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The Worldwide News



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Personal from...

JOSEPH W. TKACH

Spring festival season celebrates salvation in Christ

On Thursday evening, April 13, members of the Worldwide Church of God will gather to eat a small piece of unleavened bread, drink a small amount of wine and wash another member's feet. This ceremony is the most meaningful event of the year for us, because it is our participation in the body and blood of our Lord and Savior.

At Jesus' Last Supper, "he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him" (John 13:4-5). This physical washing symbolized the spiritual washing Jesus gives his people through his shed blood on the cross. Unless his blood covers and washes us, we can have no part in him (verse 8).

By washing his disciples' feet, Jesus was also symbolizing the servant role of all those who believe in him. Jesus came to serve, and his disciples follow his example (verse 14; Matthew 20:25-28). The greatest among us, Jesus says, are those who serve (Matthew 23:11). True Christian leaders are those who serve the brethren, not those who "gain the preeminence" and exercise controlling lordship over them. Jesus led the way by humbling himself as a servant (Philippians 2:7-8). The annual footwashing ceremony serves as a "hands on" reminder that Jesus commands us to love one another and to serve one another. It highlights the critical need to guard against the temptation to use positions of responsibility in the Church for our own advantage instead of for the nurture and care of the flock.

After the footwashing service, we participate in the Lord's Supper by sharing in a symbolic amount of unleavened bread and wine. Paul describes the tradition: "I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me'" (1 Corinthians 11:23-24). We partake of the bread in remembrance of Jesus' body, which was sacrificed for us. His entire life was given for us, for our benefit (Luke 22:19).

Paul says that the bread that we break is a participation in the body of Christ (1 Corinthians 10:16), and because we are sharing in the same bread, we symbolize that we are one body (verse 17; Romans 12:5). The Church is the Body of Christ because he lives in us, transforming each of us to be like him. We carry on his work and his message. We have unity in him as he lives in us, and we live in him (John 17:21).

By partaking of the bread, we acknowledge our membership in the Body of Christ, in the community of those who believe in him. We live and serve not only as individual Christians, but also as a community of faith whose members have obligations to one another.

The last part of the Lord's Supper is the wine, representing Jesus' blood, which ratified the new covenant (Luke 22:20). "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28). In drinking the wine, we symbolize our acceptance of the new covenant and the forgiveness that it has brought us. We recognize the tremendous price that was paid to secure our reconciliation with God. We acknowledge our hopeless condition apart from the atoning death of our Savior. When we drink the wine, we remember the indescribable gift he has given us. He loved us and served us even to the end, giving his life to purchase our salvation.

"Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ?" (1 Corinthians 10:16). Paul says we participate or share in the blood of Christ, receiving its benefits. We die with him, so that we might also live with him (Romans 6:8).

Sharing in Christ sometimes means that we have persecutions because of him (Philippians 3:10). Just as Jesus referred to his cruci-

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National day of prayer: collectively turn to God

Thousands of events are being planned across the United States for the National Day of Prayer President Bill Clinton proclaimed for May 4.

Since 1988 the first Thursday of May has been regarded as the date for the annual observation of this event—a day in which "the people of the United States may turn to God in prayer and meditation."

Joseph Tkach Jr., director of Church Administration, said, "Those who believe in the value of prayer know that focusing public attention on the need for prayer is always beneficial, especially in times like these when anything righteous and holy seems to be under massive secular assault."

In Pasadena, ministers will attend a mayor's prayer breakfast along with community leaders.

An article by Clayton Steep in the May-June *Plain Truth* will explain how in Gallup polls published less than a year ago nearly two-thirds of Americans surveyed said they were dissatisfied with the way things were going in

the United States. Likewise, two-thirds felt that religion as a whole was losing its influence on how people live. Still, nearly two-thirds of those polled thought that religion "could" answer all or most of today's problems.

"The basic idea behind a day of nationwide prayer is that we would collectively turn to God and seek his guidance," Mr. Steep wrote. "History proves earnest, believing prayer works."

Second Chronicles 7:14 records how a people should pray if they are serious in wanting an answer. This biblical passage was specifically addressed to ancient Israel, but the principles apply to any nation.

God said if people "will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

Mr. Steep wrote: "A people united in humbly and earnestly calling out to God for help—we need a National Day of Prayer just like that."

Members and families make their mark around the country

Congregations report on community projects

Meals on Wheels

MELBOURNE, Florida—About 12 members prepare and deliver between 40 and 50 meals for the Brevard County Meals on Wheels program. We cover those times when the regular Meals on Wheels staff take time off, such as for Thanksgiving and Christmas.

Janis McCarter, Volunteer Services supervisor in Brevard County, came to Sabbath services to express her appreciation for members' efforts. *Alison Bailey.*

Food for Families

PORT ST. LUCIE, Florida—For the past two Thanksgivings, members have helped WPTV Channel 5's (West Palm Beach, Florida) Food for Families drive.

Members saved canned goods, which they transported to the collection center, and then helped package and distribute the items for the needy in Martin, Indian River, St. Lucie, Okeechobee and Palm Beach counties.

The congregation received a certificate of appreciation from William Brooks, vice president and general manager of WPTV. *John Diefenbach.*

Adopt-a-Highway

MANSFIELD and MARION, Ohio—Members here made a two-year commitment to keep clean a 2.8-mile stretch of highway.

They also helped refurbish and paint a single mother's home; shipped used clothing and fabric to Ukrainian Sabbatarians; supported two hospital waiting rooms with recycling programs and provided supplies for a children's dialysis unit; and made donations to memorial funds for children of police officers killed in the line of duty. *Doug Johnson.*

Educational help

BATESVILLE and MOUNTAIN HOME, Arkansas—Mountain Home members serve on a literacy council and tutor scholastically at all levels. One member is president, another is secretary and I am a board member. Two other members serve at a rape crisis center. One of the members is president.

In Batesville about 20 members help the family crisis center. Members also constructed a playground for the center. *Robert Kendall.*

Volunteering time

CHARLESTON and LOGAN, West Virginia—Members here volunteer time at schools and hospitals; direct
See Members, page 2

Why the slumping confidence in the dollar?

The world is on a financial roller coaster and no one knows when or where the ride will stop.

The current chaos has been dramatized by the activities of a young British securities trader, operating in Singapore, who bankrupted 232-year-old Barings bank—the venerable institution that financed the Louisiana Purchase—by running up losses in excess of \$1 billion.

Much more than the fate of banks is at stake, however. Nations, too, are constantly held in the balance.

Every day, more than a trillion dollars worth of currencies and securities is exchanged in world markets. Much of this unregulated pool seeks short-term gain in what amounts to little more than wagering on the health of national economies and the relative strengths or weaknesses of their currencies.

The biggest loser at the moment is the American dollar, which has slumped to embarrassing postwar lows against the Japanese yen and the German mark. The run on the greenback began shortly after the United States shelled out \$20 billion in an attempt to prop up the battered Mexican peso.

Speculators wondered if Washington was throwing good money after bad. They believed the highly touted "Mexican miracle," which once seemed so promising, had little substance. Mexico's newly achieved prosperity was largely fueled by business



and consumer borrowing at exorbitant interest rates, which have zoomed even higher in the current crisis.

Not all of the dollar's woes can be linked to Mexico's misfortune. The currency also dived after the U.S. Senate failed, by one vote, to pass balanced-budget legislation aimed at achieving a balanced national budget by the year 2002.

While it can be plausibly argued that the legislators were attempting to "pass the buck" of fiscal responsibility to the states and the public at large, the failure of the bill nonetheless sent a message to traders that the U.S. government was unwilling to reform its spendthrift habits.

The big winners in the global currency confidence game—although their governments do not seek a weaker dollar, which only makes their exports more expensive—are the Japanese yen, the Swiss franc and especially, the German mark.

The mark, reported the March 8 *Wall Street Journal*, "is rapidly becoming the

new benchmark of global currencies."

Investors, commented James Flanagan in the March 12 *Los Angeles Times*, trust Germany's central bank, the Bundesbank, to take unpopular actions to maintain the value of the mark, and they trust the German government, which has also taken unpopular measures, including tax hikes, to absorb the former states of East Germany."

In January the *Wall Street Journal* ran a fascinating article showing that part of the financing behind East Germany's reconstruction is surprisingly coming from the Marshall Plan, that massive largess from a generous United States that put much of Europe back on its feet after World War II.

The irony in this is that Soviet dictator Josef Stalin would not let any communist country benefit from the Marshall Plan, decrying it as a tool of U.S. imperialism. Therefore, what became communist East Germany could not participate.

At the same time, unlike other

European governments that considered Marshall Plan money a one-time windfall to be given away, the new West German government parceled it out in the form of low-cost loans to industry, to be repaid, with interest.

By the time the Berlin Wall fell in 1989, Germany's Marshall Fund share was four times as large as it was at the beginning—available at last to help rebuild the former East German state.

The years ahead are bound to reward nations pursuing sound money policies, and punish those that don't.

"Ultimately, the United States will begin to lose control over both the international and domestic economy," wrote Walter Russell Mead in the March 12 *Los Angeles Times*.

"Countries with strong currencies," Mead continued, "often set the economic agenda for countries with weak ones. Thirty years ago, the [U.S.] Federal Reserve Board set interest rates around the world. Ten years from now, the German Bundesbank may set interest rates in the United States."

This is not a prospect other nations desire. "Almost nobody wants a weak dollar," conceded Mead, but "the United States must get its act together. That is the message—more in sorrow than in anger—that the world's markets are sending the U.S. government and the American people. The question is, will we listen?"

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Letters to the Editor

Letters for this section should be addressed to "Letters to the Editor." The editor reserves the right to use letters so addressed in whole or in part, and to include your name and edit the letter for clarity or space. We welcome your comments.

Dimming yesterday's pain

Thank you so much for the article by Jeff Zhorne, "Where Is God When It Hurts?" (Jan. 24 WN). Just coming out of a bad year myself,

I identified completely with the feelings and attitudes Mr. Zhorne describes in the article.

The articles by Mr. Tkach and other members of the writing staff are so helpful to me that I just felt that I had to let you know how much I appreciate all the work and dedication that goes into *The Worldwide News*. As Mr. Zhorne pointed out, gratitude has indeed caused today's joy to dim yesterday's pain!

Cathy Rademacher
Indian River, Michigan

Helping others to see Christ

Thankfully God is pouring out his spirit of love on the Church and helping us remove the beam from our eyes (Matthew 7:3-4). With our new understanding of God's Word, we can better help others see Christ (verse 5).

I would like to encourage anyone who has alienated nonmember friends or family by religious beliefs to go to God in prayer, then go to that person and as much as lies in you (Romans 12:18) make peace. You may be rejected, but there is a good chance you could regain your family or friend. This takes humility and won't be easy, but a bad relationship is not easy either. You won't know unless you try.

Wilma Turner
Mill Spring, North Carolina

Members aid nursing homes and people with disabilities

Continued from page 1

a Buddy League basketball program for children 8 to 10 years of age; teach community remedial reading classes; and helped a family whose house burned down. *David Mills*.

Musical talents

Members in Janesville, Wisconsin, and Rockford, Illinois, have performed musical variety shows for nursing homes and children's homes, and helped fund one town's 150th anniversary.

We also produce a weekly television program on a public access station in Madison. *Gary Petty*.

Drug education

MANHATTAN and WESTCHESTER, New York—Manhattan members formed the New York Esquires basketball team (as seen in a Festival film) and go to inner city schools to play their teams and speak to young people about the dangers of drugs.

The Westchester Graduate-Spokes-

man Club coordinates a food drive for a food bank. *Steve Botha*.

Feeding the hungry

ROCHESTER, New York—For the past year members have been providing fresh produce every Tuesday morning to the residents of an inner city high-rise here. Radio station WNNR gave free advertising for our fund-raiser last year, and we hope they will repeat the offer this year.

We plan to have another Memorial Day flea market to raise funds for community service.

About 15 women in the congregation formed Warm Up America. Using knitting needles, crochet hooks and sewing machines, Warm Up America produces sweater sets, booties, blankets and quilts for premature babies and pediatric patients at Strong Memorial Hospital. Six boxes of knitted and sewn items have been delivered to Mary Frances Collins, coordinator of Friends of Strong, a volunteer group.

"I had just received a call from nurses asking if we had anything for a few babies," Mrs. Collins said. "We

were so excited to be able to send all the beautiful garments and blankets to the children."

Mrs. Collins wrote a personal thank-you note to each of the women in Warm Up America for their generosity and she looks forward to continuing the relationship. *Ken H. Williams and Nolee Feiock*.

