

# Living Church News

Vol. 9, No. 3

May–June 2007



## Inside:

<b>The Power of Prayer</b> .....	<b>3</b>
<b>Are You a Servant or a Hireling?</b> .....	<b>6</b>
<b>Jesus, Our Savior</b> .....	<b>10</b>
<b>Patience</b> .....	<b>12</b>
<b>The Name of the Church in Both Testaments</b> .....	<b>15</b>
<b>A "Behind the Scenes" Look at Feast Site Selection</b> .....	<b>18</b>
<b>Local Church News</b> .....	<b>22</b>
<b>Commentary</b> .....	<b>24</b>

## An Inspiring and Successful Trip!

Dear Brethren and Friends,

My wife and I recently completed a three-and-a-half week trip to Australasia. When we last visited our congregations in that area, five years ago, I told them I would “try” to come back to see them within three or four years. However, because of many other pressing needs, it took us five years to make it back.

But I can report to you that our brethren in New Zealand, Australia and the Philippines are in truly great shape. They welcomed us very warmly, and are obviously a very happy and dedicated group of people. This is due in no small part to the *excellent* job Mr. Bruce Tyler has been doing as Regional Director in that area. He has, as one of the ministers pointed out to me, “given the entire area a feeling of stability by his long, patient and loyal service.”

So I want to *publicly thank* Mr. and Mrs. Bruce Tyler for their long, dedicated and *loyal* service in overseeing the Work of Christ in the entire area of Australasia! Again, *thank you*, very much!

Our trip began with a five-hour flight to Los Angeles, where we stayed overnight. Then, Sheryl and I left on a 13-hour flight all the way to Auckland, New Zealand, where we were warmly welcomed at 4:45 a.m. by Mr. and Mrs. Kinnear Penman! Mr. Penman is Director of the Work in New Zealand. Much of our stay there was centered around Lake Taupo—a beautiful resort region in the very center of the north island where we have held the Feast of Tabernacles a number of times. For the weekly Sabbath before Passover, brethren came from all over New Zealand—including the South Island—and we had 71 warm and loving brethren in attendance.

Then we went back to Auckland for the Passover, and next morning flew to Melbourne, Australia, for the Night To Be Much Observed and the First Day of Unleavened Bread. Even though our plane was late and we were behind schedule for the meal, the brethren gave us a rousing “cheer” as we entered the dining room, where we had a very warm and loving time fellowshiping with them. The next day, 72 were in attendance for the First Day of Unleavened Bread. The warmth and dedication of the brethren was obvious—a tribute to the service of Mr. Tyler, and also of Mr. Michael Gill, their local pastor.

The next day, we flew to Sydney, Australia, for a mid-week Bible Study. Again, everyone was very warm and appreciative—though only 25 were

able to make it there in the middle of the week. The next morning we flew to Adelaide—the city that is now Headquarters for our Australian Work. We arrived on time, and were met by Mr. Tyler and Mr. Gill, who drove us to our hotel for a brief rest. Then we went to see the newly renovated office building.

We were very pleased with what they have been able to do with an older building, now converted to the Headquarters office for the Australian Work. It reminded me of the early offices in Pasadena, where Mr. Armstrong had purchased the “Fowler Estate” just off South Orange Road, converting the primary residence into a classroom building, and the former garage into the office building. As the Work grew, the former stable/garage was upgraded year by year as the Headquarters office. Finally, in 1969, the beautiful Hall of Administration was completed, where Mr. Armstrong and the leading ministers had their executive offices.

So, as in the past, we are “starting small” in Australia, but under the fine direction of Mr. Tyler and others, the Work will grow! The next day, Friday, we held a Board meeting for the Australian Work, which bridged into a ministerial meeting for ministers throughout Australasia. It was very helpful for me to become better acquainted with Mr. Rajan Moses from Kuala Lumpur, and a very dedicated younger man, Arius Nusantara, from Indonesia—whom we ordained as an elder. These men often must travel quite some distance at times out into the “bush”—as the Aussies call it—sometimes virtually taking their lives into their hands in very dangerous situations.

Brethren, after reviewing with Messrs. Tyler, Penman and Moses the various trips they have taken into the jungles in that area, I came to realize how utterly spoiled we are, at times, in the United States and other parts of the western world. Many of our brethren in that part of the world literally “live on the edge”—and some of the ministers are truly putting their lives at risk, from time to time, in order to serve these people in Malaysia, New Guinea, Borneo, the Philippines and elsewhere!

Let us be thankful for the blessings and the peace we are still able to enjoy here in America, Canada and Britain!

That Sabbath, April 7, I preached to 54 brethren at the Australasian Regional Headquarters congregation in Adelaide—one of the smaller cities and newer congregations. They were obviously very “turned on” to the Work of Christ. That evening we had an enjoyable dinner and extended visit with Mr. and Mrs. Tyler, Mr. and Mrs. Gill and Mrs. MacLeod—the widow of our dedicated elder from Perth. Mrs. MacLeod came quite a distance to join us for this occasion, and we appreciate her example of steadfastness and loyalty.

The next morning, Sunday, we had to wake up at 3:30 a.m. and head for the airport in order to fly through Sydney and head on to Manila, in the Philippines, in order to arrive there before the final Holy Day of Unleavened Bread. At the Sydney airport, we were joined by Mr. and Mrs. Dayrell Tanner. The Tanners are watching over the

*continues on page 21*

**Editor in Chief** . . . . . Roderick C. Meredith  
**Editorial Director** . . . . . Richard F. Ames  
**Executive Editor** . . . . . William Bowmer  
**Regional Editors** . . . . . Rod King (Philippines)  
Bruce Tyler (Australasia)  
Gerald Weston (Canada)  
Douglas S. Winnail (Europe)  
**Layout Editor** . . . . . Donna Prejean  
**Proofreaders** . . . . . Sandy Davis  
Linda Ehman  
June Olsen  
**News Bureau** . . . . . Don Davis  
**Business Manager** . . . . . J. Davy Crockett, III

**Regional Offices**

**UNITED STATES:**  
**P.O. Box 3810**  
**Charlotte, NC 28227**  
Phone: (704) 844-1970  
<http://www.lcg.org>  
**AUSTRALASIA:**  
**P.O. Box 300**  
**Clarendon, SA 5157, Australia**  
Phone: (08) 8383 6288; Fax: (08) 8383 6388  
**CANADA:**  
**P.O. Box 409**  
**Mississauga, ON L5M 2B9, Canada**  
Phone: (905) 814-1094; Fax: (905) 814-7659  
**NEW ZEALAND:**  
**P.O. Box 2767**  
**Auckland, New Zealand**  
Phone/Fax: (09) 268 8985  
**PHILIPPINES:**  
**MCPO Box 492 • Araneta Center Post Office**  
**1135 Quezon City, Metro Manila, Philippines**  
Phone: 63-2-723-0499; Fax: 63-2-414-5349  
**SOUTH AFRICA:**  
**Private Bag X7**  
**Hatfield, Pretoria 0028**  
**Republic of South Africa**  
Phone: (27) 58-622-1424; Fax: (27) 58-623-1303  
**UNITED KINGDOM:**  
**BM Box 2345**  
**London, WC1N 3XX, United Kingdom**  
Phone: 44 (0) 844-800-9322

The *Living Church News* is published bimonthly by the Living Church of God, 2301 Crown Centre Drive, Charlotte, NC 28227. Subscriptions are sent without charge to all members of the Living Church of God.

©2007, Living Church of God™. Printed in the USA. All rights reserved. Postage paid at Charlotte, NC.

**Postmaster: Send address changes to**  
**The Living Church News**  
**P.O. Box 3810**  
**Charlotte, NC 28227**

The *Living Church News* is not responsible for the return of unsolicited articles and photographs. Scriptures are quoted from the *New King James Version* (©Thomas Nelson, Inc., Publishers) unless otherwise noted.

# The Power of Prayer

## Editorial

By Roderick C. Meredith

**W**hen you are sick or in trouble, you probably pray about it. But do you have the faith and the understanding to leave a matter *completely* in God's hands—to absolutely *know* that He will deliver His children from sickness and trials of every kind? Very few people do.

When we seem to lack the wisdom or the power to solve our problems, we often become frustrated and unhappy. We may completely *forget* and *ignore* the fact that we have the *right* to call on the Supreme Creator of Heaven and Earth for help with all our problems. The greatest *wisdom* and *power* in all the universe will be with every one of us—if we will only do our part.

Jesus Christ set a *perfect example* that we “should follow His steps” (1 Peter 2:21). He lived a full and abundant life—a life filled with *love* and *power* from God. He knew how to keep in contact with, and draw upon, the *Supreme Power of the Universe*.

### Christ the Example

Can you imagine Christ acting as if God had “gone way off somewhere”?

Yet that is the *exact attitude* displayed by most “Christians” today. Do they completely rely on God to *heal* them when they are sick, to *rescue* them from disaster, or to *bless* them in material as well as spiritual matters? Of course not! They do not have the

same faith shown by Christ's apostles, who saw firsthand that Christ, unlike most people, actually *expected* God to intervene and heal the sick, cast out demons, and even to quiet a storm on the sea. They, too, wanted that kind of intimate contact with God.

By His fruits, they knew that Christ understood *the correct way* to draw close to the Eternal God, and to call upon His power to help in every pressing situation.

That *key*, the *correct way* to call upon God's power, is something you and I should be utilizing *every day of our lives!* Its use can put new *meaning* and *power* into our lives!

But that “key” has been *incorrectly* employed by many people of many different religions—even many who call themselves “Christian.” Remember that Christ is *our example*. He knew how to use this “key” perfectly. His *way brings results!*

### Christ Teaches Us How To Pray

In Luke 11:1–4, we read that the disciples came and asked Jesus *the way* to establish right contact with God. “Lord, *teach us to pray,*” they asked. People do not know *how* to pray until they are properly taught. So Christ gave them a “type”—or pattern—of a prayer that will *get results*.

Let us analyze this *perfect example*. The prayer is addressed to “Our Father in heaven.” When you pray, think of God as your Father. Not *your* Father only, but “*Our* Father.” Remember that there are others who are trying to serve their Creator and Spiritual Father, and that God loves us all

*far more* than a human Father would be capable of doing.

Moreover, He has power to help you in ways that would be *impossible* for a human father. Would your earthly father let you rot away and die of disease if he could possibly help it? But God *can* help it, and He has *promised to heal* (Psalm 103:3; James 5:14).

Claim God's *promises* when you pray, and always think of Him as *your Father*.

“In heaven,” reminds us that God is not an ordinary father, but One who has all power and should be worshiped. We must be humble and reverent when we pray to the true God.

“Hallowed be your name,” shows us that God's name—and *all that it stands for*—is to be held in reverence. God's name will someday be *our name*, if we overcome and are *born of God*. *That name carries authority to rule*. It must always be respected.

