u>4,718,354</u>	<u>4,633,002</u>
<b>Preaching the Gospel:</b>		
Television and Radio	2,212,430	2,093,879
Publishing and Editorial	869,390	909,100
Mail Processing and Distribution	<u>728,787</u>	<u>882,528</u>
	<u>3,810,607</u>	<u>3,885,507</u>
<b>General and Administrative:</b>		
Support Services and Other	<u>646,799</u>	<u>765,298</u>
Total Expenses	<u>9,175,760</u>	<u>9,283,807</u>
<b>Increase (Decrease) in Unrestricted Net Assets</b>	435,388	(315,520)
<b>Temporarily Restricted Net Assets</b>		
Contributions	56,082	-
Net Assets released from restrictions	<u>(1,020)</u>	<u>-</u>
<b>Increase (Decrease) in Temporarily Restricted Net Assets</b>	55,062	-
<b>Increase (Decrease) in Net Assets</b>	490,450	(315,520)
<b>Net Assets, Beginning of Year</b>	<u>2,317,868</u>	<u>2,633,388</u>
<b>Net Assets, End of Year</b>	<u><u>\$ 2,808,318</u></u>	<u><u>\$ 2,317,868</u></u>

The accompanying notes are an integral part of these financial statements



**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA  
Statements of Cash Flows  
For the Years Ended December 31, 2004 and 2003**

	<u>2004</u>	<u>2003</u>
<b><i>Cash Flows From Operating Activities:</i></b>		
Excess (Deficiency) of Support and Revenue Over Expenses	\$ 490,450	\$ (315,520)
Adjustments to Reconcile Excess (Deficiency) of Support and Revenue Over Expenses to Net Cash (Used) Provided by Operating Activities:		
Depreciation and Amortization	176,987	165,077
(Gain) Loss on Investments	(6,465)	(17,955)
Loss on Disposal of Equipment	-	4,683
(Increase) Decrease in:		
Investments	(14,169)	19,910
Receivables	(61,849)	(21,090)
Prepaid Expenses	(43,850)	(57,004)
Deposits	(4,019)	27,204
Increase (decrease) in:		
Accounts Payable	17,578	(30,877)
Accrued Liabilities	18,659	23,536
Net Cash (Used) Provided By Operating Activities	<u>573,322</u>	<u>(202,036)</u>
<b><i>Cash Flows From Investing Activities:</i></b>		
Purchases of Property and Equipment	<u>(61,667)</u>	<u>(228,722)</u>
Net Cash Used By Investing Activities	<u>(61,667)</u>	<u>(228,722)</u>
<b><i>Cash Flows From Financing Activities:</i></b>		
Principal Payments on Mortgage and Lease Debt	<u>(53,232)</u>	<u>(29,581)</u>
Net Cash (Used) Provided By Financing Activities	<u>(53,232)</u>	<u>(29,581)</u>
<b><i>Net Increase (Decrease) in Cash and Cash Equivalents</i></b>	458,423	(460,339)
<b><i>Cash and Cash Equivalents, Beginning of Year</i></b>	<u>1,110,107</u>	<u>1,570,446</u>
<b><i>Cash and Cash Equivalents, End of Year</i></b>	<u>\$ 1,568,530</u>	<u>\$ 1,110,107</u>
<b><i>Supplemental Disclosures of Cash Flow Information:</i></b>		
Cash Paid During the Year for Interest	<u>\$ 85,302</u>	<u>\$ 89,151</u>
<b><i>Non-cash transactions</i></b>		
Financing of Equipment Under Capital Lease	<u>\$ 105,350</u>	<u>\$ -</u>

The accompanying notes are an integral part of these financial statements

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**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA**  
**Notes to the Financial Statements  
December 31, 2004 and 2003**

**1 Summary of Significant Accounting Policies****A. Organization**

The Living Church of God in the United States of America, a California nonprofit religious corporation (the Church) is involved in preaching the Gospel of the Kingdom of God and providing for the spiritual and material needs of its members, principally in the United States of America (U.S.). The Church is primarily funded by unrestricted tithes and offerings. It maintains its worldwide headquarters in Charlotte, North Carolina. In March 2003, the Church relocated its worldwide headquarters from San Diego, California to Charlotte, North Carolina.

**B. Basis of Presentation**

The accompanying financial statements include the assets, liabilities, net assets and financial activities of the Church in the United States, at the level of administration above the individual congregations. Operations of foreign affiliates are not included.

**C. Financial Statement Presentation**

These financial statements have been prepared on the accrual basis of accounting.

Contributions are recorded when the funds are constructively received. Cash includes contributions received during the first part of January of the subsequent year, but postmarked prior to January 1. The Church uses no formal pledging activity. Services and publications provided by the Church are free of charge.

The preparation of financial statements in conformity with generally accepted accounting principles requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Accordingly, actual results could differ from these estimates.

**D. Designated or Restricted Funds**

Members of the Church practice tithing, the donation of ten percent of one's income for the Church's unrestricted use. These tithes (known as first tithe), plus unrestricted offerings given at each of seven annual Holy Days, comprise the majority of Church support and revenue.

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**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA**  
**Notes to the Financial Statements  
December 31, 2004 and 2003**

**1 Summary of Significant Accounting Policies (continued)****D. Designated or Restricted Funds (continued)**

In addition to first tithe and offerings, members save a second tithe for personal use to be able to attend the annual Holy Days. Those who are able, give ten percent of this personal second tithe and/or excess second tithe to the Church. The Church uses these funds to help pay for expenses incurred by the Church to conduct the Holy Days and assist the needy members to be able to attend the Church festivals. These contributions are known as tithe of second tithe.

Members, who are financially able, also contribute a third tithe in the third and sixth years of every seven year cycle. These contributions are used first, to assist widows, orphans and the poor; and secondly, for those performing the Church's work in various ministerial functions.

Restricted donations are received for the purchase of media time, the operation of the Church's summer youth camps, buildings and facilities maintenance and assistance to international offices in need.

Temporarily restricted net assets have been restricted by donors for printing of a new hymnal.