Children's telethon

LONDON and SARNIA, Ontario—London members participate in the Children's Miracle Network telethon answering telephone calls, following up calls on pledges and appearing in the audience.

Sarnia members participate in two Adopt-a-Highway programs, one on the Michigan side of the church area and one on the Canadian side. *Gordon Graham*.

Visiting the sick

MADRAS, India—Members here visit disabled, elderly and terminally ill patients in hospitals. They also contribute to an assistance fund that is used to provide food and medicine for those in hospitals. *Joe D'Costa*.

What is the law of God for Christians today?

By John Curry

We know 1 John 3:4's definition of sin—in the King James Version—"Sin is the transgression of the law." Obviously John was referring to the law of God, but how do we define the law of God for Christians today? We know it can't be all of the law of the Old Testament because the New Testament clearly shows that the sacrificial system ended.

But what about the other Old Testament laws? Are they still as binding on Christians today as they were for Israelites before the coming of Christ?

Christians frequently ask about their relationship to the laws of the Old Testament. Which Old Testament laws does God command us to obey today?

A similar question troubled the early New Testament Church, and even required a council of apostles and elders to address the issue. The conclusion of that council, with the writings of the apostle Paul and other New Testament authors, are instructive in understanding what God's law is for Christians today.

The New Testament controversy

A controversy that troubled the early New Testament Church was whether God required gentile Christians to be circumcised and live according to the law of Moses.

The basic message of Paul's preaching to the gentiles was that their salvation was a gift that came through faith in Jesus Christ, and that they were complete in him. Paul did not demand that his converts be either circumcised or fulfill other Old Testament laws as preconditions for justification.

However, the position of some Jewish Christians was that "Gentiles must be circumcised and required to obey the law of Moses" (Acts 15:5). Without the authorization of the apostles (verse 24), they had spread this disturbing message to certain gentile congregations.¹

The effect of this teaching was to deny the sufficiency of the gentiles' faith in Christ for their salvation. These Judaizers wanted to combine the gospel of Christ with the observance of the law of Moses. Their error was not that they substituted something for Christ's work, but that they tried to add something to it. For them, salvation was not by faith alone. It was by faith in Christ and obedience to the law.

Paul strongly resisted the idea that adherence to the law of Moses was a requirement for salvation or for maintaining one's salvation. He appears to have fought a running battle with these Judaizers, whom he regarded as "false brothers," who had infiltrated the gentile churches (Galatians 2:4). He wrote his epistle to the Galatian church to counter their teaching, which he labeled a "different gospel" (Galatians 1:6).

Paul and the covenants

It is instructive to analyze how Paul responded to the heresy of the Judaizers in his letter to the Galatians. Although the focus of the Judaizers' message appears to have been on ritualistic parts of the Mosaic law (particularly circumcision), one doubts the Judaizers would have been content with gentiles observing these laws only. Paul seems to anticipate this view in Galatians 5:3, where he makes the point that, in order to

be consistent, those who submit to circumcision are "obligated to obey the whole law." The Mosaic covenant was a complete unit—submission to its laws could not be selective.

In countering the Galatian heresy, Paul did not limit himself to addressing only the ritualistic part of the law of Moses. His strategy in his letter was to show that the entire old covenant (that is, the Mosaic covenant) had ended and has been replaced by a new covenant (Galatians 4:24-26). Christians now live under that new covenant and are not obligated to live according to the requirements of the old covenant. They are justified through faith in Jesus Christ, and justification does not require additional works of the law.²

Paul saw the new covenant as the fulfillment of the covenant God made to Abraham. This covenant, based on Abraham's faith and God's promise, was not set aside by the Mosaic law that came 430 years later (Galatians 3:17). As the Mosaic covenant was added later, it could not disannul the promises made to Abraham.³

In Galatians 3:19, Paul asks what purpose the law served. He explains that it was "added because of transgressions until the Seed to whom the promise referred [Jesus Christ] had come." What Paul means by "added because of transgressions" is not clear, but it may mean something like "to make wrongdoing a legal offence" (New English Bible)—that is, to explain more clearly what behaviors were wrong. (A further explanation of this verse, showing when the sacrifices were added, is found in Appendix Two, page 5.)

Paul goes on to explain the purpose of the old covenant law. It was to serve as a custodian or schoolmaster for the children of Israel "until faith should be revealed" (verse 23). In other words, the old covenant law was designed to keep them in the knowledge of God until Christ came, after which faith in Christ would prevail (verse 24). Paul concludes: "Now that faith has come, we are no longer under the supervision of the law" (verse 25).

Paul saw the new covenant as a present reality for Christians, not a future hope.⁴ In Galatians 4 he figuratively contrasted the old and new covenants to illustrate where Christians' citizenship lies. The old covenant was represented by Hagar, who stands for Mount Sinai, which in turn corresponded to the city of Jerusalem (verse 25), then the center of Judaism.

The new covenant, on the other hand, was represented by the free woman (by implication, Sarah—see verse 22), who corresponds to "Jerusalem that is above." She "is free, and she is our mother" (verse 26). Paul concluded that as Christians "we are not children of the slave woman, but of the free woman" (verse 31). In other words, Christians are the freeborn children of the new covenant, not slaves of the old covenant.

Then in chapters 5 and 6, Paul explains the implications in one's behavior of living under the new covenant.

The Jerusalem council

Despite his vigorous efforts, Paul was unable by himself to stamp out the Judaizers' heresy.⁵ He therefore went to Jerusalem to have the Church leaders settle the issue. This conference is recorded in Acts 15. After considerable discussion, Peter addressed the council. He explained how God first gave to uncircumcised gentiles the Holy Spirit, thus revealing to Peter that God had accepted them (verse 8). God, said Peter,

"made no distinction between us [Jews] and them, for he purified their hearts by faith" (verse 9).

After rebuking the Judaizers for testing God by putting a yoke on their gentile brethren, Peter announced: "No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are" (verse 11).

James agreed with Peter's conclusion, declaring that no salvation requirements should be placed on the gentiles, besides their faith in Jesus Christ.

However, James saw the need to ask gentile converts to "abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood" (verse 20). The reason given for this ruling was because "Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath" (verse 21).

Gentile Christians following these stipulations would not offend the sensibilities of those Jews living in the gentile world who heard the law of Moses preached each week in their synagogues.

Under the terms of the new covenant, a Christian's relationship to Old Testament law is transformed rather than intensified or abolished.

These stipulations appear to have been minimum rules for gentile Christians, the observance of which would facilitate good relations with both non-Christian and Christian Jews. At least as far as the dietary restrictions may have been concerned, the need for these minimum standards was because of cultural differences.

Jewish culture was based on the laws of the Mosaic covenant, while gentile culture derived from paganism. Some aspects of gentile culture were particularly offensive to Jews. Thus, Jews considered gentiles unclean and avoided fellowship with them as much as possible.

To overcome this stumbling block for Jews, the Church asked gentile brethren to avoid eating meat that had idolatrous associations, blood and meat that had not been properly drained of blood.

Because these dietary rules would facilitate good relations with the Jewish community and fellowship with Jewish brethren, and were not given as requirements for salvation, Paul had no objection to asking gentile Christians to observe them.

We may wonder why sexual immorality was listed along with dietary regulations. Surely diet is not as important as sexual morality. Perhaps the Church had a particular sexual sin in mind that was common to pagan societies, such as cult prostitution.

In Revelation 2:14, the teaching of Balaam (mentioned first in Numbers, one of the books of Moses) involved both the eating of food sacrificed to idols and sexual immorality.

Pagan cultic feasting sometimes concluded in sexual debauchery. Was this what concerned the Jerusalem council? In any event, Paul recognized that the sexually immoral and idolatrous will not inherit the kingdom of God (1 Corinthians 6:9).

Despite the conclusions of this

apostolic council, questions and controversies about the law of God for Christians continued to disturb the early Church. Thus, Paul continued to address the subject in the letters he subsequently wrote to various churches and ministers.

The new way of the Spirit

With this historical perspective from the early New Testament Church in mind, we can now examine different views about the law of God for Christians.

If God has already made his new covenant with Christians, what effect does this have on their relationship to Old Testament law? Some might assume that it means a Christian must now fulfill the law not only according to the letter, but also according to its full spirit and intent. Thus, the obedience demands of the law are intensified and even more binding on a Christian.

This view assumes that much of the law of the old covenant is simply transferred into the new covenant, with the additional benefit of the Holy Spirit. Such a view is flawed, as can be seen in the example of circumcision.

If God expects Christians to fulfill both the letter and spirit of the law, then all males must be physically and spiritually circumcised. The early New Testament Church decisively rejected this conclusion at the Council of Jerusalem.

This position sees everything in terms of laws to be obeyed, with Jesus Christ providing the perfect example of obedience and the Holy Spirit providing the power to obey the laws. It inevitably leads to legalism because it focuses on law rather than on Christ.

The extreme opposite of this view is that Christians are under "grace," and therefore all law is abolished. However, this view leads to antinomianism (Romans 3:8), which Paul strongly rejected. Rather, he upheld the law (Romans 3:31) and made it clear that being under "grace" was not license to sin (Romans 6:15-23).

The alternative to both these extremes is that under the terms of the new covenant a Christian's relationship to Old Testament law is *transformed* rather than intensified or abolished. This is brought out in Romans 6 and 7. Paul explains that Christians "are not under law, but under grace" (6:14) and that they "died to the law through the body of Christ" (7:4).

He writes, "By dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code" (7:6).

This is elaborated in 2 Corinthians 3, where Paul contrasts the administrations of the old and new covenants.

"He [God] has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life" (verse 6).

So under the new covenant Christians serve in a new way—the way of the Spirit. The old way of the written code is superseded. It has ended because the old covenant was a temporary system designed to act as a guardian for the nation Israel until the Messiah came (Galatians 3:19).

Humanity's relationship to God is no longer regulated by a written law code on tables of stone or in a book, as it was for ancient Israel. It is now based on faith in Jesus Christ (verses 22-24). "Now that faith has come, we are no longer under the supervision

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Law of Christ is God's law for Christians

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of the law" (verse 25). In what way, then, is our relationship to old covenant law transformed through faith in Jesus Christ?

"Christ is the end of the law so that there may be righteousness for everyone who believes" (Romans 10:4). The Greek word *telos*, translated as "end," can mean 1) termination, cessation, or 2) goal, culmination, fulfillment.

In this verse, it is best understood in the latter sense, that Christ is the fulfillment of the law. He brought the law to completion by perfectly obeying its demands and by fulfilling its types and prophecies. Through his life and death, Jesus fulfilled all the righteous requirements of the law, thereby freeing Christians from the condemnation of the law.

A major purpose of God's law is to lead humans to Christ by convicting them of sin. But once believers are justified by Christ's righteousness, the law has no further claim over them in the legal sense. After explaining in Romans 7 the accusatory nature of the law and that rescue is through Jesus Christ, Paul writes, "There is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death" (Romans 8:1-2).

As its fulfillment, Jesus Christ embodies the law. This is what Jesus meant in Matthew 5:17-19: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." Jesus' teaching does not abolish the Law or the Prophets, but brings them to their intended eschatological climax. (For a discussion on this passage, see Appendix One, page 5.)

In terms of the new covenant, the law no longer exists apart from Jesus in the form of a written code. God's law, in its spirit and intent, now exists in Christ alone. He is the law in its totality. Fulfilling the law is through obedience to him rather than obedience to an external written code.

Our spiritual connection with God is based on a personal relationship with Christ, not on obedience to an impersonal list of rules. Living faith can only be to Jesus Christ because salvation is through him. If faith were to law, then the lawkeeper would have a claim on God for obeying it.

The law of Christ

In 1 Corinthians 9:20-21 Paul explained his approach in preaching the gospel, and in doing so revealed which law he obeyed: "To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law."

Paul describes himself as not being under the law. From the context it is obvious he means Mosaic law, the law of the old covenant. But this does not mean he saw himself as without law. Paul was not free from God's law—he was now under "Christ's law."

It is important to appreciate this distinction. The Mosaic law was God's law for the physical nation of Israel under the old covenant. The law of Christ is God's law for Christians in the New Testament

era. The two are not the same.

Serving in the new way of the Spirit rather than the old way of the written code is what Paul described as fulfilling "the law of Christ" (Galatians 6:2). In Galatians he used the term in the context of bearing each other's burdens. Yet the thought behind the phrase encompasses all that Paul wrote concerning living in Christ.

Fulfilling the law of Christ is the way of holiness, as opposed to legalism or antinomianism. According to Raymond T. Stamm, this law of Christ is not a law in the legal sense of the word, but the life principle of all who take up his cross of creative suffering (*The Interpreter's Bible* [Abingdon, 1953], vol. 10, 574).