### What To Ask

“Your kingdom come,” is the first *request* of this perfect prayer. *First of all*, we should learn to pray for God's kingdom—His government, His *rule*—to come on this earth. *How many* so-called “Christians” really want God to *rule* their lives? Most carnal-minded people use every imaginable device to avoid the truth that God is *Supreme Ruler*. Christians should *pray* that God will *rule this earth*. Only His rule will bring about the peace and happiness that this world is striving in *vain* to achieve (Isaiah 11).

“Your will be done on earth as it is in heaven,” teaches us to

*surrender our wills* to God as we pray—to acknowledge His rule—*His authority*. Remember that *God knows what is best*. You need to *study* God's word, in order to learn the principles of God's will, so you can pray accordingly. Paul wrote, "Therefore do not be unwise, but understand what *the will of the Lord is*" (Ephesians 5:17).

Drink in of God's word, so that you may begin to think as God thinks, and have His will made a part of your very character. "Let this *mind* be in you which was also in Christ Jesus" (Philippians 2:5). Then you will automatically pray according to God's will, as revealed in the Bible—and your *prayers will be answered*.

"Give us day by day our daily bread" certainly shows that God wants us to ask for our material needs. But notice that we are not to ask for great wealth, but rather for our *daily bread*. God has *promised* to supply every *need* (Philippians 4:19). It is God's will that we prosper and be in health (3 John 2), but great wealth might become a stumbling block to our faith. So, remember Christ's example of asking only for our *daily bread*—not necessarily for several years of sustenance in advance.

### **Forgive Others, Resist the Devil!**

"And forgive us our sins, for we also forgive everyone who is indebted to us." You may ask God's forgiveness *only if you first forgive others*. When you kneel before God in prayer, never come before Him with feelings of bitterness, resentfulness or hate. If you cannot first rid yourself of those feelings, ask God to *clean you up* and replace the spirit of *hate* with His Spirit of *love*. That love is charitable and patient with others.

It is a wonderful feeling to know that you hate no one, and

that in your way, however clumsily, you are trying to show love to everyone.

God *hears* and *answers* the prayers of those who are of this spirit.

"And do not lead us into temptation, but deliver us from the evil one." God himself tempts no man (James 1:13). However, He does permit us to be tempted by Satan and our own lusts. We should constantly pray that He would not permit us to be *brought into*, or *partake of*, any temptation—that He would give us the spiritual *power* to master any wrong desires. Ask God each day to give you the strength to "resist the devil, and he [the devil] will flee from you" (James 4:7).

"Be *sober*, be *vigilant*; because your adversary the devil walks about like a roaring lion, seeking whom he may devour" (1 Peter 5:8). Satan the devil will try his best to upset you day and night! Ask God for strength and faith.

### **Ask For What You Need**

Jesus continued teaching His disciples about prayer by giving them a parable (Luke 11:5–13). He showed that if we are in truly dire *need*, as was the man who had an unexpected guest, we can be sure that God will answer our prayer if we throw ourselves completely on His mercy.

The disciples were still unconverted, because the Holy Spirit had not yet been given. So Jesus told them, "If you then, *being evil*, know how to give good gifts to your children, *how much more* will your heavenly Father give the Holy Spirit to those who ask Him!" (v. 13). God is *totally willing* to give us His Spirit.

Do you need wisdom, knowledge, faith, and love? These are all *gifts* of the Holy Spirit (1 Corinthians 12; 13). *Ask* God for these gifts. He is

more willing to give you these things than you are to feed *your own hungry child*.

*This is His will, so ask in faith!*

### **Two Mistakes to Avoid**

During His "Sermon on the Mount," Christ showed that He *expects* His true followers to pray (Matthew 6:6–8). He did not say, "If you pray," but rather "*when you pray*." He *knew* that anyone who was truly serving God would be *praying often*.

Are you?

He cautioned the disciples never to pray "to be seen of men," but instead to enter into a closet or "secret place," and there commune with their Heavenly Father. Christ taught that it is *wrong* to make long prayers in front of others to "show off" (Matthew 23:14). Those who delight in this sort of showmanship are *disobeying God*.

Also, you have probably heard members of some religions, and even some "Christian" denominations, repeating the same prayers over and over again. But Christ said, "And when you pray, *do not use vain repetitions as the heathen do*. For they think that they will be heard for their many words" (Matthew 6:7).

Memorized prayers—including the "Lord's Prayer"—soon lose their meaning and sincerity.

Nowhere in the entire New Testament is the "Lord's Prayer" repeated. The Apostles did not repeat it over and over again. Jesus gave it as a pattern or example after which we could fashion *our own* prayers.

The world's churches are in *error* when they practice repeating *any* prayer over and over again each week. Avoid this error. *Also, try not to offer thanks in the same way at the table every meal*.

When you pray, do not just "rattle off" so many words. Think about

your blessings and your needs, and pray from the *heart*.

## Never Be Ashamed

We should be careful not to pray “to be seen of men.” *But* does this mean that we should be overly secretive—as if we were ashamed—when we pray?

*Absolutely not!*

Many “babes in Christ” are faced with this problem. Some are afraid to pray as often as they should *because they are afraid other people will know about it!* Have no such fear! Should the nearness of your wife, husband or children prevent you from maintaining an intimate contact with your Creator and God? Of course not!

In Luke’s gospel, we find two examples where Christ—our *perfect example*—prayed a short distance from His disciples and they knew *where* He was and *what* He was doing (Luke 9:18, 28).

So *do not* be ashamed if anyone knows you are praying! Just be careful not to pray “to be seen of men,” and try hard to find a closet or “private place” where you will not be disturbed.

When Jesus was staying at Peter’s home with His disciples, “having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed” (Mark 1:35).

You *can* be alone with God if you will follow Christ’s example and *make a way!*

## Position for Prayer

The Bible records many different positions for prayer. But it *always* shows that in private, personal prayer, you should *kneel on both knees*. It has always been a custom to kneel on *one* knee to a king or other ruler as a sign of *respect and esteem*. Yet the Bible always records that we

should bow *both* knees to God in *reverence and worship*.

1 Kings 8:54 and Ezra 9:5 show an example of a very suitable position in prayer. Notice that Solomon and Ezra kneeled upon *both* knees and spread out their hands—upward—toward God. This is a position of humility and supplication. You will come more nearly praying *fervently* if you are in such a position.

God may not answer “sleepytime prayers” that you mumble to yourself in bed just before dropping off to sleep. If you truly want an answer, you should be willing to *get out of that bed* and kneel to pray *fervently* before your Creator.

In private Jesus “knelt down, and prayed” (Luke 22:41). In your personal prayers, you should often kneel before God and pray *fervently* (James 5:16).

## How Often To Pray?

In Acts 13:22, we read that David was a *man after God’s own heart*. Many of the Psalms are simply David’s prayers. He prayed to God in time of trouble, for guidance and in thanksgiving. In *every circumstance*, David went to God in prayer.

Never think you are “bothering” God by sharing your joys and your problems with Him. *Talk to God often—in every circumstance*. That is undoubtedly one of the main reasons why David was a man after God’s own heart.

If you want to be a child of God, then “become acquainted” with your Heavenly Father. Talk to Him *often*. *Share your life* with God. David wrote, “*Evening and morning and at noon I will pray, and cry aloud, and He shall hear my voice*” (Psalm 55:17). David went to God in prayer *three times a day*.

We read that God’s prophet Daniel “knelt down on his knees

*three times that day, and prayed and gave thanks before his God, as was his custom since early days*” (Daniel 6:10). These examples are not commands, but they certainly show that to kneel in prayer *three times a day* is a good way to bring God into our lives.

“He that has an ear, *let him hear.*”

The Apostle Paul was inspired to instruct the Thessalonians, “Pray without ceasing” (1 Thessalonians 5:17). This means we are never to *discontinue* our prayer life. It also—along with many other scriptures—shows that we should be *constantly* in an attitude or spirit of prayer. Talk to God as you go about your work or play. Ask Him to direct your *every thought and action*.

When you seem to be losing your temper—or when you are in doubt about a certain course of action—*stop and think*, “Would Jesus do that?” Ask God to show you the answer, and *study* your Bible so you will *know* what God would have you do. Then ask God for the *wisdom, the faith and the power* to carry out what you know is right.

This simple process will *change your life!* Your life will then have more *meaning*, and more *real happiness*, than you have ever before experienced.

## How Long To Pray?

Prayer should be one of the most important and *most enjoyable* activities of your life.

If you really love God as your Father, you will *want* to spend a great deal of time talking to Him.

Your spiritual food is obtained by contact with God through Bible study and prayer. Preparing and eating your material food takes most people at least two hours each day. Is

*continues on page 20*

# Are You a Servant or a Hireling?

By Dibar K. Apartian

**S**ome time ago, a good friend of mine told me that he stayed awake one night wondering whether he was truly a servant of Jesus Christ—or simply a hireling.

What an interesting thought! Have you ever wondered about your own status? Do you even know the difference between a servant and a hireling?

Strange as it may seem, quite a few people in God's Church today—despite their good intentions—often think and act as though they were only hirelings. Why? What makes them—without realizing it—be what they do not want to be?

The answer is obvious. They have not fully grasped the purpose of their calling. Have you? Do you believe that your *own* salvation is the only reason God called you into His Church? If so, you are bound to think and act like a hireling.

Jesus said: "I am the good shepherd. The good shepherd gives His life for the sheep" (John 10:11).

Think of it. A good shepherd lays down his life for his sheep. Jesus did that! Take the time to meditate on these words—seriously. Ask yourself, in all honesty, if this is the way you feel toward your brethren or toward the people in the world. Would you die for someone else—even a stranger?

"But this verse only applies to the ministers, not to the lay members," you may argue. "It's the shepherd who is supposed to lay down his life for the sheep."

That is the reasoning of a hireling! We have all been called to serve. Ministers, like lay members, are servants—each according to his ability and the job he has been given.

A good shepherd is a good servant. He loves his sheep, and will die for them if need be. This principle applies to every last one of us in God's Church. One way or the other, we are all shepherds when it

comes to serving in love and fulfilling our responsibilities.

"But a hireling," added Christ, "he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them" (v. 12).

What is the reason? Why does a hireling flee when he sees danger? Why does he forsake the sheep? "The hireling flees because he is a hireling and does not care about the sheep," explained Christ (v. 13).

## **The Parable of the Vineyard**

Whether we act like hirelings or servants in God's Church, we still are laborers. Collectively, we have been commissioned to do a job—a very important one. But hirelings do not have the same incentive, nor do they work the way good servants do.

The parable of the vineyard helps us to better understand this truth. Christ began the parable, saying to His disciples: "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard" (Matthew 20:1–2). As we know, that denarius in Christ's parable symbolizes His gift of eternal life.

A few hours later, he saw other men who were standing idle, and he also ordered them to go to his vineyard. He did not disclose their wages. He simply promised he would give them whatever was right.