Statement of Financial Accounting Standards (SFAS) No. 116, "Accounting for Contributions Received and Contributions Made", dictates that contributions with donor-imposed restrictions be reported as permanently restricted or temporarily restricted. However, SFAS No. 116 also states that "donor-restricted contributions whose restrictions are met in the same reporting period may be reported as unrestricted support provided that an organization reports consistently from period to period and discloses its accounting policy."

In management's opinion, at December 31, 2004 and 2003, all contributions received for specific purposes had been spent for their intended purposes, except for the temporarily restricted funds at December 31, 2004.

**E. Cash**

Cash consists of demand deposits in various accounts at commercial banks and money market funds at a securities firm. Due partially to outstanding checks at December 31, 2004, the deposits in the commercial banks were in excess of FDIC insurance limits by \$868,450. To limit its risk, the Church performs regular evaluations of these banks.

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**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA**  
**Notes to the Financial Statements  
December 31, 2004 and 2003**

**1 Summary of Significant Accounting Policies (continued)****Cash equivalents**

The Church considers all highly liquid debt instruments purchased with a maturity date of three months or less to be cash equivalents.

**F. Investments**

Investments consist of stocks and mutual funds stated at fair market value. Unrealized gains and losses are included in the change in net assets. The amount of net unrealized gains (losses) at December 31, 2004 and 2003 were \$6,465 and \$16,485.

**G. Receivables**

Receivables at December 31, 2004 and 2003 consisted of amounts due from foreign affiliates, employees, the state of North Carolina for sales tax paid and other vendor receivables. Receivables are stated at the amount expected to be collected.

**H. Prepaid Expenses and Deposits**

Prepaid expenses consist of television time, publications, vehicle leases, Church meeting hall rentals, insurance and other including postage paid in advance. Deposits include funds to secure Living Youth Camp, festival sites and vehicle lease contracts.

Programming costs for television time are paid in advance of the scheduled air date. The expense is recognized in the month that the program is aired.

Prepaid publications are expensed as they are used in mailings to members and prospective members. A physical inventory of the publications is taken at year-end.

Prepaid Church meeting hall rentals are expensed in the month the meeting is held. All of the Church hall rentals are on a month to month basis.

Prepaid vehicle leases are paid at the inception of the lease and amortized over the term of the original lease, usually 12 to 48 months.

**I. Property and Equipment**

Property and equipment is recorded at cost. Depreciation is computed on a straight-line basis over the estimated useful lives, principally 30 years for buildings and capitalized improvements, over the term of the lease for leasehold improvements and 3 to 5 years for equipment and furniture.

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**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA**  
**Notes to the Financial Statements  
December 31, 2004 and 2003**

**1 Summary of Significant Accounting Policies (continued)****J. Other Assets**

Other assets include purchase of "The World Ahead" trademark and "Global Church of God" copyrights, trademarks, trade names and all its intellectual property rights. The intellectual property rights are included in Other Assets and are amortized over 7 years. Amortization expense for the years ended December 31, 2004 and 2003 amounted to \$4,412 in each year.

**K. Accrued Liabilities**

Accrued liabilities primarily pertain to amounts accrued for compensated absences, salaries and wages.

**L. Components of Programs and Support Services****Support of Local Congregations:**

Represents the costs incurred and paid by the Church at the local congregation level to provide for the spiritual needs of its members. Included are pastoral expenses such as salaries, health care, vehicles and other travel related costs; as well as weekly meeting hall rentals, mailing of video tapes, expenses to conduct the annual Holy Days, the direct support of foreign affiliates and other support provided by headquarters.

**Assistance to the Needy:**

Provides for the material needs of Church members primarily as assistance for widows, orphans and the poor; including assistance to enable some members to attend the annual Holy Days. Assistance to foreign affiliates in need, is also included.

**Television and Radio:**

Primarily represents the cost of purchasing air time to air the Church's weekly television program, Tomorrow's World. Also included are the production costs associated with creating the program and costs for videotape and answering service.

**Publishing and Editorial:**

Includes editorial and publishing costs of the Church's bi-monthly magazine, Tomorrow's World, and an array of booklets, primarily intended for non-members. Also included are costs of printing all other Church materials.



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**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA**

Notes to the Financial Statements  
December 31, 2004 and 2003

**1 Summary of Significant Accounting Policies (continued)**

**Mail Processing and Distribution:**

Represents the costs of fulfilling literature, audiotape and compact disk requests generated by preaching the Gospel of God through television, radio and publishing. Computer support of mailing lists is also included.

**Support Services and Other:**

Includes administrative expenses not directly attributable to specific programs. This includes the full cost of all finance, accounting, purchasing, human resources and legal support. It also includes general insurance and other miscellaneous expenses.

**M. Contributed Services**

Contributed services are not recorded for volunteers since it is not practical to calculate the monetary value of the benefits received. Such services might constitute a significant factor in both local Church and headquarters operations.

**O. Income Taxes**

The Church is an exempt organization for federal income tax purposes under Section 501(c)(3) of the Internal Revenue Code and is exempt from California and North Carolina income tax.

**2 Investments**

Investments at December 31, 2004 and 2003 consist of:

	2004		2003	
	Cost	Market Value	Cost	Market Value
Stocks	\$94,185	\$117,219	\$80,016	\$ 97,050
Mutual fund	<u>5,000</u>	<u>4,826</u>	<u>5,000</u>	<u>4,491</u>
	<u>\$99,185</u>	<u>\$122,045</u>	<u>\$85,016</u>	<u>\$101,541</u>

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**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA**

Notes to the Financial Statements  
December 31, 2004 and 2003

**3 Receivables**

Receivables at December 31, 2004 and 2003 are as follows:

	2004	2003
Amounts due from foreign affiliates	\$ 89,624	\$ 49,634
Due from others	45,992	28,537
Employee receivables	<u>8,203</u>	<u>3,792</u>
	<u>\$ 143,819</u>	<u>\$ 81,963</u>

**4 Prepaid Expenses**

Prepaid expenses at December 31, 2004 and 2003 are as follows:

	2004	2003
Prepaid publications	\$ 171,820	\$ 144,817
Prepaid insurance	10,547	-
Prepaid vehicle losses	17,496	38,814
Prepaid church hall rental	30,627	20,437
Prepaid television	153,516	139,295
Other prepaid expenses	19,239	4,786
Prepaid postage	<u>34,945</u>	<u>38,191</u>
	<u>\$ 438,190</u>	<u>\$ 394,340</u>

**5 Property and Equipment**

Property and equipment at December 31, 2004 and 2003 are as follows:

	2004	2003
Land	\$ 415,000	\$ 415,000
Building and improvements	2,034,098	2,034,098
Equipment, furniture and software	475,461	425,620
Automobiles	12,670	12,678
Capitalized leases	<u>98,000</u>	<u>-</u>
	3,035,229	2,887,396
Less: accumulated depreciation	<u>(453,250)</u>	<u>(229,859)</u>
	<u>\$2,581,979</u>	<u>\$2,657,537</u>

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**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA**

Notes to the Financial Statements  
December 31, 2004 and 2003

**5 Property and Equipment (continued)**

Depreciation expense was \$172,575 and \$160,665 for the years ended December 31, 2004 and 2003. The land and building comprising the Charlotte, North Carolina headquarters was appraised at \$2,718,000 (unaudited) in July 2003. This amount does not include selling costs or building improvements made after the date of the appraisal.

**6 Mortgage and Lease Debt**

The term of the mortgage payable to the Bank of Stanly is 30 years, with a variable interest rate based on 1% below the Bank of Stanly base rate. The mortgage is collateralized by the Church's new headquarters in Charlotte, North Carolina, with principal and interest payable in monthly installments of \$9,839 through October 2032. The final payment of the balance plus accrued interest, if any, is due in November 2032. The interest rate at December 31, 2004 and 2003 was 5.07% and 5.02%.

The term of the equipment capital lease is 60 months. Lease payments are \$2,046 a month, with interest at 6.2%, and the final payment is due March 11, 2009.

Maturities of long-term debt are as follows:

	Mortgage Note	Equipment Lease	Total
2005	\$ 27,610	\$19,432	\$ 47,042
2006	29,459	19,095	48,554
2007	31,205	21,904	53,109
2008	33,048	23,394	56,442
2009	35,013	6,075	41,088
Thereafter	<u>1,453,290</u>	<u>-</u>	<u>1,453,290</u>
Total	<u>\$1,609,625</u>	<u>\$80,900</u>	<u>\$1,690,525</u>

**7 Commitments**

For the year ended December 31, 2003 rent expense for the office facilities, which terminated in March 2003, amounted to \$133,507. The Church leases fleet vehicles and equipment under various operating leases. Lease expense for vehicles amounted to \$262,304 and \$265,920 and lease expense for equipment amounted to \$28,115 and \$31,205 for the years ended December 31, 2004 and 2003.

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**LIVING CHURCH OF GOD  
IN THE UNITED STATES OF AMERICA**

Notes to the Financial Statements  
December 31, 2004 and 2003

**7 Commitments (continued)**

Future minimum lease payments under operating leases are as follows:

	Vehicles	Equipment	Total
2005	\$ 205,431	\$ 12,718	\$ 218,149
2006	84,683	10,030	94,713
2007	42,336	3,343	45,679
2008	<u>1,385</u>	<u>-</u>	<u>1,385</u>
	<u>\$ 333,835</u>	<u>\$ 26,091</u>	<u>\$ 359,926</u>

**8 403b Tax-Deferred Annuity Plan and Simplified Employee Pension Plan**

The Church has a 403b Tax-Deferred Annuity Plan for all eligible employees. Eligible employees may elect to exclude up to the maximum contribution permitted by the Internal Revenue Code. The Church does not contribute to this Plan.

The Church has a Simplified Employee Pension Plan (SEP) covering all eligible employees. The Church's contribution is based on 2.5% of eligible participants' compensation for the year ended December 31, 2004 and 2% of eligible participants' compensation for the year ended December 31, 2003. The contributions made by the Church for the years ended December 31, 2004 and 2003 amounted to \$48,343 and \$36,370.

**9 Moving expenses**

Employees were reimbursed for costs incurred to move from Rancho Bernardo, California to Charlotte, North Carolina. Non-recurring moving expenses which include packing and moving of all office equipment, furniture, materials and employee households amounted to \$379,363 for the year ended December 31, 2003. These expenses were paid from existing cash flow and not financed.



# International Corner...

## New Zealand Update

by Kinnear Penman

We continue to receive comparatively high numbers of responses to the *Tomorrow's World* program on Prime. During March, responses averaged 114 each week, and an average of 60 (52 percent) were from first-time callers.

During the month, we mailed out 5,502 items of mail. (We do not have an accurate count of how many individual items of literature were included in these.) With the mailing of the *Tomorrow's World* magazine we also conducted a renewal, which initially resulted in 625 subscribers being dropped from the mailing list. However, renewals are starting to come in and 41 of these people have asked that we continue to send the magazine to them. The mailing list for New Zealand and the Pacific stood at 3,319 at the end of March. There are 190 active *Bible Study Course* students.

March was a busy month for pastoral visits. In the first week, I visited Christchurch. Toward the end of the month, Regional Director Mr. Bruce Tyler visited New Zealand. Overall, 13 visits were made to members in their homes. Fourteen prospective members or interested subscribers were visited. Of these, seven were first-time visits. Most of these will be followed up with another visit by Mrs. Penman

and me. Three people (in Auckland, Palmerston North and Christchurch) attended services for the first time last month. Two people are currently being counseled for baptism. Two Spokesman Club meetings were held.

## Philippines Update

by Rod King

God's Church in the Philippines was saddened by the events in Milwaukee. Support for Mr. Meredith, the Charlotte office team and those in the Milwaukee congregation was evident from all the churches. Eastern Mindanao pastor, Felipe Casing wrote, "My condolences to the brethren and victims. Passover is soon to be here and the church is starting to be shaken by various trials, but so more we should stand united—the elect of God even during persecution and tribulation."