Paul used the phrase "law of Christ" after writing about living "by the Spirit" (Galatians 5:16, 25) as opposed to living "under law" (verse 18). Because the Galatian members were so enamored with law, Paul used the word *law* in a way they had not anticipated. They were not under Mosaic law, but they were under the law of Christ, which required them to bear each other's burdens.

In arguing against the position that Christians are no longer under the law, the Judaizer would claim that this would lead to antinomianism.

In terms of the new covenant, the law no longer exists apart from Jesus in the form of a written code. God's law, in its spirit and intent, now exists in Christ alone. He is the law in its totality. Fulfilling the law is through obedience to him rather than obedience to an external written code.

Paul's response to this reasoning is summarized by John Montgomery Boice: "Finally, the opponents of Paul charged that the Gospel he preached led to loose living. By stressing the law, Judaism had stressed morality. Jews looked down on Gentile sin and excesses. But what would happen if the law should be taken away? Clearly, lawlessness and immorality would increase, the legalizers argued.

"Paul replies that this is not true (chapters 5, 6). It is not true because Christianity does not lead the believer away from the law into nothingness. It leads him to Jesus Christ, who, in the person of the Holy Spirit, comes to dwell within him and furnishes him with the new nature that alone is capable of doing what God desires.

"The change is internal. So it is from within rather than without that the Holy Spirit produces the fruit that is 'love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control' (5:22-23).

"Life in the Spirit is free from and above the kind of religion that would result in either legalism or license. It is true freedom—a freedom to serve God fully, unencumbered by the shackles of sin or regulations" (*Expositor's Bible Commentary* [Zondervan, 1976], vol. 10, 411).

Oscar Fisher Blackwelder com-

ments: "All this, said Paul, is fulfilling the law of Christ. Law? After the struggle he had gone through to get the law properly placed in his thinking and in his own life, after getting the Galatians free from their entanglement with the law—why on earth did Paul turn again to that word? Was it to give the Galatians a totally new conception of law?"

"Here law undoubtedly means for him the way of Christ, the principles on which the Christian life operates, the act itself of love, of putting into daily living all that he had written about burden-bearing and about the restoration of those who trespass" (*The Interpreter's Bible* [Abingdon, 1953], vol. 10, 579).

Equating the law of Christ with the way of Christ harkens back to Jesus' parting words to the disciples before his death. Jesus said to them: "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another" (John 13:34-35).

Jesus was expanding the injunction in Leviticus 19:18, which Paul quoted in Galatians 5:14, "Love your neighbor as yourself." Christians show they are disciples of Jesus Christ by loving one another as he loves them. The Gospels record how Jesus loved.

Jesus was not particularly concerned with the externalities of religious observance, but he was concerned with "the more important matters of the law—justice, mercy and faithfulness" (Matthew 23:23) and "the love of God" (Luke 11:42). He ministered to people in their suffering, he showed them the love of God through kindness, compassion and mercy, and he forgave their sins. To follow the examples and teachings of Jesus that he gave for the Church fulfills the law of Christ.

F.F. Bruce identifies features of the law of Christ in Romans 12 and 13, showing how Paul reiterates major teachings of Jesus. He links them with Jesus' Sermon on the Mount.

"Mutual love, sympathy and esteem within the believing brotherhood are to be expected, but this section [Romans 12:9-21] enjoins love and forgiveness towards those outside the brotherhood, not least towards its enemies and persecutors" (*Paul, Apostle of the Heart Set Free* [Eerdmans, 1991], 110).

Paul's conclusion concerning law is found in Romans 13:8-10: "Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law. The commandments, 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not covet,' and whatever other commandment there may be, are summed up in this one rule: 'Love your neighbor as yourself.' Love does no harm to its neighbor. Therefore love is the fulfillment of the law."

For Paul, a Christian's obligation was to love, and everything else was secondary. Regarding circumcision, for example, Paul wrote: "For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love" (Galatians 5:6).

The Judaizers who wanted gentiles to be circumcised and come under the law of Moses, were not motivated by love. Paul saw this and clearly identified them as false brothers (Galatians 2:4). They wanted to bring the gentiles into a form of religious bondage under their control (Galatians 4:17; 6:13). Because their motivations were not

right, they violated the law of Christ.

Fulfilling the law of Christ is people-oriented rather than task-oriented. It focuses on relationships, not works of law. The law of Christ cannot be imposed according to an externalized written code because it is written in the heart of the Christian. A written code cannot encompass the law of Christ because it would need to encompass Christ, which is impossible. Christ's law is an internal principle and way of godly living that produces "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law" (Galatians 5:22-23).

Under the old covenant, the Israelites lived according to the law of Moses. Under the new covenant, Christians are to live according to the law of Christ. The difference is love generated by the Holy Spirit. It is possible to fulfill outwardly the law of Moses without love in your heart. It is impossible to fulfill the law of Christ unless there is love in your heart.

Legalism vs. the Spirit

The result of attempting to relate to God through obedience to Old Testament law, or even to a "New Testament" set of rules, is to descend into legalism. Christianity becomes regulations. The gospel is reduced to a law system.

As old covenant Israelites knew from reading the law what their obligations were, so Christian legalists can look to their set of rules, whatever they may be, to know what they should do.

The rules vary according to the religious tradition of the legalists. For some, it would be strict Sabbath and Holy Day observance, scrupulously setting aside tithes and avoiding "unclean meat" at all costs.

These behaviors are not wrong, but it is wrong to observe them in a legalistic manner, as the Pharisees did. In other churches, the rules can include strict Sunday observance, no drinking of alcohol, no dancing or going to movies, vegetarianism and rejecting blood transfusions to save life.

Decisions are easier in this black-and-white approach, and it results in generally good behavior. But it omits the weightier matters of the law that require spiritual discernment and sometimes difficult decisions as to which principle is most important.

Legalistic rules also become the measuring stick by which behavior (both one's own and that of others) is judged as acceptable or deviant. All Christians have to do is follow the rules and perform their religious duties and thereby believe God is on their side.

The problem with this approach is that the legalists' faith is in their rules and not in Christ to lead and teach them by his Spirit to understand the spiritual intent of the law. Often without realizing it, legalists rest in their own works instead of the redemptive work of Christ.

Christians today can choose to live according to Mosaic law, just as Jewish Christians did in the first century A.D. However, their old covenant law-keeping will not cause God to give them his Spirit and work miracles in their lives (Galatians 3:5).

Nor will it lead them into a deeper understanding of spiritual truths, compared to those who live according to the law of Christ. The opposite may even be true, because the more Christians rely on law to direct them, the less they rely on the Spirit. It seems that it is impossible to rely on law and the Spirit simultaneously—

See Law, page 5

Law of Christ fully expresses the will of God

Continued from page 4

it's either one or the other. This is the point Paul makes in Galatians 3:1-5. The Galatians had received the Spirit through believing in Christ, not through human observance of the law. Paul asks, "After beginning with the Spirit, are you now trying to attain your goal by human effort?" (verse 3).

Can adherence to the law of Moses work contrary to the law of Christ? The answer is yes. Consider the New Testament example of the woman caught in adultery (John 8:3-11). The law of Moses called for the death penalty by stoning (verse 5), but Jesus did not condemn her.

Instead, he demonstrated kindness, mercy and forgiveness. This was an example of the law of Christ in action. God has replaced the administration of death by the "more glorious" administration of the spirit (2 Corinthians 3:9)—old rules are set aside so that more important principles can prevail.

Another example is found in Matthew 12:1-8. In response to the Pharisees' accusations that Jesus' disciples were breaking the Sabbath by picking heads of grain, Jesus referred to the incident when David ate the consecrated bread from the tabernacle of God, something that was lawful for Levites only.

However, because David was hungry, and there was nothing else to eat, God did not regard his eating of the bread as sinful. David's actions were not lawful according to the law of Moses, but because of the circumstances he was blameless.

Mercy is more important than strict obedience, which, in that case, may have imperiled human life (see verse 7).⁶ The lesson is that compassion is a better guide to godly behavior than blind adherence to rules.

Legalism continues to exist today in many denominational traditions—wherever Christians define and limit their dealings with others according to the rules of a written law code.

There is no doubt that Christian legalists are sincere in their preoccupation with rules, though their thoughts and actions may be contrary to the law of Christ.

Legalists are deceived in their belief that the letter of the law is paramount to God and that God is more concerned with obedience to rules and regulations than with expressing the love of Christ in relationships.

For legalists, law takes precedence over people. Legalists dishonor God's name when they make the genuine needs of people secondary to an imperative to fulfill the letter of the law.

Conclusion

Christians are called to live a holy life in obedience to Christ. They are to live by every word of God as it applies to them. The law system applying to Christians now is not the law of the Old Testament, but the law of Christ. It is not a written code that one defines by rules and regulations. It is the application of God's living law of love that affects every area of our lives.

This does not mean that Christians discard Old Testament law as if it has no relevance to them today. There is much relevance because it expresses the will of God for a particular people during a particular age. The principles underlying many Mosaic laws are valid for Christians today.

As D.J. Moo observes: "Jesus never attacks the Law and, indeed, asserts its enduring validity. But it is only as taken

up into Jesus' teaching, and thus fulfilled, that the Law retains its validity. The Law comes to those living on this side of the cross only through the filter of its fulfillment in Christ the Lord" (*Dictionary of Jesus and the Gospels* [InterVarsity Press, 1992], 450).

Often the application of the law of Christ coincides with laws and principles in the Old Testament. Sometimes it does not. But whenever there is a conflict between them, the law of Christ prevails because it more fully expresses the will of God.

APPENDIX ONE

MATTHEW 5:17-19

HOW DID JESUS FULFILL THE LAW?

In Matthew's account of the Sermon on the Mount, Jesus said: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven" (Matthew 5:17-19).

People have frequently appealed to these scriptures as proof that "the law" continues to be binding on Christians today. This is usually in response to the claim that Jesus did away with the law by his death on the cross. For them, the meaning is that Jesus came to show what the law really means; or that Jesus fulfilled the law by obeying it perfectly, thus setting the perfect example for Christians to follow as they, too, fulfill the law.

There are problems with interpreting Matthew 5:17-19 in these ways. Note, first, that in verse 17 Jesus was speaking of the Law and the Prophets, not of the law only. Jesus did not restrict what he had come to fulfill to the Mosaic law code. He said he also came to fulfill the prophetic writings.

Second, Jesus said that "not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished" (verse 18). If Jesus meant by "the Law" the Mosaic law code, then even the most minor law of the old covenant has ongoing validity. This would mean that every ceremonial and sacrificial law continues to be binding on Christians. Few, if any, Christians believe that they must obey all the laws of the old covenant that God gave to the nation of Israel 3,500 years ago.

What, therefore, did Jesus mean when he said that he did not come to abolish the Law or the Prophets but to fulfill them, and that nothing would disappear from the Law until all is accomplished?

Jesus fulfills the Law and the Prophets by bringing them to their intended eschatological climax in himself. He fulfilled and continues to fulfill in himself all the types and prophecies of the Old Testament that pointed to him. Jesus made this clear following his death and resurrection.

On the road to Emmaus with two of the disciples, Jesus revealed that all that had recently happened in Jerusalem was spoken of by the prophets. "And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself" (Luke 24:27).

Shortly afterward Jesus appeared to the assembled group of apostles and disciples in Jerusalem. He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms" (verse 44).

Luke here records Jesus as saying he fulfilled all three parts of the Old Testament—the Law of Moses, the Prophets and the Psalms. (Psalms are representative of the Writings as they are the first book of the third section of the Old Testament.) Thus, it appears that "the Law and the Prophets" (Matthew 5:17), "Moses and all the Prophets" (Luke 24:27), and "the Law of Moses, the Prophets and the Psalms" (Luke 24:44) are synonymous terms for "all the Scriptures" (Luke 24:27).

In Matthew 5:18, Jesus makes the point that nothing will disappear from the Law until all is accomplished. What did he mean by "the Law" here? It is unlikely Jesus meant the Mosaic law code. That is because verse 18 builds on what Jesus said in verse 17.

Sometimes the letter of the law and the spirit of the law complement one another, as in Jesus' teaching about murder and adultery (Matthew 5:21-30). With other laws, Jesus' spiritual teaching overrides the letter of the law, as in divorce (verses 31-33).

To repeat the full phrase "the Law and the Prophets" was unnecessary.