About noontime, he found more laborers who were idle and gave them the same instructions. Finally, about an hour before quitting time, he saw another group of laborers standing idle, "and said to them, 'Why have you been standing here idle all day?' They said to him, 'Because no one hired us.' He said to

them, “You also go into the vineyard, and whatever is right you will receive” (vv. 6–7).

All these laborers were hired for a certain job, and were promised a fair remuneration for their efforts. When the later laborers came, the first thought they would receive more; but all received the same denarius. On receiving it, the first laborers grumbled at the householder, “These last men have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day” (v. 12).

It was not a question of anyone deserving more, because the ones hired at the beginning of the day did receive what was agreed upon between them and the householder. It was primarily a matter of what they considered justice—from their own point of view.

Christ then described the response to this perception of injustice: “Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what is yours and

property; to one he gave five talents; to another two; to another one, to each according to his ability”

In the same manner, today, some of us in God’s Church have received five talents, some two, some only one—each according to his ability. And God reveals that to whom much is given, much is required.

Suppose you were blessed with five talents, while someone else, a friend of yours, only received two. When the time of judgment comes, would you ask God: “Why do you reward this man with as much as you give me? I have multiplied five times my talents, whereas he has multiplied his but twice. Don’t I deserve more than he does?”

Remember: That is the way a hireling would reason. In truth both of you did equally as well with the talents you received. Both of you doubled what you had. You must constantly endeavor to do your utmost, whatever your task, and even do more than is expected of you.

---

**A hireling will not work if there is no reward or pay. His philosophy is: no pay, no work. A good servant is interested in doing the work—not in being paid. That is the basic difference. He expects to do more than is required of him, regardless of what his pay or his reward may be.**

---

go your way. I wish to give to this last man the same as to you. Is it not lawful for me to do what I wish with my own things?” (vv. 13–15).

What an important lesson for all of us to learn—and to remember!

### **According to Ability**

You had no way of choosing your family, your country or your environment at birth. In some ways, you may think you were under a certain handicap in life, as far as your starting line is concerned. That is quite possible.

Nevertheless, what really counts is the final destination—the arriving point, the ultimate goal. As children grow up, they are able to choose their friends, their careers, the directions they want to give their lives.

They can even choose the god they are going to worship. Consequently, even though you may have been under a certain handicap before you were called, you now have the same opportunity as anyone else to reach the ultimate goal: the Kingdom of God.

God is always just—always right. He has given each of us the means to succeed. He never expects more than we are able to give. This is the principle Christ underlined when He compared Himself to a “man going on a journey.” He called his servants “and entrusted to them his

However, this does not mean that God expects us to go beyond our ability.

Christ said: “So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable servants. We have done what was our duty to do’” (Luke 17:10).

A hireling will not work if there is no reward or pay. His philosophy is: no pay, no work. A good servant is interested in doing the work—not in being paid. That is the basic difference. He expects to do more than is required of him, regardless of what his pay or his reward may be.

Can you now see that it takes real conversion to be a good servant? You must bear the “fruit of the Spirit”—love, joy, peace, patience, kindness. You will have to give the best of yourself, to always be willing and ready to sacrifice for someone else’s good.

### **The Disciples Did Not Understand**

Do you realize that even the apostles did not understand the difference between a servant and a hireling until they received the Holy Spirit on the Day of Pentecost? Before that time, they sometimes acted like hirelings. Notice: “Then James and John, the sons of Zebedee, came to Him, saying, ‘Teacher, we want You to do for us what-

ever we ask.’ And He said to them, ‘What do you want Me to do for you?’ They said to Him, ‘Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory’” (Mark 10:35–37).

Can you imagine that? A few hours before the arrest of Jesus Christ—at the time of sorrow and deep concern—the primary thought in the minds of some of the apostles was how great a place they would occupy in the Kingdom of God.

Is this the way some of us reason today?

But Christ said to them: “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant” (vv. 42–43).

And Christ added, “whoever of you desires to be first shall be slave of all” (v. 44).

### **Does God Owe You Anything?**

Do you remember the circumstances that led you into God’s Church? How did you first hear the truth? What was your reaction? Did you decide to become involved in the Church because you simply wanted to be saved? Was that the price you set for answering the call? Did you think—or perhaps still do—that God owes you something?

Consider for a moment Simon Peter’s reaction and attitude when Christ called him to be His disciple. Peter fell down on his knees, and said to Him, “Depart from me, for I am a sinful man” (Luke 5:8).

Is this the way you felt? Is it really? Simon Peter realized how unworthy he was and how little he deserved to be called to serve God. “Look, I am a simple man,” he must have said. “Don’t come to me. I can’t handle the task you have in mind for me. I am nothing.”

Regrettably, we did not all come into God’s Church with this type of an attitude. Some have never reached this point. How would you have reacted if Christ had personally said to you, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay His head” (Luke 9:58)? Would you have said, “I will follow You wherever you go” (v. 57)?

Or would that have been the parting point as far as you were concerned? Would such a calling have appealed to you? Not if you had primarily wanted to be a hireling—to be paid for whatever

services you would render. That leads to an attitude, “I will follow you but, first of all, what’s in it for me? How much do I get?”

To another, Christ said, “Follow Me.’ But he said, ‘Lord, let me first go and bury my father.’ Jesus said to him, ‘Let the dead bury their own dead, but you go and preach the kingdom of God’” (vv. 59–60).

The man did not get the point, because he himself was spiritually dead. On his list of priorities, the physical things came before the spiritual ones.

“And another also said, ‘Lord, I will follow You, but let me first go and bid them farewell who are at my house’” (v. 61). In other words, this person wanted to first live it up, perhaps cry a little over what he was leaving behind—regret the good times he could have had. He thought the sacrifice required was too great a price to pay.

Do you reason like this? Do you put off your *true* conversion until you have tried everything else in life and have had all the fun you want? What assurance do you have that you will be kept alive in the meantime?

Procrastination is tantamount to failure. On your list of priorities, *God* must always come *first*, whatever the circumstances. This is another important key that helps you determine whether you are a servant or just a hireling.

### **Counting the Cost**

Persecution and sufferings are part of our calling. They help us to trust God even more. As Paul said, “We must through many tribulations enter the kingdom of God” (Acts 14:22).

When God called you to repentance, did you actually take time to count the cost before burying your sins and your carnal nature in the baptismal waters? Did you really count the cost—rather than the return?

Christ said, “If anyone comes to Me and does not hate [love less] his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple” (Luke 14:26).

This is the engagement we made—or should have made—at the time of our baptism. Did you? Take time and think. Did you count the cost to see whether you had enough to *finish* the job—not just to start it?

Did you say to yourself: “Someday I may have to lose my family, my friends, my job—and even my life. Whatever the cost, I will continue serving Christ in order to be His servant and



His friend. I will always follow Him and rely on Him.”

As the Apostle Paul wrote, we are the temple of the Holy Spirit that dwells in us; he reminded us that “you are not your own... For you were bought at a price; therefore glorify God in your body...” (1 Corinthians 6:19–20).

A hireling would never glorify God in his body. He does not know how, nor does he understand the meaning of the word. But the servant does. He knows that to glorify God is to obey, love and serve Him—and to love and serve his fellow man. If you are a servant of Jesus Christ, your life is no longer

love has no one than this, than to lay down one’s life for his friends” (John 15:12–13).

Then He added: “You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you” (vv. 14–15).

Notice the progressive steps in your relationship with God! First you are a slave, a servant, then a friend—and then, as you grow in grace and knowledge—a glorified son at the time of the resurrection of the dead. “For you

---

**Procrastination is tantamount to failure. On your list of priorities, God must always come first, whatever the circumstances. This is another important key that helps you determine whether you are a servant or just a hireling.**

---

yours. You are His slave. You were bought with the price of His blood.

Could there be anything more rewarding for you than to have the opportunity to serve in God’s Kingdom? Christ compared the Kingdom to a “treasure hidden in a field, which a man found... for joy over it he goes and sells all that he has and buys that field” (Matthew 13:44).

And again, it is like “a merchant... who, when he had found one pearl of great price, went and sold all that he had and bought it” (vv. 45–46).

Hirelings do not understand the depth of this teaching; servants do.

At one time or another, have you had doubts about your own conversion? You may even have some questions about it at the present. Perhaps you would like to find someone—preferably a minister—to assure you that your conversion is real and that your baptism is truly valid.

You yourself can find the assurance you are seeking if you carefully examine your heart. Ask yourself: “Am I in the Church to *serve* or to be served? Have I been called to be saved or to help others *gain eternal life*?”

By your own answer, you will be able to determine the degree of your conversion.

### **A Progressive Relationship**

“This is My commandment,” Christ said, “that you love one another as I have loved you. Greater


did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship” (Romans 8:15, NIV).

Before you first heard the truth, your mind was totally carnal. You reasoned and acted in a selfish way. You answered the call like a hireling, whose main purpose and interest is to receive something in return—to be rewarded for serving. That is understandable.

However, you buried that carnal nature at the time of your baptism. You turned away from your sinful and selfish ways in order to become more like Jesus Christ, who did not seek any personal reward for serving. His whole purpose for becoming a mortal human being was to help us become sons of the living God.

This change in your attitude and reasoning is the proof of your true conversion. It also enables you to understand that when we cry out, “Abba, Father,” God’s Spirit bears witness “that we are children of God, and if children, then heirs” (vv. 15–17).

God says that if we keep practicing sin, we become slaves to sin. And slaves to sin do not “abide in the house forever, but a son abides forever” (John 8:35). If we are slaves of Jesus Christ, we are sons of God.

What is your choice—a slave to Christ or a slave to sin? A good servant or a hireling? It is time to make up your mind! 

# Jesus, Our Savior

By Rod Reynolds

When the people of Israel were enslaved in Egypt, they were living under a very powerful government. While in Egypt they were ground down under the rule of Pharaoh—who was not only king but considered by the Egyptians to be a god as well. The Israelites were oppressed by the laws of Egypt and the whims of its ruler—Pharaoh (Exodus 3:7).

Egypt typifies the rule of sin—the law of sin which operates in the flesh—and in the fleshly mind (Romans 7:23). This law, rule or dominion of sin which operates in the flesh is something we must overcome in order to please God.

Yet within our own flesh, within our fleshly minds, we simply do not have the power—and by ourselves—to cast out the law of sin that rules us. The fleshly mind is too weak to exercise dominion and power over sin, even if it wants to. That is what Paul is referring to when he writes in Romans 7:23 about the law in our fleshly members warring against the mind, and bringing us into captivity to the law of sin.

Just as without God—without a Savior—the Israelites were in captivity, in bondage to the law of Egypt, so our flesh without a spiritual savior is in bondage to the law, dominion and rulership of sin. Even with the Old Covenant, wherein the laws of God were written on tablets of stone, but not written in their hearts and minds, the Israelites were powerless to break the dominion of sin in their lives (Deuteronomy 5:29; 10:1–5; Romans 2:27–29; Jeremiah 31:33; Mark 7:6). In the same way, our human flesh of

itself is powerless to break the bondage of sin.