Our Filipino brethren are not strangers to suffering. One family from Monkayo has had a very trying year. Just before the Feast of 2004, they had to hospitalize Wendell, their newborn baby boy. For five weeks he struggled to breathe and finally succumbed to death two weeks after the feast. His parents had to sell a valuable caribou (water buffalo) to pay the bills. They received some help from overseas members but their trials were not over. Just

before their harvest in February, heavy rains and flooding destroyed most of their crops. A few weeks later their 16-year-old son fell from a motorcycle and died a day later.

The members experience privations and the risk of terrorist violence often. In the provinces, the Muslim and communist guerrillas operate. The New People's Army (a communist group that has been operating for decades) extorts farmers and business people. They demand "protection money" from them and have killed those who will not comply. Sadly, a relative of our minister in Bukidnon was shot dead by this group while we were holding our ministerial conference in early March.

The conference was held in Cagayan de Oro in the northwest of the island of Mindanao. The majority of the members live on the island and our ministers and wives were able to meet for two days and hear recorded lectures from Mr. Meredith and Mr. Bryce as well as messages from Regional Pastor Mr. Rod King.

A highlight of the conference was the ordination of Mr. Melicio Chico from Sindangan in the western province of Zamboanga. He and his wife have been faithful to God since their baptism in the 1950s. Like many of the brethren there, they were members of the Church of God, Seventh Day, who read



literature from the Radio Church of God in the 1960s and have continued in the “faith once for all delivered unto the saints” (Jude 3).

While at the conference, the ministers learned that they and their wives have been invited to attend the third session of the ministers’ conference in Charlotte in August this year. They are busy obtaining passports and will need visas to travel to the United States. These can be difficult to obtain as the U.S. government must be assured that international visitors will return to their homelands and not overstay their visa time limits.

Please continue to pray for the welfare of our brethren in the Philippines as they also pray for their brothers and sisters around the world.

## CAD Overview

by Deborah Lincoln-Strange

Much Living Church of God literature is available in foreign languages, including Afrikaans, Czech, Dutch, French, German, Indonesian and Spanish. In Afrikaans, 21 booklets are available. In Dutch, 19 booklets are available. In French, 14 booklets are available. In German, 22 booklets are available. Seven booklets are available in one of the Indonesian languages, and 10 are available in Spanish.

The complete 24-lesson *Bible Study Course* is available in Afrikaans, Dutch and French. Thirteen lessons are available in Czech, 10 in German, six in Spanish and four in one of the Indonesian languages.

Hundreds of articles from the *Tomorrow’s World* magazine and the *Living Church News* have been translated into Afrikaans, Dutch, French, German and Spanish.



The Geneva, Switzerland, congregation of the Living Church of God, meeting on April 30, the Last Day of Unleavened Bread.

In addition to print media, international regions are receiving the gospel through radio and television. The *Tomorrow’s World* telecast is aired on six stations in Australia and seven cable stations in the Philippines, as well as on nationwide stations in Canada and New Zealand, and on stations in Barbados, Jamaica and Trinidad and Tobago. Most recently, the telecast began airing on two satellite stations reaching the United Kingdom, Europe, North Africa and the Middle East.

French and Spanish editions of the *Tomorrow’s World* program are broadcast on the radio. The *Le Monde de Demain* French radio program is broadcast in Martinique and through the Internet. The *El Mundo de Mañana* Spanish radio program is broadcast on seven radio stations: two in Argentina, one in Colombia, one in the Canary Islands (Spain), two in Chile and one in Costa Rica.

Around the world, Web sites in English and several foreign languages proclaim the message to hundreds of millions of potential

viewers. The English-language [www.tomorrowsworld.org](http://www.tomorrowsworld.org) and [www.lcg.org](http://www.lcg.org) Web sites have received visitors from hundreds of countries and all continents. Non-English-speakers can read Church literature and listen to programs on Afrikaans, Czech, Dutch, French, German, Indonesian and Spanish Web sites.

In 2004, average Church attendance in international regions of the Church grew by 5 percent over 2003. Average weekly Sabbath attendance in the international regions was 2,572 in 2004 (up from 2,450 in 2003).

During 2005, in the first quarter alone, average Sabbath attendance in the Church’s international regions grew by 3.5 percent over the same period in 2004. In the international regions, average weekly Sabbath attendance in the first quarter of 2005 was 2,599 (up from 2,510 in the first quarter of 2004). In 2004, international attendance at the Feast of Tabernacles grew by 8.6 percent over 2003.

There are 44 ministers serving the Church in the international regions. Four of these live in the USA, and travel abroad to serve the brethren. In 2004, four ministers were ordained in the international regions; to date, one has been ordained in 2005.

There are 145 Living Church of God congregations in the international regions; 27 in Canada, and 118 in other countries. In 2004, 12 new congregations were established: two each in Argentina, Canada, New Zealand and the Philippines, and one each in Cameroon, Ireland, Kenya and Peru. In 2005, to date, five new congregations have been established: two in the Philippines, and one each in Cameroon, Canada and Peru.

## A Dear Friend Is Gone

(continued from page 3)

Christ was certainly “magnified” in the life of John Ogwyn, and in the example of service and sacrifice that he set—literally driving *all over* the southern states of the United States, often typing articles and even *Bible Study Course* lessons on his computer as his wife did the driving, and then warmly greeting, encouraging and *serving* the people he met along the way as though he was not already tired from all of the foregoing effort! If each of us can try to learn from that example—as well as from the examples of the Apostle Paul and Jesus Christ Himself—we will indeed be *far more ready* to go through the *grievous trials* that are just ahead.

Mr. Ogwyn will no longer need to be “grieved” by trials—by the sicknesses and agonies of fellow brethren, by the disloyalties of some brethren who turn aside or try to split the Church or by any other type of trial. In the next split second, as far as *he* is concerned, he will undoubtedly awaken to see the face of Jesus Christ in the resurrection! And, as my wife suggested to me: “Rod, he will probably seek you out and ask, ‘Rod, how did things go in the Work after I died? Who really remained faithful? What happened during the time that I was asleep?’”

Brethren, the *answers* to those questions have not yet been made available. The answers will depend on how *you* and *I* conduct ourselves in the years to come. God grant that *all* of us may truly carry out this inspired instruction from the Apostle Paul, which John Ogwyn certainly tried to do during his lifetime: “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is

your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (Romans 12:1–2).