"The Law" here represents all the Old Testament writings. (In John 10:34 John quotes Jesus as using the term *Law* in this way. Jesus asked the Jews, "Is it not written in your Law?" and then quoted Psalm 82:6. In this instance Jesus clearly referred to the Hebrew Scriptures as a whole, not just the Pentateuch. See also John 12:34 and 15:25.)

The fulfillment ("until everything is accomplished") takes place in the ministry, passion, resurrection and exaltation of Jesus, as well as his subsequent reign culminating in the age to come. We can then take Jesus' words literally, rather than having to make artificial distinctions about what laws Jesus may have had in mind that would not disappear. In Matthew 5:18 Jesus was emphasizing that nothing in the Old Testament that pointed to him could fail to occur.

Then Jesus proceeded to say: "Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven" (verse 19).

What specific commandments was Jesus referring to here? Did he mean all the commands of the Old Testament, from the least to the greatest? If so, then the early Church was wrong in concluding that physical circumcision was unnecessary to become a Christian.

The answer is found in the context of the preceding verses, and in those that follow—the Sermon on the Mount. The commandments of the

Old Testament are fulfilled in Christ (Romans 10:4), and as such are redefined and magnified according to his teaching.

Some laws of the old covenant, through their fulfillment in Christ, are not binding on Christians today. They include the ceremonial and sacrificial laws that foreshadowed Christ (Hebrews 10:1). However, other laws clearly do have application in the life of the Christian. In Matthew 5:21-48, Jesus illustrated how certain old covenant commandments now applied through their fulfillment in him.

He did not make Old Testament laws more binding so that Christians now obey according to both the letter and the Spirit, thereby enabling them to surpass the righteousness of the Pharisees (verse 20). Rather, he redefined the law of God and showed its full spiritual intent. He established the spirit of the law as the norm for Christian behavior instead of the letter of the law (Romans 7:6).

Sometimes the letter of the law and the spirit of the law complement one another, as in Jesus' teaching about murder and adultery (Matthew 5:21-30). With other laws, Jesus' spiritual teaching overrides the letter of the law, as in divorce (verses 31-33). Elsewhere in the Gospels we read of Jesus' application and defining of the law of God as fulfilled in him.

Thus, we should not see in Matthew 5:17-19 Jesus' confirmation of the law of the old covenant as the law of God for Christians. Rather, Jesus explained that he fulfills in himself all to which the Old Testament Scriptures point. He illustrated how the law of God given to Israel is transformed through its fulfillment in him.

Scot McKnight captures the essence of Jesus' teaching in the Sermon on the Mount: "In using his own teachings as the basis for righteousness, Jesus revealed that the OT Law and Prophets (Mt 5:17) were being fulfilled in his own teachings and that he is the Messiah. Jesus fulfilled the Law and so revealed a new standard of conduct (Mt 5:20).

"From the cross onward, the righteousness of God's people is determined by conformity to the teachings of Jesus, which in turn fulfill the OT revelation of God's will. Jesus expects his followers to be righteous in their conduct (Mt 5:6, 10), to do God's will (Mt 7:12, 13-27) and to pursue justice (Mt 23:23 [*krisis*]; 25:37; Jn 7:24).

"According to Jesus, only those who are righteous are finally acceptable to God (Mt 10:41; 12:37; 13:43, 49; 25:46; Lk 14:14; Jn 5:30). Again, this righteousness is not an outward conformity to the Law or an appeal to ritual observances, but the necessary fruit of commitment to Jesus as Messiah and Lord. Jesus illustrated the link between commitment and obedience at the end of his Sermon on the Mount: 'Everyone then who hears these words of mine and does them ...' (Mt 7:21-27)" ("Justice, Righteousness," *Dictionary of Jesus and the Gospels* [InterVarsity Press, 1992], 413).

APPENDIX TWO

GALATIANS 3:19 AND JEREMIAH 7:22—
WERE THE SACRIFICIAL LAWS
ADDED LATER?

Our traditional teaching has been that the laws of the old covenant apply to the Christian today, except for the sacrificial laws. The Christian now obeys these laws, not in the strictness of the letter, but according to their full spirit and intent. Thus, the Church has

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Sacrificial laws and the law of Moses

Continued from page 5

taught the ongoing validity for members of old covenant laws such as the first, second and third tithes.

The scriptural basis of this teaching has been the Church's interpretation of Galatians 3:19a, where the apostle Paul wrote: "What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come."

"The law" here is equated with the sacrificial law system that was part of the law of Moses. This ritualistic part of the law of Moses was said not to be originally a part of the covenant made at Sinai, as recorded in Exodus 20-23. Rather, it was "added because of transgressions." In other words, the Israelites sinned after the initial giving of the law, and so God gave them a regulated system of worship. It began about one year after the making of the Sinai covenant.

The major weakness in this interpretation of Galatians 3:19 is that Exodus gives no indication that the sacrificial law was added to the covenant. Rather, the sacrificial system was an intrinsic part of the old covenant. Although the sacrifices began about one year after the covenant was made, preparations for them began almost immediately afterward.

It was not possible to begin the sacrifices without first building the tabernacle and instituting the priesthood. (Exodus 25-40). Once these preparations were completed, the sacrifices began.

A supporting text for the Church's historic explanation has been Jeremiah 7:22. The New King James Version reads, "For I did not speak to your fathers, or command them in

the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices."

This verse seems to support the idea that the sacrificial system was added later. However, according to Charles L. Feinberg, this verse illustrates the role rhetorical negatives play in Hebrew. They highlight points of emphasis.

The thing spoken of negatively is not literally being denied. Its rhetorical denial emphasizes the greater importance of that with which it is contrasted. One needs to understand this idiom to grasp Jeremiah's argument.

"A rhetorical negation is used to point up antithesis between [Jeremiah 7] v.22 and v.23 more emphatically (cf. Deut. 5:3). Moreover, the negative in Hebrew often supplies the lack of the comparative—i.e., without excluding the thing denied, the statement implies only the prior importance of the thing set in contrast to it (Hos. 6:6).

"In short, the Hebrew idiom permits denial of one thing in order to emphasize another (cf. for a NT parallel Luke 14:26). The idiom does not intend to deny the statement but only to set it in a secondary place" (*Expositor's Bible Commentary* [Zondervan, 1986], vol. 6, 431).

A close examination of Feinberg's references to Deuteronomy 5:3 and Hosea 6:6 confirm his point. In Deuteronomy, Moses says that God did not make the old covenant with the fathers (or perhaps ancestors) of those who were about to enter the Promised Land. In fact, that's exactly what God did.

In Hosea, God says to old covenant Israel that he does not desire sacrifices. In truth, under the old covenant, he did. As Feinberg has

commented, these are not falsehoods, but rhetorical negatives to emphasize the things with which the negatives are compared.

Later, Feinberg writes: "Judah had left out the main element: obedience to God. In view of the passages just cited, and in view of the Pentateuchal legislation, sacrifices were always meant to be of secondary importance to obedience and godliness. Neither Jeremiah nor any other prophet decried sacrifices as such. They meant that moral law is always paramount to the ritual law" (Ibid.).

The New International Version seems to capture the intent of Jeremiah 7:22 (emphasis mine): "For when I brought your forefathers out of Egypt and spoke to them, I did not just give them commands about burnt offerings and sacrifices."

Thus, this verse does not support the Church's traditional explanation of Galatians 3:19. In Galatians Paul taught that the entire old covenant has come to an end through Christ. Paul was not referring to the sacrificial part of the law of Moses only.

APPENDIX THREE

MATTHEW 23:23—DID JESUS CONFIRM THE LAW OF MOSES FOR CHRISTIANS?

A verse traditionally quoted to support the idea that the law of the old covenant is binding on Christians today is Matthew 23:23. Here Jesus said of the scribes and Pharisees: "Woe to you, teachers of the law, and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former."

The focus is put on the last sentence of the verse, "You should have practiced the latter, without neglecting the former." Jesus' words are interpreted to mean that Christians

should practice the more important matters of the law without neglecting other lesser laws, such as the old covenant laws of tithing.

While tithing is the biblical model for voluntary giving to the Church to support the preaching of the gospel, this verse does not support the view that Jesus here confirmed the ongoing validity of old covenant law. Those who hold this interpretation overlook the context in which Jesus said these words.

Jesus was speaking to an audience who were under the old covenant. This covenant applied to them, and God required them to live by its terms. Verse 23 records part of Jesus' condemnation of Pharisaic legalism (see the entire chapter).

Among other things, the Pharisees were meticulous about fulfilling the letter of the law in their tithing, but ignored the weightier matters of the law. Yes, they should have been tithing as commanded in the Mosaic covenant, but they should have also been showing such things as love, justice and mercy.

Another illustration of Jesus commanding a person to fulfill the requirements of the law of Moses is found in Mark 1:40-43. In this instance, Jesus healed a leper and said to him: "See that you don't tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing as a testimony to them."

Just because Jesus instructed this man to offer sacrifices according to the requirements of the Mosaic law does not mean that his words have universal applicability for Christians. The context determines the application. Jesus was speaking to a Jew under the old covenant.

God does not require a Christian healed of leprosy to offer sacrifices as Jesus instructed this man. The Christian is under the new covenant, and different conditions apply.

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Endnotes

1 Why circumcision was so important to Jews is explained by Unger. "Circumcision became the external token of the covenant between God and his people. It secured to the one subjected to it all the rights of the covenant, participation in all its material and spiritual benefits; while, on the other hand, he was bound to fulfill all the covenant obligations" (Merrill F. Unger, *Unger's Bible Dictionary* [Moody, 1974], 207).

2 Paul also makes this point in Ephesians 2. After explaining that salvation is not by works but is a gift through faith in Jesus Christ (verses 8-9), Paul goes on to show that the gentiles who were excluded from citizenship in Israel and from the covenants of promise (verse 12) have now been brought near through the blood of Christ (verse 13), thereby "abolishing in his flesh the law with its commandments and regulations," which had been a dividing barrier between Jew and gentile (verse 15). Consequently, gentiles "are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household" (verse 19).

3 "The gospel was the fulfillment of God's promise to Abraham, which antedated the law by centuries. Abraham, whose faith in God was counted to him for righteousness, was the prototype of all who were justified by faith.

"The law was a parenthetical dispensation, introduced to serve a temporary purpose, but now rendered obsolete by the coming of Christ, the true offspring of Abraham, in whom the promises and their fulfillment were embodied." (F.F. Bruce, *Paul, Apostle of the Heart Set Free* [Eerdmans, 1977], 182).

4 One view is that God is *making*, not *made* his new covenant with Christians, and that Christians live under the terms of the new covenant. However, the typology of the old covenant argues against this view. God made the Mosaic covenant with Israelites at Sinai shortly after they came out of Egypt, even though many of the covenant's promises were not fulfilled for 40 years.

God was not *making* his covenant with them during the decades in the wilderness—it had already been made and sealed in blood at Sinai (Exodus 24:8).

Likewise, God has already made his new covenant with Christians, even though they have not received the fulfillment of all its promises. God makes his new covenant with individuals when they repent of their sins and are forgiven through their faith in the blood of Christ. He then seals them with the down payment of the Holy Spirit as a guarantee of their eternal reward (2 Corinthians 1:22; 5:5; Ephesians 1:13-14).

5 Commentators differ as to when Paul wrote Galatians. According to the older North Galatian Theory, Galatians was written between A.D. 53 and 57. An alternative view is that Galatians was written to the Christians living in the southern area of the Roman province of Galatia, in A.D. 48-49. If this second view is correct, then the epistle was probably written before the apostolic council discussed the issue. This would seem to explain why in Galatians Paul did not refer to the decision of the council.

6 It is sometimes alleged that Jesus was showing that human need takes precedence over obedience to the law. However, this idea misses the purpose of biblical law.

According to D.J. Moo: "Jesus is not claiming that one can break the Sabbath command when human needs dictate, but that the Sabbath command itself must be so understood as to include this basic purpose in its promulgation. The Sabbath is truly obeyed only when its intention to aid human beings is recognized and factored into one's behavior. This is why, rather than being a violation of the Law, Jesus' Sabbath-Day healing of a woman was a true fulfillment of that law ("it was necessary" [*edei*] that she be healed on the Sabbath: Lk 13:16).

"For Jesus, then, love for God and for others, being basic to God's intention in giving the Law, must always be considered in interpreting the meaning of that Law" (*Dictionary of Jesus and the Gospels* [InterVarsity Press, 1992, 453]).

Questions & Answers

FROM THE PASTOR GENERAL'S REPORT

Questions Relating to New Covenant Christianity

By Joseph Tkach Jr.