Paul tells us in Romans 8:3 that the law—that is, the Old Covenant—was “weak through the flesh.” Jesus, when He found His disciples sleeping after He had asked them to watch and pray with Him just hours before His crucifixion, said to them, “The spirit indeed is willing, but the flesh is weak” (Matthew 26:41).

Apart from God, the flesh naturally tends toward sin. Put that together with Satan’s influence, and the flesh—apart from the Holy Spirit—is hopelessly locked up in captivity to sin.

But Jesus Christ, at the time appointed, intervened to redeem Israel from bondage to Pharaoh and the law of Egypt (Psalm 106:8–10). God is referred to as the Savior of Israel (v. 21).

The names and titles of God tell us a lot about who and what God is. We know one of the members of the God family by the name of Jesus Christ. The name Jesus tells us that God is our Savior. The name Jesus comes from the Hebrew *Jehoshua* or *Joshua* which means “saved of the Eternal” or the “Eternal Savior.” The word Christ comes from the Greek *christos* which is equivalent to the Hebrew *mashiyach* (Messiah) and means anointed one. The name Christ relates to Jesus Christ being the anointed High Priest and King over spiritual Israel, and ultimately over all creation. So the name Jesus Christ tells us that the Son of God is our Eternal Savior, King and High Priest. (See *Vine’s Complete Expository Dictionary of Old and New Testament Words*;

and the *Companion Bible*, appendix 98).

We have a Savior who can and will deliver us from bondage to sin, if we cooperate, just as He delivered Israel from Egypt. At the same time, however, we need to keep in mind that the roles of Savior, King and High Priest are all interrelated, and go hand in hand with one another.

The angel of God told Joseph that the son to be born to Mary was to be named “Jesus.” Why? “...for He will save His people from their sins” (Matthew 1:21). So Jesus is not dead, but is an ever-living Savior—to save us from our sins.

The preposition used in the original Greek in the verse above is *apo*, which denotes motion away from. It is used of deliverance or passing away from any state or condition (*Companion Bible*, appendix 104; cf. *Basics of Biblical Greek*, Mounce, p. 60). So it does not say Jesus would save us in our sins, but away from our sins. It implies that we would become delivered and separated from our sins.

Israel came out of and away from Egypt. They were separated from Egypt (Exodus 12:31–33, 39–42; 13:8–9). The unleavened bread we eat during the Days of Unleavened Bread not only reminds us that Israel went out of Egypt, but that they fled in haste. In the same way, we are to flee from sin. “Let everyone who names the name of Christ depart from iniquity,” wrote Paul. And also, “Flee... youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart” (2 Timothy 2:19, 22; cf. 1 Corinthians 6:18; 10:14).

But even after urging them to go, as a consequence of God's intervention, and driving them out, Pharaoh pursued Israel (Exodus 14:5–9). And when the people saw that Pharaoh had not given up after all, and he was hot on their trail, they no longer regarded God as Savior, but actually began to accuse God of bringing them out to kill them (Exodus 14:10–12).

In their minds, God was not delivering them from the mastery of Pharaoh, but delivering them to death. Do you ever look at weaknesses and sins which seem to pursue you, and begin to doubt that God has the power to deliver you? Some years ago, a man told me in a conversation that it seemed to him

must contend with is sin, often our own stubborn sins that we need to overcome. But the Passover and the Days of Unleavened Bread teach us how God can and will save us if we believe, have faith, and persevere. God has the power and He has the way to save us out of sin.

The Passover signifies the death of Jesus Christ through which we may be released from the bondage of death (Hebrews 2:14–15). The death of the Passover lamb in Egypt meant life for the people of Israel (Exodus 12:5–7, 13).

The death of the Passover lamb also meant freedom for Israel, because on that same night the power of Pharaoh to continue to hold the people of Israel in captivity

wilderness. But we do not have to fail. We can succeed.

Even though we are still flesh, Jesus showed that He has the power to overcome the flesh, and He has been given authority over all flesh, including our flesh, that we may be given eternal life (John 17:2). With the power of Jesus Christ, the weakness of our flesh can be overcome. Without God we can do nothing. With God, we can do anything (John 15:4–5; Philippians 4:13; 2:12–13). A major lesson of the Days of Unleavened Bread is that as the Father and Jesus Christ live in us through the Holy Spirit, we become new creatures—no longer enslaved to our fleshly nature and the law of sin, but having the power to become

---

**Knowing that Jesus Christ has the will and the power to save us, we must never give up the fight to overcome. We must never allow mistakes, failures, weaknesses, or discouragement to overwhelm us.**

---

God was just out to get us. He thought God wants to kill us, not save us.

Did Jesus Christ call us out of spiritual Egypt to kill us or to save us? God tells us plainly that His will is to save every one of us. It is not God's will that any should perish (Ezekiel 33:11; John 3:14–17; 1 Timothy 2:1–4; 2 Peter 3:9).

It was not God's will that Israel in the flesh should perish, but they looked at the giants in the land God had promised to give them and began to doubt God's power to fulfill His promise (Numbers 13:25–14:4). We can fall into the same trap spiritually, if we concentrate too much on the problem and not on the solution. God has not told us to seek Him in vain. He is able and ready to save us if we seek Him (Isaiah 45:19, 21–22, 24; 2 Chronicles 15:1–4, 7–15).


Of course there are going to be problems. The main problem we

was destroyed. Similarly, the death of Jesus Christ destroyed the power of sin and Satan, the author of sin, to kill us, subject to our repentance and faith (Mark 1:15; John 5:24; John 16:11; Acts 2:38; Colossians 1:9–14). We are delivered from the bondage of the fear of death. The power of sin to destroy us is abolished through the sacrifice of Jesus Christ, as long as we continue walking after Him in faith (Colossians 1:21–23).

Having been delivered from death upon our initial repentance and baptism, we must continue walking with Jesus Christ in faith. The Israelites, though they had been saved from death in Egypt, failed to continue walking with God in faith. That is all they had to do to receive the inheritance God had in store for them. But they refused to follow Him in faith and rebelled instead (Hebrews 3:16–19). So they died in the

spiritually minded and obedient to the righteousness of God's commandments (Philippians 2:5–8; Romans 8:1–15).

Knowing that Jesus Christ has the will and the power to save us, we must never give up the fight to overcome. We must never allow mistakes, failures, weaknesses, or discouragement to overwhelm us. If God chastens you, accept it and learn from it. But never give in, keep fighting, keep moving forward and eventually you will, with the help of Jesus Christ, prevail (Hebrews 12:1–13).

Israel had a Savior with the power to deliver them from the dominion of Egypt and Pharaoh. We also have the same God and Savior—Jesus Christ—who has the power to deliver us from bondage to sin and death. Let us remember this, and rejoice in the salvation of Jesus Christ—our Savior, King and High Priest! 

# Patience

By Ron Wheeler

In Hebrews 10:36 we read, “For ye have need of *patience*, that, after ye have done the will of God, ye might receive the promise” (*King James Version* throughout).

Perhaps this is another one of the Bible’s notable understatements relating to our humanity. Do we really *need* patience? The longer we have been in God’s Church, the more apt we should be to answer, “*Yea, verily!*”

By contrast, in this present world “many run to and fro” and “knowledge is increased [literally, *multiplied*]” (cf. Daniel 12:4). Accordingly, everything this world does is geared toward *instant gratification*. Even the information it offers is often packaged as “sound-bites” and “brief commercial announcements.” But some of this world’s more perceptive people see their own need for more patience—and sometimes they might even get around to praying for it. As the joke goes, the prayer of such people might be, “O Lord, give me patience—and give it to me *now!*”

All joking aside, patience is a fundamental part of God’s character. He has a great deal to say about it—because if we are to enter the Kingdom of God, it must become a fundamental part of our character also.

## How Does the Bible Define Patience?

Believe it or not, the English word *patience* is not used at all in the *King James Version* of the Old Testament. *Patiently* is found twice (in Psalm 37:7 and 40:1) and *patient* once (in Ecclesiastes 7:8). This does not mean the concept is not fully there. The Hebrew words and phrases translated as “wait on,” “wait for,” “longsuffering,” and so on, instruct us concerning patience. Similar phrases are also found in the New Testament. For simplicity’s sake, let us examine just the Greek word underlying the English word *patience* in the New Testament.

In the Greek text, the chief word translated *patience* by the *KJV* is *hupomonē* [*Strong’s Greek Dictionary* #5281: “cheerful (or hopeful) endurance, constancy”]. In various contexts, the *KJV* translates the word as “enduring,” “patience,” “patient continuance” or “patient waiting.” *Thayer’s Greek Definitions* expands on the meaning of this word further. First of all, it means “steadfastness, constancy, endurance.” In the New Testament it is “the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials

and sufferings.” Second, *hupomonē* is “a patient, steadfast waiting for [something].” Finally, *hupomonē* is “a patient enduring, sustaining, [or] perseverance.”

The one-volume *Theological Dictionary of the New Testament* by Kittel further amplifies the meaning of *hupomonē* and its underlying verb root, *hupomenō*, by looking to their biblical and historical contexts. “While [*hupomenō*] is at first ethically neutral, [*hupomonē*] becomes a prominent virtue in the sense of courageous endurance. As distinct from *patience* [as commonly conceived: a passive trait], it has the active significance of energetic if not necessarily successful resistance, e.g., the bearing of pain by the wounded, the calm acceptance of strokes of destiny, heroism in face of bodily chastisement, or the firm refusal of bribes. True [*hupomonē*] is not motivated outwardly by public opinion or hope of reward but inwardly by love of honor.” What rich significance *hupomonē* takes on in this light!

## Growth Takes Time and Patience

What does all this mean in practice? The analogy of a farmer growing crops illustrates much of what *patience* (*hupomonē*), on God’s part and on ours, is all about.

In the Parable of the Sower (Luke 8:4–15), part of the seed fell on good ground. Notice: “But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with *patience*” (v. 15). Why did Jesus interpret the seed that fell “on the good ground” in this way? For one thing, because grain takes time to bear fruit! But here, by analogy, it is not the farmer who is waiting patiently for the grain to ripen. The grain itself is exercising *patience* (*hupomonē*)—by exerting the necessary effort to grow over time, taking nourishment from the good ground to do so. In the same way, Christians, rooted in the word of God (cf. Colossians 1:23), must “bring forth fruit with *patience*.” They must “by patient continuance in well doing seek for glory and honour and immortality” (Romans 2:7).