As the end of this age approaches, and as more tests and trials come our way—including the deaths of brethren and loved ones—let us understand the depth of what Paul wrote a little later: “The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts” (Romans 13:12–14).

Brethren, we *all* need to realize how precious life is. We need to love each other, forgive each other and *serve* one another with all of our hearts. But, at the same time, we need to “glorify God in our bodies” as the Apostle Paul also instructed in 1 Corinthians 6:20. Part of this involves us zealously *taking care* of our bodies through proper diet, exercise, sleep and maintaining a *positive* mental attitude and approach toward life. In my Editorial in this issue I review some of the basic instructions that *all* of us need to observe in our own lives. I hope you will read these instructions carefully and thoughtfully and *do your part*. For our own lives are precious.

Mr. Ogwyn would certainly agree.

For he, in his physical life, tried to *serve* all of his fellow brethren in every way he could. We must *not forget* that example, and yet at the same time must take care of our *own* bodies in order that we may stay around as long as God wills us—to *serve* Him and one another while we have the opportunity. ■

## Strengthen Your Body

(continued from page 5)

whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you” (Philippians 4:4–9).

Certainly, if we learn to *rejoice* always—even as the Apostle Paul was so positive-minded while literally *in chains* as he wrote this, we can persevere through all kinds of trials and tests that may come upon us.

His instruction to meditate on whatever things are true, noble and pure is a powerful tool to help us think positively. Finally, in verse nine, Paul tells the brethren to think on and “do” the things they saw and heard in his life. And what an example of *positive thinking* the Apostle Paul was! As you read his letters, you come away with a feeling of one who had an *awesome* love of God and *trust* in his Creator and in his Savior Jesus Christ! So let us “do” likewise.

Again, the Apostle Paul is the one who wrote perhaps the *most basic* single verse about positive thinking in the entire Bible. For he stated: “And

we know that *all things work together for good* to those who love God, to those who are the called according to His purpose” (Romans 8:28). If we *know* and *truly believe* these words, we will *always* realize that every sadness, every trial, every test and even every disaster will ultimately work “for good” in our lives if we genuinely love God and look to Him as our Father.

*This kind* of positive thinking can help us build our *physical* health, our mental health as well as the spiritual strength that will enable us to serve our Creator and fellow man—now and forever. ■

**Challenges Ahead!***(continued from page 11)*

person decides to be part of! These are just a few examples of situations that will require end-time Christians to make crucial judgments and critical decisions. To make correct decisions will require seeking God's guidance, obtaining wise counsel and exercising spiritual discernment. Simply going along with the crowd could prove to be a costly mistake.

**Trials and Offenses**

Jesus mentioned another challenge that will confront true Christians as the end of the age nears. He warned that His true disciples will be *hated* and *persecuted* for their beliefs, and for the message they are commissioned to deliver—and that this “unwanted attention” will cause some to be *offended* and leave, and even cause some to turn against the Church (Matthew 24:9–10; John 15:18–24; 16:1–2). This is why Jesus told His disciples to “count the cost” of discipleship to see if they were really serious about staying the course and enduring to the end (Luke 14:25–35; Matthew 24:13).

As we go through trials, we can discover—and God can see—what our true priorities are. God tested Abraham in various situations to see what his real priorities were. Would he follow God's instructions, or would he try to do things his own way (Genesis 12:10–20; 16:1–6; 22:1–12)? The Israelites were tested to see if they would follow Moses' leadership, and many failed the test because they made wrong decisions and followed misguided leaders who promoted their own ideas of how things should be done (Numbers 16). Saul and Solomon each veered off course when placed in a position of authority, and people followed them in the wrong direction. The

early Church was repeatedly troubled by doctrinal disputes and disagreements over procedure (Acts 15:1–2; 36–40; 1 Corinthians 15:12). The Apostle John mentions that self-appointed teachers thought nothing of challenging and confronting God's appointed leaders, and even put true believers out of the Church (3 John vv. 9–10). The Bible indicates that these kinds of trials will increase as the end of the age draws closer.

When we encounter trials, we need to remember God's admonitions and promises. We are told to be “diligent” studying Scripture to gain a correct understanding (2 Timothy 2:15), to “test all things” (1 Thessalonians 5:21) and to obtain a multitude of wise counsel (Proverbs 11:14). When the situation looks bleak, we need to remember that God knows our circumstances and will make a “way of escape” (1 Corinthians 10:13). We are also told that “all things” will work to the good in the long run, if we trust God and do our part (Romans 8:28). We need to make sure we do not become *offended* and fall away over decisions that do not go our way or over legitimate actions taken by Church leaders with whom we do not agree (Luke 7:23).

**Authority and Government**

Another challenge stems from the times we live in. Today, disrespect for authority and government is widespread. We live in a “do your own thing” age. This attitude also affects the Church. Peter warned that “there will be false teachers” who will “despise authority” because they are “presumptuous” and “self-willed” (2 Peter 2:1, 10). Today, many feel that they do not want to be “under” anyone else, and that people should decide *for themselves* what the Bible says and how the Church should teach and function! However, this approach only leads to division and

confusion—which is not how God operates (1 Corinthians 14:33).

This approach also overlooks one of the sad lessons of history. The Bible reveals that during the time of the judges, “there was no king in Israel; everyone did what was right in his own eyes” (Judges 21:25). During this period, the Israelites existed as a confederacy of twelve *independent* tribes with no strong central government. It was a time of *anarchy* and *civil war*. Historians describe the “disastrous consequences” of this breakdown of authority “when men became a law unto themselves, setting their own standards of permissiveness” (*Eerdman's Handbook of the Bible*, p. 225). These are the tragic historical fruits of “doing your own thing”—whether in your own life, in a nation or in the Church—and this is a challenge we face today.