I thought I'd share with you a recent series of questions I was asked. The author was generally supportive of our new doctrinal position, but wanted some clarification on some issues. Perhaps these answers will help all who have similar questions.

1) God "blessed" and "made holy" the seventh day (Genesis 2:2-3). In Exodus 20:8-11, God said to the Israelites, "Remember the Sabbath day by keeping it holy."

a) If the Sabbath was made holy at creation, then why would we expect that Abraham did not keep it? Genesis 26:5 indicates that he may have.

Genesis really doesn't tell us much about the Sabbath. It tells us that God made the seventh day holy, but it isn't clear whether this is the seventh day of creation week (only one day) or the seventh day of every week.

Moreover, even if every seventh day was "holy," we are not told *how* it was to be treated, since "holy" does not automatically mean "rest." We are not told to follow God's example in Genesis. In Exodus 16 and elsewhere, the Israelites had to be told the *manner* in which they were to treat the day differently. Genesis tells us nothing about humans keeping the seventh day in any way at all.

Genesis 26:5 says that Abraham was obedient, but if we assume that this included the Sabbath, we are reading something *into* the verse. The same would be true if we used this verse as "proof" that Abraham kept the annual festivals and offered the firstlings of his flocks. The verse is proof of Abraham's willingness to obey God, but it's not proof of any particular law.

b) If God made the Sabbath holy, when did God make it unholy? (We've been taught that only God can make something holy, and therefore only God can make something unholy. Please comment.)

First, people can make things holy. Leviticus 27 describes how people can devote things to the Lord and those things thereby become holy. Likewise, when a person dedicates a day of fasting to God, it becomes a holy day for that person, or when a person pledges the profits of a business venture, they can become holy.

However, God did make the Sabbath holy—possibly at creation, certainly in Exodus 16. But God also made the jubilee year holy, and he made the firstfruits holy. Even the old covenant itself was holy. He made the space within the holy of holies holy.

His agreement with the Israelites said that these things were holy and had to be treated in specified ways. They ceased to be holy when the covenant ended at the death of Christ, when the holy of holies was opened up. Firstlings no longer had to be given as special sacrifices, the jubilee year had ceased, every day could be considered alike and we should not let people judge us regarding these days.

Even the showbread was holy, but it could also be used by non-Levites when there was a human need. In such an unusual situation, the holy could be used in an ordinary way.

In its spiritual meaning, the Sab-

bath is still holy. It pointed us to Christ (in this way, the most important doctrine of the New Testament, which is faith in Christ, is included within the Ten Commandments). We devote our lives to him, find our rest in him, realize that our works are all for nothing without him completing the creation in us. He is the Holy One, and our lives must be hidden in him; we must live in him and he in us.

When we do this, when we have faith in Christ, when we have faith in the One who is greater than the Sabbath, then we are abiding by the intent of the Fourth Commandment; we are keeping God's spiritual Sabbath holy. Christ, the One who fulfilled the law, has superseded the Sabbath. We worship him, and he gives us the true rest in himself. The "rest that remains" for the people of God is the life of faith in Christ (Hebrews 4:3).

2) 1 Corinthians 5:7-8 has traditionally been used to show that gentile Christians were keeping the Feast of Unleavened Bread—"as you are unleavened" (KJV). When Paul says, "Let us keep the feast," does that refer to keeping the days of Unleavened Bread in the old, physical way?

(Of course it can't, if we are to have consistency with Paul's words elsewhere. It must refer, not to the physical keeping of the seven days of Unleavened Bread, but to the life in Christ, "the bread of sincerity and truth.")

Paul's use of metaphor should not be confused as a proof-text for observing the Festival in the old covenant way. This was explained in the "Festivals" study paper (WN, March 7). Paul is not referring to physical leaven at all; he is giving a transformed meaning to the old covenant Festival. When we live in sincerity and truth, we are automatically abiding by what the Festival pictured.

3) The Day of Atonement was commanded to be observed "forever." Should Christians therefore keep this day by fasting and avoiding work?

Many other old covenant practices, such as sacrifices and the Levitical priesthood, were commanded "forever." We have taught for decades that "forever" means "as long as the factors involved exist" or "as long as the conditions apply."

The biblical reason given for fasting and doing no work on Atonement is "because on this day atonement will be made for you, to cleanse you. Then, before the Lord, you will be clean from all your sins" (Leviticus 16:30; 23:28). This reason, however, is no longer valid. Christ's atonement on the cross is fully sufficient for all time (Hebrews 10:14; Romans 3:25). We are cleansed from all our sins by his sacrifice.

The biblical reason for fasting and avoiding work on the Day of Atonement is no longer valid. The relevant factor no longer exists; the conditions do not apply. Christians are therefore not required to fast or to avoid work on this day.

Some people may wish to associate other biblical truths with this day, but they are not biblical reasons to fast on this particular day, and they cannot be the basis for Church teachings. Those who fast on Atonement are not more righteous than those who do not.

4) In Galatians 4:9, are the Sabbath and Holy Days the "basic

principles of the world"? Was it slavery to keep them?

The Sabbaths can be slavery if we take them as necessary *additions* to Christ. The Galatian heresy was not trying to do away with Christ or replace him; it was trying to add something to him as if he were not sufficient.

Slavery is a pejorative word today, but Paul could also speak about being slaves of righteousness. In Galatians, he contrasts the rights of slaves with the rights of children, saying that we have greater promises in Christ than the law could ever give. Slavery to the law is better than slavery to polytheism, but sonship is much better than both.

When we have Christ, the physical promises of the old covenant are trivial. But the worldly religions are filled with physical rules; they think that doing certain things gains them favor with the deities. When the pagan Galatians came out of paganism into faith in Christ, they gave up that type of worship. But now the heretics, by insisting on old covenant practices, were in effect dragging the Galatians back into comparable practices.

5) Galatians 4:10—was it the observing of the Sabbath and Holy

The Sabbath and Holy Days can be joyful celebrations of salvation in Christ, or they can be yokes of bondage and badges of self-righteousness. Paul instructs us that to have any value, they must be the former, not the latter. We receive blessings from keeping the Sabbath and festivals.

Days that was so negative, or was it focusing on "in the letter" keeping of the Sabbath and Holy Days to the exclusion of Christ that was the real problem? If it was the keeping of the Sabbath and Holy Days that was the real problem, then keeping them has no long-term future in the Church of God. If the problem was one of emphasis, then there is room and encouragement for Sabbath- and Holy Day-observing in our future practice, with emphasis on the rest we have in Christ.

Good observation. It's not wrong to keep the Sabbath and the festivals—some Jewish Christians did for decades without any hint that it was wrong to do so. The problem in Galatia was the attitude of some Jewish Christians who saw these days as requirements for salvation in addition to (not excluding) Christ.

We will probably always have strict Sabbath-keepers in our fellowship. There will be a few who won't go to restaurants, who won't use coin machines, etc. That's OK, as long as they don't imagine that such devotion gains them merit or salvation. It's good for people to discipline

themselves, and it's good for them to give time to worshiping God and doing godly works of service. This can help keep them mindful of God. That is good, as long as we don't demand such observance of others.

Some people may do this on Friday night and Saturday; others Saturday morning and evening. All devotional time is good—but we can't insist that everybody do it the way we do, nor the precise amount of time that we do. Most of our members are able to continue setting aside the Sabbath, but we hope they do it freely rather than thinking they'll go to the lake of fire if they don't or can't.

Actually, as we continue to worship on the weekly Sabbath and the annual festivals, we will have to continually wrestle with our history and our tendencies to be legalistic. We will have to explain why we worship on the Sabbath, and the honest answer is that we used to think that we absolutely had to. Then we'll be asked why we continue to worship on the Sabbath, and the honest answer is that we are free to. In the spirit, Sabbath-keeping has a long-term future in the Church of God. Therefore, we will be continually reminded that the old covenant is obsolete and that we have freedom in Jesus Christ.

The problem in Galatia was not the days per se, but the attitude in which they were being demanded. It's OK to keep these days. In fact, we shouldn't let others judge us regarding whether we keep them (Colossians 2:16). That means we can, just as much as it means we don't have to. These days can be joyful celebrations of salvation in Christ, or they can be yokes of bondage and badges of self-righteousness. Paul instructs us that to have any value, they must be the former, not the latter.

We receive blessings from keeping the Sabbath and festivals, just as we would receive blessings from keeping every Wednesday devoted to study, prayer and fasting. It could be a blessing and a cause for rejoicing, but we shouldn't imagine that such devotion would make us better than other people, even if we fast twice in every week. Nor can we imply that others ought to do likewise or else be inferior.

6) In Exodus 31:13-18, the Sabbath is made a sign between God and the children of Israel forever. Does forever mean forever, or only as long as the conditions exist? We used to say that the covenant here was with spiritual Israel as well (Romans 2:28-29). Probably this is as simple as the old covenant/new covenant distinction.

Right. Circumcision was a perpetual sign, also. And just because we are spiritual children of Abraham or Israel doesn't mean we have to have the physical signs commanded to the physical children.

Although Paul can call us *spiritual* Israel, he can also call us a third group, neither Jew nor Greek. Being spiritual Israel doesn't mean that we inherit all the *physical* obligations that the Israelites had. We don't have to keep the law of Moses; it has been superseded in Christ.

Hope this answers your questions. You seem to be on target; keep up your studies and good work and keep encouraging the members to have faith in our Savior, who gave himself for us. The New Testament Passover of Jesus Christ is coming, and let's make it meaningful for all.

Personal: leaving sin behind as we enter a new life

Continued from page 1

fixion as a "cup" he had to drink (Matthew 26:39), we also drink of the "cup of the Lord" (1 Corinthians 10:21). We give our lives to him.

Through the bread and the wine, we have a "part in ... the Lord's table." In a spiritual sense, we "dine" with him, sharing intimate fellowship and remembering what he has done for us. Jesus said, "Whoever eats my flesh and drinks my blood remains in me, and I in him" (John 6:56). Our lives are in him, and he lives in us. The Lord's Supper is a deeply meaningful New Testament paschal ceremony, which Jesus has commanded for us. Let us meditate on it and gratefully participate in it.

One evening later, many of us will gather for the traditional "night to be much observed." In ancient Israel, this was the Passover meal, the meal eaten after the Passover lambs were sacrificed. The entire evening, which begins the Festival of Unleavened Bread, was a commemoration of the deliverance of the firstborn children and the escape from slavery in Egypt.

Bitter herbs, a traditional part of the meal, reminded the Israelites of the bondage from which they had been rescued. Although this evening is not a commanded assembly for Christians today, it has become traditional for members to invite other members over for a meal and Christian fellowship commemorating the salvation and renewal that Christ has given us. It is an opportunity for each of us to share and rehearse the circumstances in which our Savior delivered us from the slavery of sin.

Our traditional name for this occasion, which indicates that we observe the evening, was taken from the King James Version of Exodus 12:42. A modern version such as the New

International Version gives it a different emphasis: "Because the Lord kept vigil that night to bring them out of Egypt, on this night all the Israelites are to keep vigil to honor the Lord for the generations to come." The Revised Standard Version says it is a "night of watching." The point seems to be that, just as the Lord was watching carefully over them, the Israelites were also to be watchful. They were to use the night for observation, for alertness, for vigilant watching.

Christians are also to watch and pray, being alert, always ready to respond to the Lord in whatever he tells us to do. He has called us for his purpose, to do a work for him. As Paul tells us, Christ died for us, so that we should no longer live for ourselves, but for him who died for us and was raised again (2 Corinthians 5:15).

The Festival of Unleavened Bread reminded the Israelites of the haste in which they left Egypt (Exodus 12:34, 39). When God told them to pack up and leave, they did, and they did not have time to let yeast rise in their dough.

This has a symbolic meaning for Christians today. When we repent and believe the gospel, God forgives our sins for the sake of his Son. We leave sin behind as we enter into the new life of faith in Christ Jesus.

What the Festival only symbolized, we actually experience by God's grace through faith in Christ. Therefore, the physical act of de-leavening is not required for Christians, but may certainly be used as a meaningful tradition if so desired. As Paul said, we keep the Festival in its spiritual significance, in sincerity and truth, through faith in the sacrificed Lamb of God (1 Corinthians 5:7-8).

We used to say that this Festival pictured "putting sin out of our lives," but this was an unfortunate choice of words that led to misunderstanding.

In the old covenant Festival, leavened bread was, in fact, put out *before* the Festival began. And in the spiritual symbolism, we are forgiven through Christ's sacrifice for us, so we enter the Christian life already cleansed of sin. We don't "put sin out"—Christ has already forgiven us.