So we must be patient with *ourselves*—and also in *overcoming ourselves* against all opposition. We are, in effect, crops in God’s field, being prepared through growth for His “harvest.” In this, we definitely have our part to do as Christ lives in us (Galatians 2:20). Our part lies in doing “good works”

(Matthew 5:14–16; Philippians 2:12–13). We will not overcome all of our temptations and trials overnight, however. If we lose sight of this, then we *will* become discouraged.

Another obvious area in which we must apply patience is in the very *trials* we suffer. Jesus described the role of trials in this way: “I am the true vine, and my Father is the husbandman [farmer—in this parable, a *grower of grapes*]. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth [*prunes*] it, that it may bring forth more fruit” (John 15:1–2). God *grows things*—and us in particular! So God must allow us to go through *trials* at times so that we, like well-pruned grape vines, may bear more fruit.

This is where our “*cheerful endurance*” (as cited by *Strong’s Greek Dictionary*) comes in. “My brethren, *count it all joy* when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (James 1:2–4). Now here is something not often understood. It is not the *pruning* that we are to count as joy; that would be unreasonable. Rather, it is the “*peaceable fruit of righteousness*” that will *result* from it (cf. Hebrews 12:1–11). We “*count it all joy*” because the Husbandman’s pruning, which we humanly hate so much, brings us closer to His perfection!

By yet another analogy, *we ourselves* are likened to the farmer and our reward at Christ’s second coming is likened to the harvest that the farmer waits for. We must be patient for our *reward*! “*Be patient* therefore, brethren, unto the coming of the Lord. Behold, the husbandman *waiteth* for the precious fruit of the earth, and hath *long patience* for it, until he receive the early and latter rain. *Be ye also patient*; stablish your hearts: for the coming of the Lord draweth nigh” (James 5:7–8). “And let us *not* be weary in well doing: for *in due season we shall reap*, if we faint not” (Galatians 6:9).

*Growth takes time—and patience.* Satan accuses us before God day and night, in an attempt to get Him to lose patience with us. Satan also seeks to get us depressed because of our trials, so that we will become impatient with God and with waiting for our reward. Many passages in the five books of Moses, the book of Job, Revelation 12:10, and other verses illustrate Satan’s strategy and tactics in this area. *Review them—and do not ever fall for them!*

### Learning to “Wait on the Lord”

We must learn to be patient even in our relationship with God. This virtue is described in several different ways

in the Bible. The Old Testament alone mentions the following phrase in various ways five times, “*Wait on the LORD*” (Psalm 27:14 [twice]; 37:34; 69:6; Proverbs 20:22).

When we cited James 1:2–4 above, we emphasized *patience*. We could have just as well emphasized *faith* and its corresponding *hope*. “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then do we with patience wait for it*” (Romans 8:24–25). “For we through the Spirit *wait for* the hope of righteousness *by faith*. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love” (Galatians 5:5–6). From where do we get this faith, love and righteousness? From the *faith of Jesus Christ* (Galatians 2:20)! But while the *seed* of that faith certainly comes to us all at once, at conversion, does that faith come to *full maturity* in us all at once? *Of course not!* Rather, as our faith is tried, it *matures*—and we gain greater patience thereby. We grow more able to “*wait on the LORD*” to answer and perform all He has promised and to give us more of His righteousness by faith.

The Psalms teach many rich lessons about how one learns to “*wait on the LORD.*” One lesson is that *learning to “wait for the LORD” often involves wrestling with painful questions.* How many times in the Psalms do we read questions like those of Ethan the Ezrahite: “How long, LORD? wilt thou hide thyself for ever?” (Psalm 89:46). Or especially like those of David, in the many Psalms he wrote during times of distress? Clearly, God did not answer the prayers of the Psalmists instantaneously all the time. From His perspective (that of “the Eternal”), He answered *speedily*, as in the Parable of the Unjust Judge (Luke 18:8). But notice what Jesus said in the context of the same parable: “And shall not God avenge his own elect, which cry day and night unto him, *though he bear long with them?*” (v. 7). We must learn to accept this “*bearing long*”—this apparent *delay* on God’s part in responding to our requests—and be *patient* with God’s perfect work as a Husbandman, just as the Psalmists learned to be.

David in particular learned the lesson of “*waiting for God*” very well. But he also learned that his own example affected the ability of others to “*wait on the LORD.*” Notice: “I am weary of my crying: my throat is dried: mine eyes fail while I *wait for my God.* *They that hate me without a cause* are more than the hairs of mine head: *they that would destroy me, being mine enemies wrongfully,* are mighty: then I restored that which I took not away. *O God, thou knowest my foolishness; and my sins are not hid from thee.* Let not them that *wait on thee,* O Lord GOD of hosts,

be ashamed for my sake: let not those that *seek thee* be confounded for my sake, O God of Israel” (Psalm 69:3–6).

David prayed that whatever happened to him would not diminish the *patient endurance* of others who saw his various plights and trials. Some of what was happening to David was his own fault—the result of his own sins. He knew it, and he knew that God knew it. On the other hand, many were persecuting David “without a cause.” David did not want those who “waited on the LORD,” as he did, to make unrighteous judgments—to *infer cause and effect wrongfully*. Rather, he wanted them to *continue* to wait on God *despite* what they saw happening to him.

We need to learn from this example. We cannot judge our brothers today for their trials as if God *must* be angry at them for some reason. Human nature would have us think, of a brother undergoing trials, that “he *must* have some deep, secret sin—and now God is really punishing him for it.” As David’s prayers show, in Psalm 69 and elsewhere, that is *not* necessarily the case—and even if it is, that does *not* necessarily mean that God is “writing that brother off!” As we have read, “*the trying of your faith worketh patience*.” God was working with David just as He works with us, building the virtue of patience through trials and scourging. David passed all his tests and became a “man after God’s own heart” (Acts 13:22). Will we?

## Learning To Be Patient with Others

Clearly, God is patient with us. “The Lord is not slack concerning his promise, as some men count slackness; *but is longsuffering to us-ward*, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9). And since He does not change, because of His perfect patience we have not been completely consumed for our sins (Malachi 3:6). In return, He expects us to be patient with others, just as He has been patient with us. In both cases, this requires *forgiveness* (Matthew 18:21–35).

Patience with others often requires *suffering* because of the sins of others. When Christ came the first time, He suffered, not due to His own sins, but due to all of our sins that were placed upon Him. He took that suffering patiently and even died quietly as the Lamb of God! “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth” (Isaiah 53:7). We are told to follow His example: “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Peter 2:21). And again: “Take, my

brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, *and of patience*. Behold, we count them happy which *endure*” (James 5:10–11).

Something else that James says is worth examining. “Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” (v. 11). While Job *did* suffer for what he *was*—*self-righteous* (Job 32:1–3)—he did *not* suffer for what he had *done*. Job learned *great patience* through his suffering—and upon repentance, reaped the reward (chapter 42).


Notice Paul’s words: “Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, *be patient toward all men*” (1 Thessalonians 5:14). *This is godly love in action*. Simply exercising our human, often *short-tempered* nature while dealing with others just “won’t cut it!” This is why *patience* is one of the chief qualifications for the ministry. It is a quality that *all* of God’s people should emulate. “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, *patient*, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth...” (2 Timothy 2:24–25).

The Second Great Commandment, “You shall love your neighbor as yourself,” is in force even concerning patience. Do we want others to be patient with us? If so, then we had better be patient with them. As Paul explained, we are *commanded* to be!

## Patience Is Forever!

Frankly, the first 1,100 years after Christ returns will not always be easy for us, even as glorified Sons of God. We will be dealing with mortal human beings—many of them ignorant or rebellious or both. Will we need patience then? And after that, how long will the first project that God assigns us in the New Heavens and New Earth take—if that question even has any meaning? Will we need patience *then*?

Consider: if current scientific estimates are correct, it has already taken some 13.5 billion years for God to bring His plan from Genesis 1:1 to Genesis 1:2. It took Him six days to recreate the earth after that. It has taken about 6,000 years for Him to reach where we are today from there. Obviously, God believes in “taking His time” when necessary. In the eternal future, will He be less patient than this? Then how can we aim for any less patience than His own, if we want to live and work with Him?

As the saying goes, “Forever is a *long, long time*.” That is why we need to develop godly patience in *this* life. In the long run, *patience is forever!* 

# The Name of the Church in Both Testaments

By John Wheeler

**B**efore His arrest, Jesus prayed that His disciples be kept in the Father's name, "that they might be one, as We are one" (John 17:11–12). Thus, in the Greek New Testament, the name of God's people as a unified assembly is *he ekklesia tou Theou*, which is usually translated "the Church of God." This name appears twelve times in various forms in the New Testament (Twelve, by the way, symbolizes *perfect organization* in Scripture).

In five places, the name of the Church signifies the entire Body of Christ—the Church as a whole, with all its members (Acts 20:28; 1 Corinthians 10:32; 1 Corinthians 11:22; 1 Corinthians 15:9; Galatians 1:13). In four places, it signifies a local assembly, usually with the name of its location attached (1 Corinthians 1:2; 2 Corinthians 1:1; 1 Timothy 3:5; 1 Timothy 3:15). In three places, speaking of the local assemblies collectively, the phrasing used is "the Churches of God" (1 Corinthians 11:16; 1 Thessalonians 2:14; 2 Thessalonians 1:4).

Since Christ is the Head of the Church under the Father, Paul also called the various congregations "the Churches of Christ" (Romans 11:16)—but the proper name is "the Church of God." All this is of course very familiar to long-time members of God's Church.

But did you know that the true name of God's people also appears in various forms twelve times in the *Old Testament*?

## The Name of the Old Testament Church

How the name of the Church in the Old Testament is used can tell us much about the nature of the Church, both then and now. After all, the Church of the Old Testament and the Church of the New Testament, in prophetic terms, are *one* (Revelation 12:1–6).

Actually, the Hebrew name of the Church is found in two forms: *qahal Yhwh* and *qahal ha-Elohim*. Let us first consider the names used in these forms. *Yhwh* (the pronunciation of which is not spelled out in the Masoretic Text) is the name usually translated "the LORD" (or sometimes "GOD"). We often translate this name as "the Eternal." It is the *personal name* of the God of the Old Testament. *Elohim* is the Hebrew *kind or family name* of the Deity, and like *Yhwh* may be used as a form of personal address (compare Psalms 14 and 53, for example, where one is substituted for the other). Both names belong *preeminently* to the One we now call the Father, but they *also* belong to the One we now call the Son. Thus "the God of our fathers [the Father] glorified His Servant Jesus" through the resurrection, according to Peter (Acts 3:13). So, even in the Old Testament, the "Church" was kept in the Father's name, yet the Head of the "Church" was "the Rock that followed [Israel]... Christ" (1 Corinthians 10:4)—the One who worked with humanity on the Father's behalf.