To prevent chaos and confusion, God has established government in the Church. Jesus gave His appointed Church leaders the authority to make binding decisions in matters of doctrine and procedure (Matthew 16:18–19). This was based on historical precedents (Exodus 18:21–26) that also reveal the negative consequences of democratic rule (see Numbers 14:1–4; 16:1–3, 12–13; Nehemiah 9:17). We see God's government in action when a council of elders made a decision to resolve a doctrinal dispute over circumcision (Acts 15:1–29). This major doctrinal teaching of the Church was not left up to individual opinions. The New Testament also reveals that there were differences of opinion over how to keep the Sabbath, how to administer divorce, and about eating meat and food offered to idols. In each case, the Church had to make decisions about practices to be followed. The Bible clearly states that the Church is to be the arbitrator of decisions about doctrine (2 Peter 1:20). The epistles reveal that the apostles

had and used authority within the Church, even though their doing so was not always respected or appreciated (1 Corinthians 4:6–21). This is also true today.

The Bible reveals that disrespect for authority has a *satanic origin* (Isaiah 14:12–15; 1 Samuel 15:23), yet disregard for authority in the Church is often presented with seemingly sincere and righteous intentions. One major challenge we face today is learning to recognize, understand and respect the authority and government that God has placed in His Church. Jesus Himself functioned within this system (Luke 2:51; Matthew 26:39). So did the apostles (Galatians 2:1–2). Those who hope to rule with Christ in the kingdom must learn how to function *within* the government of God—not in opposition to it.

### Teamwork

American culture has exported to the world its core value of “rugged individualism.” If someone or something “cramps your style” or challenges your opinions, it is considered noble to strike out on your own and do your own thing. This self-centered philosophy has filtered into the Church, bringing an emphasis on personal salvation and a “just

God and me” approach to religion and Scripture. It ignores the role of the Church in spiritual matters, and works against the concept of teamwork. However, the Bible describes the Church as a body made up of many parts that work together in unity without schism (1 Corinthians 12:12–25). Bombarded with the many powerful individualistic messages that permeate our modern society, Christians today face a real challenge in learning to work together as a team.

While each Christian’s individual example is essential (Matthew 5:13–16), Christ’s commission to “go into all the world and preach the gospel” (Mark 16:15) is most effectively done today by many Christians working together as a team. It takes both talents and funds to produce radio and television programs, and to publish and distribute magazines and booklets. It requires the services of many people to handle mail, to properly account for donations and to provide a trained ministry to serve those whom God is calling. This is why Paul stressed the importance of *unity* and *teamwork*—that “the whole body” should be “joined and knit together by what every joint supplies” (Ephesians 4:1–16). Paul told the church at Corinth that each part of the body

has an essential role to play, and that “God has set the members, each one of them, in the body [*not* “bodies”] just as He pleased” (1 Corinthians 12:18). In terms of anatomy and physiology, all systems of the body must function together smoothly for the body to remain healthy and survive. If one system fails, or if different organs decide to “do their own thing,” the body will die. These lessons should not be lost on Christians at the end of this highly individualistic age!

Jesus Christ called and trained disciples who had come from many different walks of life—fishermen, tax collectors, scholars, revolutionaries, housewives and prostitutes. He had to patiently deal with their doubts, questions, interpersonal squabbles and rivalries as He molded them into a team. Later, the apostles had to overcome their personal differences as they learned to work together to carry out the Great Commission. Today, we face the same challenge of learning to work together as a team—and it will become even more important as the end grows nearer. If we hope to reign with Christ and be in the kingdom of God, we must *remember* and *be able to meet* the challenges that Jesus said would confront His true disciples at the end of the age! ■

### European Trip Report

(continued from page 2)

see all these events—which we have written and preached about for decades—*finally* coming together!

Time is short, and we have *much* to do! As the Apostle Paul was inspired to write: “The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light” (Romans 13:12). All of us in the Church need to realize that the *vast majority* of people in Europe—as well as in the United States and the British Isles—simply *do not* understand what is developing and, personally, *do not* intend any harm to come to the American and British-descended peoples. But there is a powerful spirit being—Satan the Devil—who will influence the course of

events and stir up the kind of hatred and antipathy necessary for the coming Beast Power to attack and conquer us and take us into slavery in the Great Tribulation! In the meantime, we need to realize that—just like the peoples of America and Britain—they are *not yet converted*. They do *not* understand. So we must do all we can to reach out to them, in the meantime, with the message of the soon-coming Kingdom of God. Then, those whom God calls *will* begin to understand and, in time, *come out* of this system before its final development (Revelation 18:4). Jesus Christ commands all of us in the Church to “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).

Brethren, we certainly have *our part* to do in getting Christ’s message to *all* the nations of the world! It is an



*exciting and very meaningful* challenge. Being in that part of the world once again, I am inspired to realize how important it is that we bring Christ's message to these people—especially since they will be so directly affected by the rise of the coming Beast Power, and by the Great Tribulation that will follow. So we are now broadcasting Christ's message on the Inspiration Network, which covers most of the British Isles, western Europe and parts of North Africa and the Middle East. Before the board meeting in Scotland, Mr. Bob Storrier showed me some of the letters that are coming in as a result of our program on the Inspiration Network. These included letters from Britain, Austria and North Africa—and even one letter from Saudi Arabia! So we are *already* reaching increasing thousands of people in that area of the world. But, as we all pray to our God about it and do our part, *much more* will be done so these people can truly *understand* before the darkness falls.

In our earnest efforts to warn our peoples before the coming Tribulation, it is important that we ourselves *fully realize* that the events we are talking about in prophecy *really are beginning to happen!* As I write, dear brethren, these events seem “way off” and perhaps inconsequential for many of you in your day-to-day lives. Yet the developing situations which God foretold thousands of years ago are *enormous* in their potential impact on your life! In my article entitled “The Future of Democracy,” which we ran in the March-April 2005 issue of *Tomorrow's World*, I specifically indicated that our “democratic experiment” in the Middle East would **not** be successful. That might have seemed a bit presumptuous and bold to some of you. Nevertheless, the situations I described there certainly are working out as I anticipated. For instance, in the *Charlotte Observer*, I just read a front page article headlined: “Iraq near civil war or already in it, experts say.” The article goes on to say:

“An unchastened insurgency sowed devastation across Iraq on Wednesday as experts said the country is either on the verge of civil war or already in the middle of it.

In the course of the day, four car bombs detonated in Baghdad, a man wearing explosives at an army recruitment center in Hawija north of Baghdad blew up himself and many others, a car bomb exploded in the marketplace in Tikrit, north of Baghdad, and the country's largest fertilizer plant was heavily damaged by a bomb in the usually quiet southern city of Basra.