Christianity entails walking in the "unleavened life," the new life in Christ, who has freed us from the power of sin and sanctified us by the Holy Spirit. The Holy Spirit leads us to grow in conformity to the image of Christ and "to live a life worthy of the calling" we have in him (Ephesians 4:1).

The Passover of Jesus Christ pictures our redemption and reconciliation with God, the sacrifice of our Savior by which we have been declared righteous. The Festival of Unleavened Bread pictures the regenerated life of the Spirit, the life dedicated to Christ through faith by the grace of God (Galatians 2:20). It pictures our new life in Christ, in which we offer ourselves to God as living sacrifices, as instruments of righteousness zealous to do his will.

The New Testament Passover symbolizes Christ's suffering and death, and the Festival of Unleavened Bread symbolizes his life. Christ did not remain on the cross—he was resurrected. We have a living Savior, a living High Priest, and he now lives in us! His atoning work on the cross is pictured by Passover. His ongoing work as our High Priest is pictured in the Festival. The ancient wavesheaf ceremony, performed during this Festival, symbolized his ascension to his Father. Therefore, it is appropriate for us to commemorate Jesus' resurrection and his continuing redemptive work in our lives during this Festival. He is risen!

The spring festival season reminds us that salvation is God's gift to us. We need not be plagued by feelings

of guilt or doubts about whether we "measure up" or whether we will "make it" into his kingdom. We can trust fully in our Savior, knowing he will complete the work he has already begun in us. We need not be paranoid about the sin that sometimes besets us. Christ gives us the victory.

Brethren, it has not been easy for any of us as members of the Church to come to grips with the Church's past errors. To recognize, admit and repent of our problems does not minimize what God has accomplished through our ministers and members. Though we have many things to repent of in our past history, we also have many, many bright, positive examples of Christian love, service and devotion as the Holy Spirit has worked with us.

We give God all the praise and glory for the positive things he has accomplished through this Church and through the dedicated work of so many of its ministers and members, and we also thank him humbly for showing us the need to change from our errors.

Thank you each for your part in patiently and gently helping one another see the spiritual victory and power that comes only through faith in Jesus Christ. Let us continually pray for one another and all the Church as we come to more fully "know God and Jesus Christ whom he sent" (John 17:3). I pray for all of you every day.

Please remember to pray for our former employees who are seeking employment. Please also remember the critical financial needs of the Church as you prepare your offerings for the first and last days of the Unleavened Bread Festival. These offerings will be important in helping us through the critical cash-flow period before our recent downsizing has time to take full effect.



Dateline: Ambassador

AN UPDATE OF AMBASSADOR COLLEGE

AU receives grant for residential village

AU received its first corporate grant for the Men's Residential Village Project Dec. 21 from the Andersen Foundation of Bayport, Minnesota. The Andersen Foundation is affiliated with Andersen Corp., a producer of wood and vinyl-clad windows and door units.

The \$50,000 grant brings to about \$350,000 the amount raised so far for the project.

On Feb. 5, AU's board of regents approved proceeding with plans to start building the first residence hall this year. Funds raised specifically for this project cannot be used for any other purpose.

Fall tuition increase

At the Feb. 5 board meeting, regents approved plans to raise tuition costs next

year to \$105 per credit hour (a cost far below that of most universities), as well as some meal costs. One of three meal plans was increased by \$75 per semester. Room rates were also raised—from \$450 to \$500 per semester.

Outreach reaches out to abuse victims

AU Outreach has incorporated another community service project into its program: students now volunteer at the Women's Center of East Texas in nearby Longview, nurturing children of abused women.

Volunteers are required to attend a three-hour seminar highlighting basic information and statistics concerning spouse abuse. The volunteers then visit the children one evening a week to serve as positive examples.

"The kids need to see that

people do care and will take the time to talk or just play with them," said junior **Danny Espinoza** of Pueblo, Colorado, an Outreach volunteer who attended the first session.

Record attendance at homecoming weekend

Two hundred and eleven alumni signed up for AU's 1994 homecoming weekend Dec. 22 through 25, which honored the classes of 1954, 1959, 1964, 1969, 1974, 1979, 1984 and 1989.

Alumni attended class reunion hospitality hours at the homes of faculty and administrators; a homecoming basketball game; and an alumni seminar. A record-breaking 353 people attended a Mexican Fiesta dinner.

Joseph W. Tkach, chairman of the board of regents, and other board members were on hand for the week-

end's homecoming activities.

Athletes honored

Senior **Joey Mitchell**, basketball forward from Nashville, Tennessee, was named Most Valuable Player in the National Association of Intercollegiate Athletics (NAIA) Division II Southwest Independent Region.

Joey led the region this year in scoring (22.7), rebounding (12.9) and assists (5.4), and tied a national Division II single-game rebounding record with 26 against Wiley College Dec. 12. He holds 20 career records at AU, including being the all-time leader in scoring, rebounding, assists and steals.

Two other Royals, freshman **Ben Manek** from Harrah, Oklahoma, and sophomore **Randy Meyer** from Cedarburg, Wisconsin, joined Joey on the 10-man All-Regional team. Ben averaged 20.8

points a game, second in the region, and tied an AU single-game scoring record with 47 points against Huston-Tillotson Feb. 12. Randy averaged 16.5 points a game and was second in the region with a 9.6 rebounding average.

Sophomore **Sharon Treymbig**, Lady Royals basketball player from Spokane, Washington, received a certificate from the NAIA, which Dr. Ward presented to her Feb. 15. Sharon led the nation in rebounding in the NAIA Division II for the 1994-95 season. In 20 games played, she totaled 307 rebounds with a per game average of 15.3.

Junior **Kim Fricke** from Des Moines, Iowa, was selected by the NAIA Volleyball All-America Scholar-Athlete Committee as one of 111 1994 NAIA Volleyball All-America Scholar-Athletes.

Kim, a cocaptain and outside hitter, was one of seven chosen from the state of Texas.

Senior **Brendt Lukinuk**, from Lethbridge, Alberta, and junior **Jeremy Ramsey**, from Glenrock, Wyoming, were selected as NAIA Men's Cross-Country All-America Scholar-Athletes. They were two of 37 men selected from across the nation.

See Dateline, page 12

Dolphin therapy helps disabled children

Laura Hendler learns new techniques for special-ed students

By Bill Cockerill
Managing editor, Uvalde News-Leader

UVALDE, Texas—Uvalde teacher Laura Hendler plans on importing marine biology, including dolphin therapy, to special-education classes in semi-arid Southwest Texas.

Hendler returned from a five-week training program at the Dolphin Research Center in the Florida Keys, just a short-lived respite before Tuesday's opening of the 1994-95 school year.

Although the teacher was unable to bring back an Atlantic bottlenose dolphin with her, Hendler will be able to utilize many educational concepts in special education and traditional classrooms.

"Dolphins have an amazing ability to work with special-education children and I will be able to draw on these speech techniques with my students," she said.

"They utilize dolphins in child therapy, working with mentally and physically handicapped youngsters," Hendler said.

"These are kids with no communication skills and the dolphins, for some reason or another, calm the children down and they start trying to form words," she said.

The waiting list for children to participate in the educational program is one-and-a-half years, but Hendler said the wait is worth it for the students and their parents.

"The thrill of a parent watching his or her child succeed in saying one word is worth every penny they spend to get there," she said.

"These parents have a need to see their kids succeed just like anybody else."

Marine biologists

Marine biologists are still unsure how dolphins can elicit such responses, according to Hendler, but the ocean-bound mammals use visibility felt sonar patterns and a language of their own that attract children of any age or mental ability.

"The dolphins know the difference between adults and children. An adult can go up to a dolphin, grab a fin and



WATER WINGS—Laura Hendler would like to use her rapport with dolphins to aid special-education students. "The dolphins, for some reason or another, calm the children down," she said.



be taken on a 30 mph ride in the water.

"These wonderful animals can also sense that a child is developmentally slow and allow the child to interact with them over a 30-minute period in a very gentle and soothing manner," she said.

The techniques that the dolphin uses can be adopted by human counterparts, Hendler said in describing the type of therapy that can enable a child to speak. "The most frustrating part of my job is seeing the knowledge within a child that can't come out.

"There are language development techniques we can use from observing the dolphins and their interaction with children," she said.

Hendler, who teaches students in a self-contained classroom at Anthon School, also has hopes of introducing hydrotherapy to the school district.

"Even without dolphins, kids in need of speech therapy perform 10 times better than in a special-education setting," she said.

No firm plans have been made, but the teacher would like to make some kind of arrangement in which special-education students have access to

a supervised water program. "I don't know if it's the new surroundings or a sense of freedom or what, but water seems to free them of inhibitions and learning blocks," Hendler said.

Academic program

Besides incorporating dolphin therapy into her teaching methods, she also plans on conducting units on marine biology in her class.

"This is something new and exciting for the kids, something we can do in the special-education setting and something for the students to talk about when they are mainstreamed with other students," Hendler said.

She acquired enough information during her stay in the Florida Keys to develop a curriculum from the elementary to high school levels.

"I think it's important for students as well as teachers to constantly broaden their horizons. Marine biology is a fascinating field, something I think would draw the interest of students and give them a new outlook on the world around them," Hendler said.

In fact, the teacher said she is willing to share her curriculum and other insights about the Dolphin Research

Center with any interested teachers or students.

Hendler was one of only a handful of volunteers who participated in the summer program, which she said generates 200 applications for every three people who are accepted.

"I was lucky because the day I called they had an opening for an elementary teacher," she said.

An "understanding husband," Barry, also took care of their children while she participated in the center's nonprofit educational setting on Grassy Key, one of a series of islands or knolls in the 126-mile-long Florida Keys.

Hendler first heard of the program when watching a show on the Discovery science channel.

A certified scuba diver, the 10-year teacher loves the ocean and has enjoyed a lifelong interest in marine biology.

"The first time I ever saw [the television show] 'Flipper,' I fell in love with dolphins and this was a chance of a lifetime to spend five weeks eating, sleeping and working with these fascinating creatures," she said.

Hendler said the five-week program was arduous with the volunteers feeding the dolphins, cleaning the area and conducting research.

"There wasn't much time for sleep, but I was too excited for that anyway," she said.

There are 14 dolphins at the research and educational facility, all of which have been kept in captivity at some point in their lives.

The dolphins are kept in fenced lagoons, but they all have access to the ocean. They can leave anytime they want, but the dolphins are friendly creatures and opportunistic, so they want to stay," she said.

Hendler was so enamored of the program—and center officials were so impressed by her enthusiasm—that she has been offered to return next season as a paid employee.

"They want to expand the educational part of the program and I'm hoping to plan a day camp program for students that will be made available next summer," she said.

Laura Hendler, her husband, Barry, and their sons, Barry Jr. and Joe, attend the Uvalde, Texas, church.

Members' music tapes range from 'Plain and Simple' to 'Doctor!'

Since our June 28 article on Church members who produce music tapes, we have received tapes from several members. Among them are:

Mark Graham: "Plain & Simple," \$11, plus \$1 per tape, shipping. Ohio residents add 7 percent sales tax. Mark Graham, Box 770261, Lakewood, Ohio, 44107-0019, phone 1-216-529-1380.

Bruce Ellis: "Let Jacob Rejoice," easy listening, includes Church hymns, traditionals and original compositions on classical guitar, \$10, plus \$1.50 per tape shipping and han-

dling, Paradisea Productions, Box 38023, Cleveland, Ohio, 44138.

Heaven Leigh: "Unbroken Spirit," soulful pop, includes title song (tribute to Native Americans) and "Mother's Song," \$5, plus \$1.50 shipping and handling (make checks payable to Heaven Leigh Burkes), Heavenly Music, 1825 Quimby Rd., San Jose, California, 95122.

J. Wayne Pinson: "Bible Story Songs for All God's Children: Learn the Scriptures Through Songs," \$8 per tape, plus \$1.50 shipping and handling. Pinson Enterprises, Box 386, Fallston, North Carolina, 28042. Telephone 1-704-538-7078.

New Genesis Music: "Faith, Family and Friends," contemporary Chris-

tian classics and original songs. Vocalists include Libby Walker, Dan Partin, Kim and Phill Rosenzweig, Marion Merriweather, Steve Kramer, Pat and Tony Zubrowski, and others. Cost is \$10, plus \$1.50 shipping. Indiana residents add 5 percent (50 cents) state sales tax per tape.

A portion of each sale will be donated to the Worldwide Church of God, or another worthwhile charitable organization, if specified on the response card.

Satisfaction is guaranteed or your purchase price will be refunded on request. New Genesis Music, Box 403, Plainfield, Indiana, 46168, attention Tony Zubrowski. Telephone: 1-317-839-2793.