Now, let us consider the word *qahal*. Here are its basic meanings:

"1. *assembly* specifically convoked... 2. *congregation*, as organized body" (*The New Brown-Driver-Briggs-Gesenius Hebrew-Aramaic Lexicon*, p. 874b). When standing alone and referring to God's people, it may take either sense. However, the name *qahal Yhwh/ha-Elohim* falls under the latter category (*ibid.*). For simplicity's sake, this article will consistently use "assembly" to translate *qahal*, but with the connotation of an organized body (*Qahal* is simply the "noun construct" form of *qahal*; it means "assembly of").

Already we see that *qahal*, when referring to God's people, implies *organization*. In various sacred and secular contexts, a *qahal* of whatever sort typically has *government from the top down* (by God, one or more leading men, or both). This includes (in prophetic fulfillment) the British Empire and Commonwealth, which comprise "a company [assembly or *qahal*] of nations" united and ruled over by the British Crown (Genesis 35:11).

Ten times in Hebrew Scripture, the name of God's people as an organized body is *qahal Yhwh* (Numbers 16:3; Numbers 20:4; Deuteronomy 23:1; twice in Deuteronomy 23:2; twice in Deuteronomy 23:3; Deuteronomy 23:8; 1 Chronicles 28:8; Micah 2:5). Once it is "Your *qahal*," referring back to Deuteronomy 23:1–8 (Lamentations 1:10). Once it is *qahal ha-Elohim*, once again referring back to Deuteronomy 23:1–8 (Nehemiah 13:1).

"The congregation of [the children of] Israel"—*adat (benè) Yisra'el*—is more commonly used

(36 times); “the congregation of the LORD” (*adat Yhwh*) is also used (4 times). However, an *edah* is properly a “company assembled together by appointment, or acting concertedly” (*New BDBG*, p. 417a). Typically, when it refers to Israel—and especially in *adat (benê) Yisra’el*—*edah* refers specifically to the company that God brought out of Egypt (*ibid.*). The name of the religious assembly of God’s people, however, is properly *qahal Yhwh*, *qahal ha-Elohim*, or simply “the *qahal*.”

### How the Name Is Used in Context

Now let us look briefly at how the name of the Old Testament Church of God—“the church in the wilderness” (Acts 7:38, KJV)—is used in context.

**Numbers 16:3:** Ironically, the first time *qahal Yhwh* is used is in the context of Korah’s rebellion, when he and his followers accused Moses and Aaron of exalting themselves “above the assembly of the LORD.” To Korah and his fellows, everyone in the assembly was holy, and thus allegedly equal in authority. In fact, the rebels were making a grab for power that *Yhwh* had not given them (vv. 5–11). His *qahal* was not a democratic assembly—as the rebels found out at the cost of their lives, families and property (vv. 26–35).

**Numbers 20:4:** “Now there was no water for the congregation [*edah*]; so they gathered together against Moses and Aaron. And the people contended with Moses and spoke, saying: ‘If only we had died when our brethren died before the LORD [in Korah’s rebellion]! Why have you brought up the assembly of the LORD into this wilderness, that we and our animals should die here?’” (vv. 2–4). Once again, the people challenged the human authority

*Yhwh* had set over the *qahal*, and once again He acted through that authority. This time, however, it went ill with Moses and Aaron because they failed to honor *Yhwh* by their actions (vv. 7–13).

**Deuteronomy 23:1–8:** This passage, which contains the name of the Church six times, discusses the qualifications for membership within the *qahal Yhwh*. In particular, Moabites and Ammonites were forbidden from entering, as were the descendants of mixed marriages with these peoples to the tenth generation (vv. 3–6; Ruth the Moabitess was a special case). This command became the foundation of the “middle wall of division” between Jews and Gentiles in Judaism, which Christ removed in His New Testament Church (Ephesians 2:14–15).

**1 Chronicles 28:8:** Here, David admonished Solomon to be obedient to God’s commandments “in the sight of all Israel, the assembly of the LORD, and in the hearing of our God.” Here “all Israel” is equated with the *qahal Yhwh*. Here also, the need for the *qahal*’s leadership to keep *Yhwh*’s commandments is emphasized.

**Micah 2:5:** Unlike the New Testament Church, the *qahal Yhwh* was “both Church and State.” When certain men in Judah oppressed the poor by seizing their lands and properties, *Yhwh* threatened the whole nation with exile (vv. 1–4). “Therefore you will have no one to determine boundaries by lot in the assembly of the LORD” (v. 5). Here it is Judah that is called “the assembly of the LORD.” Israel had long since seceded from Judah (1 Kings 12:19) and become paganized (compare Hosea 1:6–9 and 2:2–13).

**Lamentations 1:10:** This verse, which describes the fall of First Temple Jerusalem, acts as a sort of transition between *qahal Yhwh* and *qahal ha-Elohim*. “The adversary has

spread his hand over all her pleasant things; for she has seen the nations enter her sanctuary, those whom You commanded not to enter *Your assembly*” (compare Deuteronomy 23:1–8).

**Nehemiah 13:1:** “On that day they read from the Book of Moses in the hearing of the people, and in it was found written that no Ammonite or Moabite should ever come into the assembly of God [*qahal ha-Elohim*], because they had not met the children of Israel with bread and water, but hired Balaam against them to curse them. However, our God turned the curse into a blessing. So it was, when they had heard the Law, that they separated all the mixed multitude from Israel” (vv. 1–3).

### From Qahal to Ekklesia

In Hebrew Scripture, *qahal Yhwh* is used exclusively before the Babylonian Exile of the Jews. *Qahal ha-Elohim* (the “*ha*” simply means “the”) is used exclusively afterward. Why did the name of the “Old Testament Church of God” change over time?

After the Babylonian Exile, even in Scripture itself, *Yhwh* was used less and less and *Elohim* more and more (*New BDBG*, p. 218b). In effect, whether intentionally or not, the Jews put less and less emphasis on the personal relationship between God and Israel, and more and more on His universal relationship with all of humanity. This laid the foundation for the preaching of the Gospel by the “New Testament Church of God,” which would reflect the family name of the Deity.

In due time, the Hebrew Scriptures were translated into Greek. In the Septuagint version, *qahal* is generally translated by the Greek word *ekklesia*. Anciently, *ekklesia* meant “an assembly of the citizens summoned by the crier, the



legislative assembly.” The town crier would “call out” the voting citizens to their duties in the assembly, hence the name. In Athens, ordinary assemblies were called *kuriaoi ekklesiai* and were held four times in each *prutaneia* or period of 35–36 days; the extraordinary assemblies were called *sugkeltoi* (*The Abridged Liddell & Scott Greek-English Lexicon*, 1878, p. 206).

Later, however, *ekklesia* came to mean *any kind of convoked assembly*. Thus, when the Septuagint used *ekklesia* to translate *qahal*, the Greek word absorbed in context the connotations of the original Hebrew word, which typically implied an *assembly under top-down leadership*. New Testament Greek used the vocabulary of the Septuagint extensively, including *ekklesia*. Thus, *ekklesia* passed into the New Testament with the original connotations of *qahal* intact, and new ones were added to them in context—including the idea of the assembly being composed of those God had “called out” of the world.

New Testament Greek scholar Edward W. Goodrick puts it this way: “The Christian writers of the New Testament were converts from Judaism. When they became Christians, they had no idea of abandoning their Jewish faith. They brought with them a theological vocabulary with Greek terms from the Hebrew Bible *via* the LXX [Septuagint]. And with little or no change, they used these terms in the New Testament they were writing.

“New Testament scholars, therefore, must retrace their steps. Often a New Testament Greek word is nothing more than a different symbol for the same Old Testament Hebrew word... [Thus] to fail to study the Old Testament *qahal*, is to fail to understand the important New Testament word, *ekklesia*” (*Do It*

*Yourself Hebrew and Greek: Everybody's Guide to the Language Tools*, Zondervan/Multnomah, 1980, p. 9:4).

But Dr. Goodrick adds, “The New Testament adds considerable content to *ekklesia* [church], not found in either the Classical [Greek] literature or even the Septuagint” (p. 10:2). A study of how *ekklesia* is used in various contexts to refer to the Church will reveal that content. It is a study worth making!

### The Name of the New Testament Church

In the Septuagint, *qahal ha-Elohim* is translated as *ekklesia Theou*. Thanks to a quirk of Greek grammar, this phrase means exactly the same as *he ekklesia tou Theou*: “the Assembly [Church] of God.” Both forms are used in New Testament Greek, though the longer form is more usual (When a “noun phrase” is definite in Greek, either both nouns must have articles or neither must).

Leaving aside Jesus' prayer in John 17, it is entirely reasonable that the Greek name of the New Testament Church was directly inspired by the Septuagint translation of Nehemiah 13:1. The fact that Judaism continued to call its own assemblies by the correct biblical Hebrew name supports this conclusion. Since the Church saw itself as the heir of the biblical religion, it would have been natural to use God's name for that religion, just as Judaism had done.

But did the Jewish assemblies' continued use of the proper name prove that they were still being used by God to do His Work? *No!* Did you ever notice that in all twelve places where “the Church of God” is found in the New Testament, the speaker or writer who used the name was the Apostle Paul? As a former disciple of Gamaliel and a

former member of Pharisaic Judaism, Paul would have known full well the implications of *qahal ha-Elohim* and its Greek equivalent *he ekklesia tou Theou*. In calling the Church by that name, he was implying that the Church Jesus founded—*not Judaism after Christ's crucifixion* (compare Matthew 21:33–43)—was the remnant and legitimate heir of the *qahal ha-Elohim* of the Old Testament (compare Romans 11:1–7). Paul's distinction between “Judaism” and “the Church of God” (Galatians 1:13–14) becomes all the more meaningful in that light. So does his mention of “the Churches of Judea... in Christ” in the same context (v. 22).

God was now making a different emphasis through the name of His Assembly or Church (*qahal*, *ekklesia*). Instead of underlining His *personal relationship* with Israel, He was underlining His potential *family relationship* with all humanity. Thus, instead of being called in modern English terms “the Church of the LORD” [the Eternal, *Yhwh*], God's religious assembly is called “the Church of God” [*Elohim*, *Theos*]. Truly, it is kept in the name of the Father, which name is preeminently *God* (John 1:1).

Moreover, while the Holy Spirit was *in the midst* of the Old Testament Church to instruct it (Isaiah 63:11; Nehemiah 9:20), it was *within or upon* only a relative few of its members (Numbers 11:29). In the New Testament Church, however, access to God's Holy Spirit is available to all who fulfill the necessary conditions.

The passages describing the Old and New Testament Churches have rich and profound lessons for us all. May they help us grow in understanding of what God's true Church is and always has been: the *organized assembly* of God's people doing God's Work in the world! ☞

# A “Behind the Scenes” Look at Feast Site Selection

—Adapted from the *Festival Coordinator’s Manual*

**A**s Pentecost comes and passes, it becomes time to turn our attention to the next Holy Day season. We look forward to the coming Fall Holy Days, which build our anticipation until the arrival of the biggest feast of the year—the Feast of Tabernacles!