Meanwhile, U.S. Marines were winding up a battle against surprisingly well-equipped and determined insurgents on Iraq's western border.

At least 69 Iraqis were reported killed and about 160 wounded in one day of violence Wednesday, pushing the death toll from insurgent violence to more than 400 in less than two weeks....

‘I think we are really on the edge,’ of all-out civil war, said Noah Feldman, a New York University professor who worked for the U.S. coalition in Iraq.

Feldman said that while there is a chance that the current flareup is the insurgency's last gasp, he said, ‘I have not seen any coherent evidence that we are winning against the insurgency’” (May 12, 2005).

As my *Tomorrow's World* article stated: “In his first press conference after last November's election, United States President George W. Bush said: ‘If we are interested in protecting our country for the long-term, the best way to do so is to promote freedom and democracy.’ In that November 8, 2004 press conference, Bush spoke of pursuing, along with British Prime Minister Tony Blair, their ‘vision of spreading freedom throughout the greater Middle East.’”

However, the events now indicate that *horrible difficulties* lie ahead. America is in a kind of quagmire in the Middle East, and in a frenzy of overspending and under-saving at home. Financially, America's indebtedness to other nations is spiraling out of control. Morally, the nation is in a “toboggan slide.” But God will **not** be mocked! We all need to fully understand that *democracy*—carnal men “politicking” and *voting* on who will lead them—is not and *never has been* God's way to govern. We in the Living Church of God are preparing for *and practicing* the kind of government which the living Christ will soon administer *all over this earth*.

So let us faithfully stay the course, brethren! Let us gratefully realize that we are truly “pioneers” in understanding and **preparing** for a coming world government **soon** to be set up on this earth under Jesus Christ. We can—and ought to—be among those kings and priests under Christ who will help straighten out the terrible situations continually faced by so many millions of people (Revelation 5:9–10). We must *not* look down on these people. We must realize that *they are not* being called at this time—but *we are*. So let us press forward in **faith**. Let us do God's Work with increasing confidence and zeal and look forward to our *sure reward* in the coming Kingdom of God as we faithfully walk with Christ and prepare for that soon-coming Kingdom!



# Local Church News

## Births

Mike and Christina DeSimone are happy to announce the birth of **Michael James DeSimone** on December 12, 2004. He weighed 6 pounds, 14 ounces, and was 19

inches long. Little Michael attends the Atlanta, Georgia congregation. Parents and grandparents on both sides of the family are all doing fine!

Randy and Tiffany Hooley of Fayetteville, Arkansas, are pleased to announce the birth of their first

child, **Chandler Boston Hooley**, on March 2. Chandler weighed 8 pounds, 9 ounces, and was 20.5 inches long. He attends services in Fayetteville, Arkansas, where his parents, grandparents and great-grandparents have attended before him.

## Baltimore Member Turns 100!



On May 7—the day before Mother's Day—the Baltimore congregation recognized a milestone in one of its members' lives. Born in May of 1905, **Mary McEnney** had turned 100 years old earlier in the month, and was unquestionably the oldest mother in the congregation!

Born Mary Marie Evans in Smithfield, Pennsylvania (near the West Virginia border), she remembers walking the proverbial “three miles to school in the snow.” And although it was not uphill both ways, her job was to arrive early and get the fire started in the potbellied stove that warmed the one-room schoolhouse. She left school when she was 16 and worked in various factories, eventually marrying and rearing two children.

It was on a visit to her aunt's home in the early 1950s that she came across a *Plain Truth* magazine. She said she somehow always knew that the Sabbath was on Saturday, but she never had quite understood it. Mary wrote letters to

Church Headquarters in California, eventually welcoming a visit from a minister. It was in the late 1950s that she was baptized, in the Monongahela River, near Morgantown, West Virginia.

Still in good health, Mary rarely misses Sabbath services, and she enjoys telling “youngsters” of any age her many stories about growing up, being called into God's Church, and traveling to many different locations for the Feast of Tabernacles. Although she used to attribute her good health to a half-glass of red wine every day, if you now ask her how one lives to be 100, she will say that she does not know. She says: “I have always asked God to put me where he needs me, where I can help others. He has a job for me to do, and I guess I haven't finished it yet.”

After services, Mary was given a bouquet of red roses, a broach and the warm wishes of her brethren as all enjoyed snacks and juice. During the week, she also received a citation from Maryland's governor, Robert Ehrlich, and a congratulatory letter from President and Mrs. Bush.

—Ray Sersen

## Marriage

On June 4, Mr. Ken Frank performed the wedding of two members of the Asheboro congregation, **Danny Harp** and **Jeanne Walker**. Mr. & Mrs. Harp will reside in Lexington, North Carolina.

## Anniversary

**Mr. & Mrs. Keith Vuncannon Sr.**, of the Asheboro, North Carolina congregation, observed their 60th wedding anniversary on June 16. On June 16, 1945, Keith Weldon Vuncannon married Rebecca (Becky) Ann Lemmons, in Asheboro, North Carolina. Becky, age 77, was baptized in 1975; Keith, age 80, was baptized in 1978. They have four children, seven grandchildren and six great-grandchildren.

# Ordinations

**Mr. Gilbert Eric Morris** was ordained an elder on April 24, the First Day of Unleavened Bread, by Messrs. Carl Ponder and Gary Ehman. Mr. Morris and his wife Patricia attend the Montgomery, Alabama congregation, and will continue to serve the brethren in that area.

**Messrs. Ange-Marie Dunn and Errol James** were ordained as deacons on the Sabbath of June 11, by Evangelist

Dibar Apartian. Both attend the Montreal, Quebec congregation in Canada, where they will continue to serve the brethren.

**Mr. Michael Kreyer** was ordained a deacon on April 30, the Last Day of Unleavened Bread, by Mr. Sheldon Monson. Mr. Kreyer and his family attend the Minneapolis, Minnesota congregation.