Connie S. Burns: "Doctor! Thank You for Saving My Life!," vocals and

instrumentals, \$10, plus \$2 shipping. Connie S. Burns, 2267 S. Hunter Rd., Indianapolis, Indiana, 46239.

Pat Henry: "Pat Henry Orchestra," jazz instrumentals, \$10, plus \$2 handling per order. Pat Henry, Box 1608, Little Rock, Arkansas, 72203.

Sue Rodgers Conway: "The Songs of Sue Rodgers Conway," modern country, \$10, plus \$2 per tape shipping. Sue Rodgers Conway, 2720 Redding Rd. NE, Atlanta, Georgia, 30319-2908. Telephone 1-404-237-6140.

Joe Mitchell: "The Promise," contemporary Christian, compact disc, \$10; cassette, \$8; shipping, \$1; New York residents add sales tax. MSH Records, Box 1952, Kingston, N.Y., 12401, phone 1-914-339-4644.

Announcements

BIRTHS, ENGAGEMENTS, WEDDINGS, ANNIVERSARIES AND OBITUARIES

Jessica Lauren, Feb. 18, now 2 girls.

JARCHOW, Kurt and Brenda (Crum) of Virginia Beach, Virginia, girl, Sarah Morgan, Dec. 28, now 1 boy, 1 girl.

KENNEDY, David and Cheryl (Best) of Halifax, Nova Scotia, girl, Eryn Elizabeth Lillian, Jan. 2, first child.

LANDWEHR, Russell and Leda (Spicer) of Tipp City, Ohio, boy, Anthony Jacob, Feb. 4, now 1 boy, 1 girl.

LIESER, Mark and Jean (Muehlbauer) of Elk River, Minnesota, girl, Rebecca Sharon, Jan. 24, now 3 girls.

LINDSLEY, Larry and Liz (Price) of Olympia Washington, girl, Grace Elizabeth, Feb. 2, now 1 boy, 1 girl.

McARTHUR, Andrew and Falisa (Close) of Montvale, New Jersey, boy, Evan Christopher, July 29, now 1 boy 1 girl.

MERNICKLE, Richard and Dorothyann (Leyden) of Quesnel, British Columbia, boy, Cody James Lockrem, Aug. 8, now 1 boy, 2 girls.

MILLER, John and Jan (Malcomson) of Wilmington, Delaware, girl, Alyssa Marie, Aug. 23, first child.

MINEHAN, Robert and Madeline (Bowen) of Perth, Australia, boy, Brent Robert, Feb. 1, first child.

OLSON, Nathan and Joan (Luechtfeld) of Rolla, Missouri, boy, Caleb Scot, Jan. 6, first child.

POFFENROTH, Rob and Jennifer (Johnson) of Calgary, Alberta, girl, Madeline Emily, Jan. 10, first child.

RABE, Brent and Michelle (Hardwick) of Modesto, California, boy, Brandon Joseph, Feb. 18, now 1 boy, 2 girls.

RYCHLO, Mike and Donna (Yungwirth) of Kingston, Ontario, boy, Lucas Alexander, Feb. 7, first child.

SASS, Greg and Christine (Tschetter) of Winnipeg, Manitoba, boy, Everett Lee, Dec. 9, first child.

SILVA, David and Ruth (Rivera) of Wilmington, North Carolina, girl, Ruth Elsa, Nov. 18, now 2 boys, 2 girls.

SOTALBO, Tommy and Rinia (Asumbra) of Laguna, Philippines, girl, Rina Mae Asumbra, Oct. 3, now 1 boy, 1 girl.

TABER, Zane and Catherine (Schutter) of White Cloud, Michigan, girl, Zoella Violet, Aug. 17, first child.

VAN ACKER, Torney and Sylvie (Bernier) of Union, New Jersey, boy, Leif, Jan. 26, now 1 boy, 2 girls.

WALLACE, Graeme and Debbie (Smith) of Reading, England, boy, Richard Craig, Nov. 4.

WARNSLEY, Randy and Nichelle (Pass) of Greensboro, North Carolina, boy, Timothy Jerome, Feb. 9, first child.

WHALEY, Gregory and Tara (McLain) of Chapel Hill, Tennessee, boy, Dakota Chance, Jan. 23, now 2 boys.

WILSON, Lionel and Debra (Hare) of Kansas City, Kansas, girl, Linelle Ann, Feb. 3, now 2 boys, 1 girl.

WOOD, Tyson and Lonna (Parsons) of Medford, Oregon, boy, Ryan Franklin, Feb. 15, now 1 boy, 1 girl.

YOST, Ron and Lisa (Fricke) of Portland, Oregon, girl, Tessa Sherre, Jan. 1, now 1 boy, 1 girl.

Engagements

Monte and Kayte Wolverton of Pasadena are pleased to announce the engagement of their daughter Monika to Simon Spykerman, son of Stephen and Virginia Spykerman of London, England. A June 18 wedding in Pasadena is planned.

Mr. and Mrs. Tom McNutt of Sherman, Texas, are pleased to announce the engagement of their daughter Autumn Lyn to Wayde Wray Woodall, son of Mr. and Mrs. Teddy Woodall of Lawton, Oklahoma. A September wedding is planned.

Mr. and Mrs. Clyde Howell of West Milton, Ohio, and Mr. and Mrs. Luis Riquelme of Santiago, Chile, are delighted to announce the engagement of their children Cheryl Renee and Javier Eugenio. A Sept. 30 wedding is planned.

Sarah Rehak, daughter of Delmer and Dana Rehak of Big Sandy, and George Strub, son of Doug and Bonnie Strub of Huntsville, Texas, are happy to announce their engagement. An Aug. 6 wedding in Big Sandy is planned.

Tammy Gressly and Terry Armstrong of Butler, Pennsylvania, are pleased to announce their engagement. A Sept. 30 wedding is planned.

Mr. and Mrs. Paul Topash of Wesley Chapel, Florida, are delighted to announce the engagement of their daughter Heidi Michelle to Shannon Scott Greer, son of Mr. and Mrs. Dean Greer of Spokane, Washing-

ton. A May 28 wedding is planned in Tampa, Florida.

Garry and Mary Ann Hierman of Alladena, California, are pleased to announce the engagement of their daughter Michelle Ann to Isaac Garcia, son of Tony and Diana Garcia of Corpus Christi, Texas. A July 30 wedding is planned.

Mr. and Mrs. Ozzie Engelbart of Fayetteville, Arkansas, are pleased to announce the engagement of their daughter Natalie Joy to Shawn William Smith, also of Fayetteville. An Aug. 20 wedding is planned.

Mr. and Mrs. Bob Morgan of London, England, are delighted to announce the engagement of their daughter Ruth Ellen to Ronald Malcolm Wagler, son of Mr. and Mrs. Daniel Wagler of Stratford, Ontario. An Aug. 20 wedding is planned in London.

Virginia Davis Cooper of Spring Hill, Florida, and Randel C. Harrison of Lineville, Alabama, were united in marriage July 30. The ceremony was performed by Terry Curren, a minister in the Anniston, Alabama, church. Jacque Bartel was matron of honor, and Richard Gay was best man. The couple live in Lineville.

Karen Allen and Edward Fetterhoff were united in marriage Feb. 14. The ceremony was performed by the groom's grandfather, Clifford Fessenden, a minister in Muskegon, Michigan. The couple live in Muskegon.

Amy Jacquyn Decker, daughter of Jack and Patsy Decker of Alexandria, Kentucky, and Leron Dwayne Canup, son of Dwayne and Marilyn Canup of Winnsboro, Texas, were united in marriage Aug. 14. The ceremony was performed by John Dobritch, then pastor of the Erlanger, Kentucky, church. Honor attendants were Jenny Decker and Craig Backhus. The couple live in Big Sandy.

Bethlei Yvonne Faulkner, daughter of Mr. and Mrs. Benjamin Faulkner Jr. of Tampa, Florida, and Daniel Scott Gore, son of Mr. and Mrs. Bruce Gore of San Diego, California, were united in marriage Dec. 25. Cheryl Webb was maid of honor, and Tom Huber was best man. The ceremony was performed by both fathers. The couple live in Toledo, Ohio.

Julie Lynn Pitts, daughter of Mr. and Mrs. Perie Pitts Jr. of New Carlisle, Ohio, and David Christopher Howell, son of Mr. and Mrs. Clyde Howell of West Milton, Ohio, were united in marriage June 19. The ceremony was performed by Richard Crow, associate pastor of the Tipp City and Dayton, Ohio, churches. Michell Valentine was maid of honor, and Gary Weldon was best man. The couple live in Tipp City.

Jane Twumwa Quansah and Maxwell Boafu Asiedu were united in marriage Dec. 4. The ceremony was performed by David Bedford, pastor of the Accra, Kumasi and Hohoe, Ghana, churches. Juliana Addoeba Akuamoah was maid of honor, and David Meselebe was best man. The couple live in Accra.

Rebecca Sue Davison, daughter of Charles and Nancy Davison of Mulberry, Indiana, and Dara Joseph Johnson, son of Miles and the late Jeanette Johnson of Jacksonville, Alabama, were united in marriage Aug. 14. The ceremony was performed by Michael Grovak, pastor of the Lafayette, Indiana, church. Cindy Freyman and Sonya Whitener attended the bride. Miles and Danny Johnson attended the groom. The couple live in Temple, Georgia.

Nanibeth Pamor, daughter of Mr. and Mrs. Ireneo Pamor of Naga, Philippines, and Richard Dayrit, son of Mr. and Mrs. Modesto Dayrit Jr. of Manila, Philippines, were united in marriage Jan. 8. The ceremony was performed by Medardo Maninang, pastor of the Marikina, Philippines, church. Lalaine Porteza was maid of honor, and Frumencio Santiago was best man. The couple live in Pasig, Philippines.

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MICHEL & JEAN DANIS

Michel Danis and Jean Eriksson were united in marriage Dec. 11. The ceremony was performed by Kevin Armstrong, pastor of the Montreal English church, and Ghislain Ringuette, pastor of the Montreal Central (French) church. Karen Spencer, sister of the bride, was maid of honor, and Serge Danis, brother of the groom, was best man. The couple live in Montreal.



RANDEL & VIRGINIA HARRISON

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RICHARD & NANIBETH DAYRIT

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Birth Announcement

We'd like to let readers know about your new baby as soon as it arrives. Just fill out this coupon and send it to the address given as soon as possible after the baby is born. Baby announcements should be no more than six months old.



Our coupon baby this month is Richard Craig Wallace, son of Graeme and Debbie Wallace of Reading, England.

BIRTH ANNOUNCEMENT THE WORLDWIDE NEWS BOX 111 PASADENA, CALIF., 91129, U.S.A.

Please write your Worldwide News subscription number here:

Subscription number grid.

Form with fields for Last name, Father's first name, Mother's first name, Mother's maiden name, Church area or city of residence/state/country, Baby's sex, Baby's first and middle names, Date of birth, Number of children you have, Boys, Girls, Check box if first child.

3-95



RICHARD AND JEWEL THATCHER

Jewel Ann Nolan, daughter of Mr. and Mrs. John R. Nolan of Brundidge, Alabama, and Richard Fredrick Thatcher, son of Laverne G. Thatcher of Jonesboro, Georgia, and the late Alfred Morgan Thatcher, were united in marriage Dec. 18. The ceremony was performed by Jack Lowe, a minister of the Atlanta, Georgia, East church. Jane Smedley was matron of honor, and Dean Broeker was best man. The couple live in Atlanta.

Anniversaries



LARRY & LINDA HELSCHER

Larry and Linda Helscher of La Crescenta, California, celebrated their 25th anniversary Jan. 4. They have two sons, Michael and Jason. Mr. Helscher is a local church elder in the Pasadena A.M. church.



ESTER & EVA REED

Ester and Eva Reed of Houston, Texas, celebrated their 45th anniversary Feb. 25. Mr. Reed is a deacon in the Houston North A.M. congregation.



JIM & DOROTHY GARNER

Jim and Dorothy Garner of Maryborough, Australia, celebrated their 40th anniversary Feb. 5.



EBEN & TRIXIE JACOBS

Eben and Trixie Jacobs of Cape Town, South Africa, celebrated their

40th anniversary Dec. 11. They have a son, David, a daughter, Estelle Horn, a daughter-in-law, Michelle, a son-in-law, Hennie Horn, and five grandchildren, Amanda, Adel, Bianca, Lucinda and Daniel-James.