What does it take to plan Feast sites? The Festival Office and Festival Coordinators work year-round to plan and prepare for the annual Fall festivals. Site selection itself is one of the biggest challenges that must be addressed in preparing for the largest gathering of God’s people in the year. Perhaps you are interested in learning about some of the priorities that go into choosing sites for the Feast of Tabernacles.

Of course, everyone would like Feast sites “in their own backyard.” While this is impossible, the Festival Office certainly strives to consider all the factors—and input from brethren—in suggesting sites for Mr. Meredith to approve. Here, are some of the factors that go into a possible Feast site being suggested and approved:

## **Millennial Environment**

In all cases, the prime goal is for surroundings that offer a millennial atmosphere for a spiritual Feast. Environment is very important in selecting a Feast site. Will the site be a desirable place to be for eight days? Does it offer natural beauty or concrete and glass? Does it have natural features that will draw us closer to God’s creation, instead of away from it? Sites are often located near national and state parks,

scenic views, and beautiful waterways, lakes and oceans to inspire the senses and elevate the spirit.

## **Geography**

The Festival Office looks for prospective sites in areas that are reasonably accessible to the largest possible concentration of Living Church of God members in a specific region. Because of the cost and hardship of traveling long distances, we have striven to plan sites within one day’s driving distance to most of our brethren in every part of the country. Also considered are whether a potential site is convenient to major roads and airports and with access by public transportation.

## **Seasonality**

It is sometimes advantageous to find locations that are not necessarily in their peak season—as this affects availability of halls and costs of housing, food and meeting space.

## **Quality of Facilities**

Sites are chosen based on whether the facilities will accommodate the needs of all brethren, especially for those on a budget. The size, capacity, and cost of the meeting space are considered. The presence of appropriate, affordable housing is also factored in.

## **Feast Comments from 2006:**

As we look forward to another memorable Feast season, we want to share with you some of the memories of the Feast of Tabernacles 2006. The comments below were submitted by Living Church of God members on the anonymous festival surveys, and they emphasize how inspiring and exciting the Fall festivals are to us!

- “The sermons were outstanding. Both my wife and I are very new to the church and the Feast was a learning experience.”
- “This was one of the best Feasts spiritually that we have had in 40 years. Wonderful, focused sermons and sermonettes. Very inspiring.”

- “This year I noticed the brethren were relaxed, happy, and in a good humor. Not once did I notice anyone angry or hurried or in a bad attitude... Financially, this has been a very hard year for our family. But this Feast, despite the lack of funds, has been the most inspiring and loving Feast ever.”
- “Everything I participated in or did on my own was excellent. This was my 20th Feast but my first one in 22 years. (All 19 were at Big Sandy and I never thought anything could compare).”
- “This Feast reminded me of the Feast during Mr. HWA’s era.”
- “My wife and I have been in God’s Church for 23 years—this is our first with Living and it seems like our first one. Thank God and all of you!”
- “Being my first time I have enjoyed every minute.”

## Longevity

We strive to seek sites that lend themselves to repeated use in succeeding years. While this is not always possible, it is certainly the goal. Ideally, to maximize our time and manpower investment in site development, our preference is to find sites that can serve us year after year.


## Limited Manpower and Financial Resources

Limited manpower is a major reason we cannot add Feast sites as quickly as we would sometimes like. We must also plan according to the Church's ability to fund the Feast. Though we strive to keep the cost of running

sites as low as possible, there is still a major cost in developing and hosting any new site.

## Unity

Opportunities for large numbers of Living Church of God brethren to get together are very rare these days. Many congregations are quite scattered and small compared to the past. Especially in a time such as this, it makes our Festival gatherings that much more special and meaningful.

The environment in which we gather can have a tremendous effect on our unity throughout the entire year. The spirit of oneness, and our commitment to Christ and His Church, will have a major impact on the effectiveness of the Work for the next twelve months. 

## 2007 Feast of Tabernacles—Online Registration Process

The 2007 Feast of Tabernacles will begin with an opening night service on Wednesday evening, September 26. The Last Great Day this year is on Thursday, October 4.

This year, the Living Church of God plans to have eight Feast sites in the United States, three in Canada, and others in Europe, Mexico, Central and South America, Australasia and Africa. If you are considering overseas travel, please exercise caution and prudence, and consult local travel advisories (such as those available at [www.state.gov](http://www.state.gov)) if you are considering travel into an area deemed unsafe.

All Living Church of God members attending the Feast of Tabernacles are requested to complete an on-line Festival Registration form. The information we gather from this form will be vital for effective Festival planning, whether or not you plan to transfer.

### To which site have I been assigned?

Each congregation has been assigned to a Feast site. When you fill out the Festival Registration form online (or have your Festival Advisor fill it out for you), your assigned site information will appear automatically.

### If you have Internet access:

Go to the LCG Member Resources Web site, [www.cogl.org](http://www.cogl.org), and click on "Feast of Tabernacles" to begin the pre-registration process.

### If you do not have Internet access:

Your pastor has designated one person in each congregation to serve as Festival Advisor. Your Festival Advisor will have Festival Registration forms available for those who do

not have Internet access. Simply fill out the form and return it to your Festival Advisor, who will enter your information into the online form on your behalf. If you have any questions, see your Festival Advisor or Area Pastor.

### What about transferring?

If you are interested in attending a site other than the one to which you have been assigned, simply fill out the Festival Registration form and select the site you would like to attend. In most cases, you will receive notice of your approval immediately upon completing the registration process.

### What if I change my mind later?

No problem! Just go back to the Member Resources Web site and go through the form again, indicating your new choice of site. *Note: If you change sites, your activity and volunteer information will be cleared from the system, and you will have to enter it anew.*

### What if I do not live in the USA or Canada?

The online form is only set up at this time to register brethren who reside in the United States or Canada. If you live in the U.S. or Canada but are transferring to a site overseas, please complete the Festival Registration Form as explained above, noting the overseas site to which you are transferring. Plans are underway for the online registration system to include other international areas in the future—in the meantime, thank you for your patience! If you live outside the U.S. or Canada, consult your Regional Office for Festival site registration information.

**The Power of Prayer***(continues from page 5)*

your “spiritual food” any less important? Spend *more time* acquiring it!

Time is precious. Use your time where it *counts*. It is better to miss a few *physical* meals—to *fast* once in a while—than to grow “too busy” to drink in the spiritual things of God.

That is the very *purpose* of your life!

Sometimes you will need to spend a *long session* with God. Christ prayed *all night* before choosing His twelve disciples. When you have a tremendous decision to make, or when facing serious trouble, remember that example. In such a crisis, spend a *long time* in God’s presence. Pray with all your might. God *will hear*, and it will be

an experience that you will never forget.

**What To Pray?**


Do you have trouble knowing what to pray about? First of all, “count your blessings” and thank God for “every good and perfect gift.” How little most appreciate God’s boundless love!

Then *study* your Bible and find what God’s true servants prayed about. Get your mind *away from self* once in a while. Paul asked the Ephesians to pray for the saints and for him, God’s servant (Ephesians 6:18–20). He wrote that he remembered the Philippian church in every prayer (Philippians 1:4). Apply these principles to God’s true ministers, His Work and His true Church.

*Each of us has a part* in God’s great Work by contributing what we should in tithes and offerings, but also in *crying out* to God day and night to guide and protect His servants. God’s ministers are only human, but we have a job beyond our human power to perform. *We need your prayers!*

**Power in Prayer**

When a crisis comes, when you are sick or afflicted, *know* that God is a God of *power*! You can tap the supreme source of all *power* just by *getting down on your knees in a private place and fervently beseeching God to intervene and help you*.

Learn to *expect* an answer. God reveals Himself as *real*—a *living, acting* God. *Take Him at His word!* 

## Upcoming **Tomorrow’s World** Telecasts

WGN: Sunday, 6:00 AM ET

VISION (Canada): Sunday, 5:30 PM ET; Monday–Friday, 3:00 AM ET

WORD: Friday, 1:30 AM ET

Air Date	Broadcast Title
May 6	Will Russia Invade Israel?
May 13	How Do You Spot a Counterfeit?
May 20	The Power of Prophecy
May 27	Will the Dead Live Again?
June 3	Satan’s Attack on the Bible
June 10	Who Made Britain “Great”?
June 17	Why Must Christ Come Again?
June 24	Unlocking the Secrets of Revelation

For additional stations and times, check the Television and Radio Log on page 31 of your *Tomorrow’s World* magazine.

### ***An Inspiring and Successful Trip!***

*(continues from page 2)*

Sydney congregation and have also been assigned to serve God's people in the Philippines for Mr. Tyler. I have found them to be *very dedicated* and capable. Even after we left the Philippines, in fact, they were going to stay an additional two weeks and go into the outlying areas of the Philippines—some very potentially *dangerous* areas—to meet the brethren in the various cities where we conduct services.

In Manila, on the Sabbath, we had 172 brethren in attendance! They were extremely enthusiastic, warm and loving. It was a real inspiration to hear them singing together so lovingly and expressing their appreciation that we were willing to come back all that way to see them again after an absence of five years.

The next morning, we *headed for China!* While planning the trip to the Philippines, I had noted on the map that China appeared to be only a two-and-a-half or three-hour flight from Manila. Since I have for years wanted the Work to somehow get into China, I thought it would be worth the time and the effort on my part—even at the end of this strenuous trip—to visit that part of the world and get a “feel” for the people of China. Remember brethren, more than *one-third* of the world's entire population lives in either China or India! These fellow human beings *must be reached* with the message of the soon-coming Kingdom of God (see Mark 16:15). So it is *vital* that we start making plans as to *how* we can best reach this one-third of all humanity.

However—after being assured it would be okay—I foolishly ate a salad at the Shanghai Hilton and became extremely ill for a couple of days. Nevertheless, after a rest of one day, I was able to get up and take a tour to see some of the sites in Shanghai. Truly, the main “bird” of Shanghai is the “crane.” That is, *building cranes* are *all over* Shanghai and Beijing as the Chinese are furiously upgrading their cities and building their industries in an almost frenzied manner in an effort to catch up with the rest of the world. The Chinese people are very industrious and, on the surface, reasonably happy. But the poor air quality and the polluted water were obvious in the

Chinese cities we visited. Especially in Beijing, the government is trying to put its “best face forward” in preparation for the 2008 Olympics. We found Beijing to be more pleasant than Shanghai, however, because there was a little less air pollution and somewhat less crowded conditions.

Many publications have suggested that the 21st century will be “China's century.” Even though the Chinese are fiercely moving forward, and their progress in developing their industries is obvious, these publications are *dead wrong* for two reasons. First, the inspired word of God describes specifically how a coming European Union will be the dominant force in this world—obviously within the next several years. Therefore, brethren, I would like to focus your mind on this matter so you can more intelligently “watch” world events along this line as they unfold before your very eyes. In the coming years, you will perhaps even see a revolt of the peasants in the outlying Chinese cities, who have lagged *far behind* the standard of living afforded those who have moved to Beijing and Shanghai. Plus, the tremendous pollution of the water, air and foodstuffs may bring about massive *disease epidemics* and other problems for the Chinese.