## In Loving Memory

**Ellen Giesey**, of the Living Church of God congregation in Kalispell, Montana, died on April 26. She was 92 years old. She first came into contact with the Church through a farm journal advertisement placed by Mr. Armstrong; when she saw it, she knew it was what she had been looking for all her life. Baptized in 1974, she was the only member of her family in the Church. She is survived by her husband Clifford, sons Elmer and Ted, daughter Alice and many grandchildren, great grandchildren and great-great grandchildren. She was well-loved by her Church family, and was a fine example to all who knew her.

**John H. Ogwyn**, Evangelist, Regional Pastor and Council of Elders member in the Living Church of God, died on June 14. He was 56 years old. A 1971 graduate of Ambassador College, he had served the brethren for more than 30 years as a pastor, writer and most recently as a presenter on the *Tomorrow's World* telecast. He is survived by his wife Genie, sons Charles (Catherine) and David (Jennifer), and grandchildren Emily and Jack. Mr. Roderick C. Meredith conducted his funeral service on June 16, in Minden, Louisiana; more than 350 family members, friends and brethren attended. For more

about the life of this beloved servant of God, please see Mr. Roderick C. Meredith's remembrance, "A Dear Friend Is Gone," on page 3 of this issue.

**Darrel S. Overcast**, of the Living Church of God congregation in Great Falls, Montana, died on May 6. He was 73 years old. Born in 1931 in Havre, Montana, he was Montana's Golden Gloves light heavyweight and heavyweight champion in 1954–55. He served in the U.S. Army in Korea, logged in the Flathead Forest, worked for many years as a barber, and retired from the BNSF Railroad. Baptized in 1999, he is survived by Joann, his wife of 44 years. He is also survived by four children: Dennis, Darren, Darla and Dana. Mr. Arnold Lalum conducted a memorial service on May 15 at the Buffalo Hill Funeral Home in Kalispell, Montana.

**John Tombs**, of the Living Church of God congregation in Sacramento, California, died on March 17. He was 73 years old. He had been suffering from internal ailments for several months before his death. Born in 1932 in Susanville, California, he was baptized in 1968. Mr. Rod McNair conducted a memorial service on April 10, attended by family, friends and local Church brethren.

**Bobby Wickliffe**, of the Living Church of God congregation in Atlanta, Georgia, died on April 21. He was 59 years old. Mr. Wickliffe was known as an achiever; a combat veteran of the Vietnam War, he earned a Bronze Star, Meritorious Service Medal, Army Commendation Medal and the highest award bestowed by the Recruiting Command: the U.S. Army Gold Recruiter Ring. He considered, however, that his greatest accomplishment in life was coming to know and love God and his Lord Jesus Christ, and to know the real purpose of life. In recent years, though suffering and confined to a wheelchair, he always lit up the room with his glowing smile and true humility. His funeral was conducted by Mr. Jack Lowe, with a eulogy by his longtime friend Mr. Benny McGarity. He will be greatly missed.

**Walter H. Warrington**, an elder serving Living Church of God brethren in the Akron, Ohio, congregation, died on May 27. He was 84 years old. He is survived by his wife of 59 years, Mary E. Warrington, sons Ralph and David, daughter Norma Jean Campbell and sister Clara Harley, as well as eight grandchildren and two great-grandchildren.

# Commentary

## “Old Europe” Blames Britain

By Raymond Clore

Britain is being bashed again by France and Germany—“Old Europe”—for refusing to follow those nations’ lead on European matters. The European summit marking the end of Luxembourg’s six-month European Union presidency ended in failure to agree on an 870 billion euro budget for 2007–2013. French center-right daily newspaper *Le Figaro* reported that French President Chirac, German Chancellor Schroeder and Luxembourg’s Prime Minister Juncker all pointed to British Prime Minister Tony Blair as responsible for the summit’s failure.

Britain will hold the EU’s rotating presidency from July through December of this year. In addition, Britain is the 2005 chair for the “G8” group of leading industrialized nations, which meet yearly to discuss pressing international issues. *London Telegraph* political editor Patrick Hennessy wrote about Chirac’s plans to disrupt both Britain’s EU presidency and Blair’s hosting of the G8 summit in Gleneagles, Scotland from July 6–8. Hennessy wrote that Chirac had vowed to make things as tough as possible for Blair after the two leaders fought each other to a standstill and traded insults over Blair’s refusal to renegotiate Britain’s three-billion-pound-per-year EU budget rebate unless Chirac agreed to renegotiate the Common Agriculture Policy (which pays big subsidies to French farmers). The *Telegraph* reported that Chirac will fight any UK-led attempt to begin wide-ranging economic reforms of the Union during Britain’s EU presidency. Chirac also planned to arrive a day late to the G8 summit. German Chancellor Schroeder said that a budget agreement would have been possible were it not for the “inflexible” position

of the British and Dutch. It should be noted, however, that the UK and the Netherlands both pay proportionately much more than France to—and get less from—the EU budget.

The *London Telegraph* notes that Prime Ministers Thatcher and Major, as well as current Prime Minister Blair, all tried to put Britain into the heart of Europe—only to end up isolated. Blair in particular has made concession after concession to the EU, in hopes of winning influence. He reversed the UK’s long-standing opposition to EU military capacity outside of NATO. He ratified the Amsterdam and Nice treaties, discarding the British national veto in many areas. He adopted EU Social Chapter rules, reducing the UK’s competitive advantage. But none of this was enough.

Germany and France—both with sluggish economies, restless electorates and unemployment above 10 percent—found it easier to blame Blair for the summit failure over the budget, rather than to have a serious discussion about the future course of Europe after the French and Dutch peoples’ massive rejection of the proposed EU Constitution.

As long-time readers of *Tomorrow’s World* magazine know, Bible prophecy indicates that Britain will face continued opposition, sniping and criticism from a Europe that will eventually become a power rivaling the United States in world affairs. This latest spat between “Old Europe” and Britain is part of a sequence of events that will conclude with the UK being isolated, along with the United States, in opposition to a resurgent Europe that will seek to impose its own elite-driven view of order on the world.

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**The above is adapted from one of the many commentaries available at the [www.lcg.org](http://www.lcg.org) and [www.tomorrowsworld.org](http://www.tomorrowsworld.org) Web sites on vital topics facing our world.**