In addition, distracting wars and other events may—as God chooses to guide it—*greatly undermine* the material progress now being made by the Chinese. Meanwhile, you will soon see the European Union evolve into an absolutely powerful and dynamic force in the world—ultimately to become the “Beast” as revealed in Revelation 17 in your own Bible!

So the 21st century will **not** be the “Chinese century!” Rather it will *appear* to become the European century for a few years, until the **magnificent return** of Jesus Christ as King of kings and Lord of lords. From then on, the 21st century will be, indeed, “Christ's century!” And all of us who are able to understand the “Big Picture” of world events from God's point of view should be preparing to help straighten out the appalling degree of suffering, starvation and misconduct we find on this earth today in virtually every nation.

After seeing these various nations and seeing “God's hand” in world affairs, I am impressed more than ever to pray fervently, “*Thy Kingdom come!*”



## Weddings

Mr. and Mrs. D. Rand Millich are very pleased to announce the marriage of their daughter, *Tiffany Dawn Millich*, to *Stephen Lee Erman*, son of Dr. and Mrs. Jerome Erman, on April 29. The bride's father performed the ceremony, with many friends and family members present to witness Tiffany and Stephen's love and devotion to one another and to God. Tiffany and Stephen attend services with the Kansas City, Missouri congregation of the Living Church of God.

*Michael Shaun Moody* (formerly of the Asheville, North Carolina congregation) and *Ximell Karelia Garay* (formerly of the Toronto, Ontario congregation) were married on September 17, 2006, at the Living Church of God Headquarters building in Charlotte, North Carolina. Family and friends were present at the ceremony and enjoyed a joyous reception afterwards. The happy couple now resides in Santa Clara, California, and attends the Oakland, California congregation.

## Ordinations

*Mr. and Mrs. James (Susan) Bennett* were ordained as deacon and deaconess on April 8, by Evangelist Douglas S. Winnail and Regional Pastor Rod King. The Bennetts serve the Llandudno congregation in Wales, and the Manchester and Chester congregations in England.

*Mr. Etienne Duval*, of the Fort-de-France congregation in Martinique, was ordained as a deacon on the First Day of Unleavened Bread, April 3, by Evangelist Dibar Apartian and elder Marcel Ginier. Mr. Duval, a long-time member of God's Church, will continue serving the brethren in the French-speaking West Indies, primarily on the islands of Martinique and Guadeloupe.

*Mr. Gary Molnar*, of Canada's Calgary, Alberta congregation, was ordained as a deacon on the Sabbath of March 3, by elder Stuart Wachowicz. Mr. Molnar will serve the brethren in the Calgary area.

*Mr. and Mrs. Dominic (Anna) Morfea* were ordained as deacon and deaconess on April 3 by Evangelist Bruce C. Tyler, in Perth, Australia, where they will continue to serve the brethren.

*Mr. Arius Yaya Putra Nusantara*, of Malang, Indonesia, was ordained as an elder on the Sabbath of April 7, in Adelaide, Australia. The ceremony was conducted by Presiding Evangelist Roderick C. Meredith, Evangelist Bruce C. Tyler and Mr. Michael Gill. Mr. Nusantara will continue to serve the Work in Indonesia under Mr. Tyler.

## Council of Elders Meets; Evangelist Ordained



The Living Church of God Council of Elders held an April 30–May 2 meeting at Headquarters in Charlotte, North Carolina. European Regional Pastor Mr. Rod

King was added to the Council, and Canadian Director Mr. Gerald Weston (pictured, left) was raised to the rank of Evangelist. The Council members are (pictured above, seated) Mr. Bruce Tyler, Mr. Gerald Weston, Dr. Douglas S. Winnail, Dr. Roderick C. Meredith, Mr. Richard Ames, Mr. Dibar Apartian, Mr. J. Davy Crockett III, (above, standing) Mr. Mario Hernandez, Mr. Rod King, Mr. Lambert Greer, Mr. Ben Whitfield, Mr. Jonathan McNair, Dr. Jeff Fall, Mr. Rand Millich and Mr. Bob League.

## Births

Carrie and Shaun Crawson, of the Gladewater, Texas congregation, are happy to announce the birth of their daughter *Audrey Lynn Crawson*. Little Audrey Lynn was born on October 27, 2006; she weighed 7 pounds, 14 ounces, and measured 21½ inches. She is a great joy to her parents and her sister Lillie.

Michael and Kristina DeSimone, of the Atlanta, Georgia, congregation, happily announce the birth of their third child, *Emily Rose DeSimone*. Born on February 8, Emily weighed in at 7 pounds, 7 ounces, and was 19½ inches long. Emily's four-year-old sister

and two-year-old brother are enjoying the newest addition to their family!

Mark and Natalie Lorenz, of the Milwaukee, Wisconsin congregation, are very happy to announce the birth of their daughter *Sarah Ann Lorenz* on April 29. She weighed 7 pounds, 9 ounces and was 20½ inches long.

*Kacey Ndofunso Lusawovana*, weighing 6 pounds, 14 ounces, was born on March 14 to Karl and Carine Lusawovana of the Calgary, Alberta congregation. He is their second child. Congratulations to the happy parents and big sister Karline!

## In Loving Memory

*Robert Lester Bowker*, patriarch of his family and a pillar in the Church, died on January 30 at his home in Ashland City, Tennessee. He was 100 years old. He is survived by his wife Annie Glasgow Bowker, sons David and Jack, daughters Linda Bowker, Barbara Nichols and Betty Cannon, sisters Frances Fizer, Vera Agee and Alma Burgess, as well as 11 grandchildren, 20 great-grandchildren and 11 great-great grandchildren. The funeral was conducted at graveside on January 31 by Mr. Bob League.

*Germain Laliberte*, of the Living Church of God congregation in Montreal, Quebec, died on March 28. He had been a faithful member of God's Church since the early 1980s.

*Josyane Lardé*, 54, of the Brussels, Belgium congregation died peacefully at her home on Sabbath evening, March 2, after courageously battling cancer for almost a year. Born in eastern France, Mrs. Lardé was a member of God's Church for more than 37 years. She served tirelessly as a vol-

unteer in translating, printing and mailing French-language literature. Mrs. Lardé's funeral on March 7 was attended by many members of God's Church in Europe, family and friends. She is survived by her husband of 30 years, Vincent Lardé, and their two children, Marion and Vincent Guillaume, also members of the Living Church of God. The Lardé family is very grateful for the encouragement and support received from brethren throughout Mrs. Lardé's illness. She will be greatly missed.

*Louis Penkava* died on December 22, 2006. He was 85 years old. A deacon in God's Church, he was baptized in 1968. He is survived by his wife of 64 years, Sybil, by sons David, Ron, Larry and Francis, and by daughter Jeanne. He was always ready to serve and provide a memorable handshake. He is sorely missed by his friends and family of the Asheboro, North Carolina congregation.

*Nadine Pritchett* of Birmingham, Alabama, a long time-member of

God's Church, died on March 17. She was 77 years old. Although suffering an ongoing kidney problem for several years, she remained upbeat and cheerful and attended Sabbath services regularly. She was preceded in death by her husband, R.C. Pritchett, who was also a member of the Church. Mr. Carl Ponder conducted the funeral.

*Doris M. St. John*, of Hapeville, Georgia, died on February 22, surrounded by her children, grandchildren and family friends. She was 85 years old. A longtime faithful member of God's Church, baptized in 1966, she attended the Living Church of God congregation in Atlanta, Georgia. Her funeral service was conducted on February 26 by Jack Lowe of the Atlanta, Georgia congregation. Preceded in death by her husband and her son, she is survived by daughters Pam Kessinger of State College, Pennsylvania, and Debbie Murphy of Peachtree City, Georgia. Known for her quick wit and sense of humor, she will be sorely missed by the Atlanta brethren and all who knew her.

We want to hear more about the happy milestones in the lives of our brethren. If your family has had a birth, marriage or major anniversary, please ask your local pastor to send word to the *Living Church News*, PO Box 3810, Charlotte, NC 28227-8010 (or to send e-mail to [lcn@lcn.org](mailto:lcn@lcn.org)).

# Commentary

## God and the Foundation of Science

By Wallace G. Smith

Science has discovered so many amazing things about our universe! A March 2007 *National Geographic* article, for instance, discusses the work of astrophysicist Adam Burrows which suggests that intense sound waves are the key ingredient behind supernovas, the massive explosions that destroy dying stars.

In fact, the computer models indicate that an exploding star would generate an audible tone to anyone foolishly close enough to hear it. According to *National Geographic*, it would be “roughly the F note above middle C.”

Science has truly revealed a world of wonder in the universe that Almighty God has created. Yet the success of science in so doing has motivated many scientists to say there is no God. In fact, some scientists hail the assumption that there is no God as the *key assumption* underlying all of science! The claim is that working “God-free” has allowed scientists to discover truths that might otherwise go uninvestigated and attributed to the hand of an invisible and incomprehensible deity. According to these scientists, the key to understanding the creation is first understanding that it is not truly a creation at all!

But is the work of science really “free” of a Creator, as some assume? Hardly.

There is a fundamental assumption at the heart of science, without which science would become impossible. It is the assumption that the universe is orderly and can be understood.

Albert Einstein spoke of this idea when he said, “The most incomprehensible thing about the universe is that it is comprehensible.” Why should the universe make any sense to us at all? And yet it not only makes sense, but it does so beautifully and elegantly.

Everywhere we look, we see laws at work—laws that we can not only discover, but also understand.

This truth is reflected in the words of the Apostle Paul: “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse” (Romans 1:20).

It is no coincidence that many of the greatest scientists in history, such as Isaac Newton and Johannes Kepler, were devout believers in God—men whose faith compelled them to believe in a universe designed in an orderly fashion. They were men who believed in the biblical exhortation, “It is the glory of God to conceal a matter, but the glory of kings is to search out a matter” (Proverbs 25:2).

Albert Einstein held to a concept of God that could certainly be described as vague and impersonal. Yet he *did* believe in a God. Columnist George F. Will, writing in *The Washington Post* on January 6, 2005, quoted an analogy Einstein used in explaining his belief in the existence of a Supreme Intelligence: “We are in the position of a little child entering a huge library filled with books in many different languages. The child knows someone must have written those books. It does not know how. It does not understand the languages in which they are written. The child dimly suspects a mysterious order in the arrangement of the books but doesn’t know what it is.”

As many modern-day scientists pridefully point to their findings and discoveries, and boldly declare that there is no God, they ironically do so while standing on a foundation that would not exist, had it not first been laid by the loving hand of a wise and orderly God.

---

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