ROY & THERESE BUNTAIN

Roy and Therese Buntain of Yale, Michigan, celebrated their 45th anniversary Feb. 18. They have six daughters, Linda, Karen, Anita, Maria, Christine and Tina; three sons, David, Terry (deceased) and Brian (deceased); 20 grandchildren; and two great-grandchildren.

Anniversaries Made of Gold



KING & HILDRED MOWDY

King and Hildred Mowdy of Ludlow, Oklahoma, celebrated their 70th anniversary Jan. 27. They have five children, 10 grandchildren and 11 great-grandchildren.



MR. AND MRS. ALEXANDER BACON

Mr. and Mrs. Alexander Bacon of Perth, Australia, celebrated their 50th anniversary Sept. 4. They have two sons, Ian and Bruce.

Obituaries



BILL HUTCHISON

William "Bill" Elkin Hutchison, 54, New Zealand office manager, died

Feb. 20 after a lengthy battle with leukemia. Mr. Hutchison, who was ordained a local elder in 1986, worked in the Auckland Office for 27 years. Mr. Hutchison is survived by his wife, Barbara, a daughter, Joanne, a son, Bryce, and a sister, Dorothy Engi.



RONALD L. HOWE

Howe, Ronald L., 51, of San Leandro, California, died Feb. 11. He is survived by his wife, Joy, a daughter, Rhonda, and a son, John. Mr. Howe was associate pastor of the San Francisco and Oakland, California, churches. He previously served the churches in Spokane, Washington; Milwaukee, Wisconsin; Saskatoon, Saskatchewan; Edmonton, Alberta; Victoria and Courtenay, British Columbia; Winnipeg, Manitoba; Pasadena; St. Petersburg, Florida; San Antonio, Texas; and Birmingham, Alabama.



HATTIE WOMACK

Womack, Hattie, 96, of Atmore, Alabama, died Jan. 5. She is survived by three daughters, one son, 12 grandchildren, 25 great-grandchildren, one great-great-grandson and many nieces and nephews.

Blosser, Elizabeth H., 94, of Gans, Pennsylvania, died Dec. 18. She is survived by one son, Joseph; one daughter-in-law, Margaret; four grandchildren, Linda Martens, Karen Border, Janice Enos and Brian; and six great-grandchildren. She was preceded in death by her husband, Frank B., and two sons, Robert M. and Jere B. Blosser.

Luebbert, Henrietta E., 94, of Bethlehem, Pennsylvania, died Jan. 31. She is survived by a sister, Helen.

Thompson, Frances, 94, of Fayette, Iowa, died Dec. 15 of complications of old age. She is survived by a son, Wayne, and a daughter.



BELLE WROTH

Wroth, Belle Irene, 62, of Sacra-

mento, California, died Feb. 9 of congestive heart failure. She is survived by her son, John, and two daughters, Eleanor and Shirley. She had nine grandchildren, 16 great-grandchildren and 12 great-great-grandchildren. She was preceded in death by her husband, David.



DOROTHY REYNOLDS

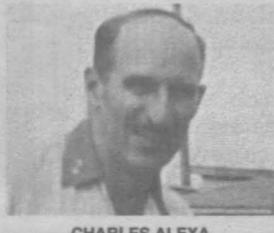
Reynolds, Dorothy A., 91, of Warren, Minnesota, died Feb. 1.

Covey, Mary T., 86, of Topeka, Kansas, died Jan. 29. She is survived by two daughters, Linda Douglass and Norma DeGraff; two sons, Delbert Dodds and Scott Covey; 15 grandchildren; and 15 great-grandchildren.



HARVEY WILLIAMSON

Williamson, Harvey T., 84, of Burlington, Kansas, died Feb. 9. He is survived by his wife, LaVerne, a daughter, Barbara Boren, two sons, Donald and Larry, seven grandchildren and 11 great-grandchildren.



CHARLES ALEXA

Alexa, Charles Karl, 83, of LaBelle, Florida, died Jan. 7. He is survived by his wife, Rose, two sisters, Clara Hamlin and Elena Barnes, a nephew, Lorene Hamlin, and several cousins.



GLENN HARMON

Harmon, Glenn Oliver, 83, of Eugene, Oregon, died Jan. 2. He is survived by his wife, Hazel; two sons, Glenn Oliver Jr. and his wife, Marjorie, and Robert Charles and his wife, Patricia; grandchildren Richard, Patricia and Randall Har-

mon, Melinda Schoenfeld and Cynthia Gustavsen; a step-grandson, Loren Cowan; and seven great-grandchildren.

Larsen, Aileen, 83, of Sleepy Eye, Minnesota, died Feb. 15. She is survived by her husband, Landrock, two sisters and several nieces and nephews.

Bruggemen, Laura, 83, of Auburn, Nebraska, died Feb. 13. She is survived by a brother, a son, five grandchildren, four sisters-in-law, nieces, nephews and other relatives.



MERLE STEWART

Stewart, Merle C., 80, of Cottage Grove, Oregon, died Dec. 25. He is survived by his wife, Dorothy; his brother, Evan; two stepsons, Donald and Rodney Mathews; six step-grandsons; and five step-granddaughters. He was preceded in death by two brothers, Arthur and Floyd.



FRANK CYPHERS

Cyphers, Frank, 76, of Bradenton, Florida, died Jan. 28. He is survived by his wife, Virginia; three sons, James, David and Paul; a sister, Mae Drinski; five grandchildren; and one great-grandchild.



VELMA MURPHY

Murphy, Velma, 74, of Lucerne Valley, California, died Feb. 13. She is survived by two sons, Michael and Paul; two daughters, Sandra Murphy and Scarlett Stough; four sisters, Lounette Clinton, Reva Adkins, Hilda Williams and Melva Fuchs; five grandsons; and two great-grandchildren. She was preceded in death by her husband, James, and their son, Mark.

Hillis, Warner, 61, of Port Orchard, Washington, died Dec. 3 of lung cancer. He is survived by his wife, Leona; three sons, Daniel, Tommy and Keith; two daughters, Misty and Beth; three grandchildren, Joshua, Andrea and Nicole; and two sisters, Joan and LaVaun.



MARJORIE HUNTER

Hunter, Marjorie, 73, of DeSoto, Georgia, died Jan. 29 of cancer. She is survived by her husband, Earl, and six children, Melvin, Judith Rhodes, Henry, Nathan, David and Irving.



ERNEST LESKEY

Leskey, Ernest, 72, of Pasadena died Feb. 2. He is survived by his wife, Mary; three sisters, Hildie Marie Nadler, Darlene Marshall and Eleanor Leonazal; two brothers, Harold and Al; and 12 nieces and nephews.



PAULINE SPAFFORD

Spafford, Pauline, 69, of Mesa, Arizona, died Dec. 26. She is survived by her husband, Richard A.; three sons, David and his wife, Jackie, Mark and his wife, Karen, and Bob and his wife, Beth; three daughters, Barbara Klett, Janet Staup and her husband, Mike, and Carolyn Boose and her husband, Ken; three brothers, Anthony, James and Vincent Falzone; one sister, Annabelle Jones; 18 grandchildren; and six great-grandchildren.

Short, Colby, 60, of Saint John, New Brunswick, died Oct. 31. He is survived by two sisters.



LOREN WESTCOTT

Westcott, Loren, 60, of Harrison,

Arkansas, died Jan. 27 during open heart surgery. He is survived by his wife, Marjorie; six sons, Ian, Chris, Mike, Robert, Daniel and Eric; a stepson, Aaron Byrd; two daughters, Debby Westcott and Kathy Kessler; a step-daughter, Donna Beebe; seven grandchildren; two step-grandchildren; his mother, Joan; and a brother, Earl. Mr. Westcott was a deacon.

Savoy, Ronald, 55, of Middle Musquodoboit, Nova Scotia, died Feb. 6. He is survived by his wife, Tina; two sons, Ronald Jr. and Matthew; and two daughters, Karen and Jennifer.



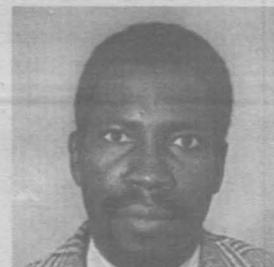
JUDY KYSAR

Kysar, Judy, 54, of Blackfoot, Idaho, died Jan. 13 in a head-on car accident. She is survived by her mother, two brothers, two sisters, two daughters, one son and seven grandchildren.



ANTHONY VENDITTI

Venditti, Anthony Christopher, 47, of North Lancaster, Ontario, died Dec. 20 from complications of leukemia.



KASHWEKA NDUMBA

Ndumba, Kashweka, 42, of Lusaka, Zambia, died Dec. 14 of renal failure. He is survived by his wife, Mirriam, one son and his mother.

Johnson, Chrystal Z., 32, of Dayton, Ohio, died Nov. 23 of cancer. She is survived by her husband, Andre; a son, Deon; a daughter, Cherell; her father, Jesse; her mother, Mary; four brothers, Conrad, Paul, Frank and Michael; a sister, Gail; and her mother-in-law, Joan.



LORRINE ARCHER

Archer, Lorraine, 40, of Gold Coast, Australia, died Feb. 5 of a heart attack after a lengthy illness. She is survived by three children, Rebekah, David and Jessica; her mother, Joyce Hitch; four sisters, Cheryl, Darlene, Michelle and Pauline; and a brother, Daniel. Her older brother, Michael, preceded her in death.



CHRISTINE PAPONOT

Paplonot, Christine D., 27, of Mankayan, Philippines, died Dec. 24 of kidney failure. She is survived by her husband, Pepe, and daughter, Lomalaine, her father and mother and eight siblings.



VUMILE MKHWAMUBI

Mkhwamubi, Vumile Venanciq, 25, of Natal Pongola, South Africa, died Sept. 27 in a car accident. He is survived by her mother, Veronica; two brothers, Wilfred and Samuel; two sisters, Hazel and Equity; and two sons, Eloquence and Engeline.



ADDISON MKHWAMUBI

Mkhwamubi, Addison Sezeno, 12, of Natal Pongola, South Africa, died Sept. 27 in a car accident. He is survived by his mother, Veronica; two brothers, Wilfred and Samuel; two sisters, Hazel and Equity; a niece, Engeline; and a nephew, Eloquence.

Church offers tours of Turkey and Israel in June

Come share an exciting opportunity to increase your biblical and historical perspective of the seven churches of Revelation in Turkey, or travel to Israel to explore the cities where Christ taught during his ministry.

These in-depth tours will be conducted by evangelist David Hulme. Mr. Hulme has traveled to more than 50 countries and is completing his Ph.D. in international relations at the University of Southern California with an emphasis on media, U.S. foreign policy and Middle East studies.

Tour of Turkey

When touring Turkey, you will share the wonder, beauty and remains of many successive civilizations. You will see Turkey's heritage of art, architecture and archaeology at its biblical and classical sites.

Remember the seven church telecast series that aired last September? As Mr. Hulme traveled to each area, didn't you wish you could be there? Well, now you can!

This tour leaves from New York, Thursday evening, June 8, on British Airways and arrives in Istanbul, Turkey, Friday afternoon, June 9. The return to the United States will be Friday, June 16. Sites to be visited in Istanbul are the Topkapi Palace, St. Sophia, the Grand Bazaar, plus a dinner cruise on the Bosphorus.

Monday, June 12, fly to Izmir and visit ancient Ephesus, site of the best-preserved Greco-Roman classical city in the Mediterranean region. As you visit the remaining church areas of Smyrna, Laodicea, Philadelphia, Sardis, Thyatira and Pergamum, Mr. Hulme will present overview lectures and conduct question and answer sessions.

The all inclusive price of \$2,000 per person double occupancy includes transatlantic airfare from New York, domestic flights within Turkey, four- and five-star hotels, all meals, entrance fees, tips and transportation in modern, air-conditioned buses.

To participate in this tour, please

call WCG Travel at 1-800-858-7999 or 1-818-304-8157 and ask for Barbara Pebworth. This tour requires a minimum of 35 participants. The deadline for application is April 12.

Israel tour

Israel is the second tour to be conducted by Mr. Hulme. The tour begins Thursday, June 15, from New York as tour members board the evening flight on British Airways. After arrival in Tel Aviv, Israel, Friday afternoon, a one-hour bus ride takes the group to Jerusalem for an orientation tour and meal before checking in the hotel.

Each day spent in Israel will be filled with biblical and historical information. Mr. Hulme will give personal overview lectures daily and conduct question and answer sessions.

Two full days will be spent touring Jerusalem. The tour group will then drive to Masada, where Jewish zealots held out against the Romans. The tour will also visit the Dead Sea,

the lowest point on earth, and the caves of Qumran, where the Dead Sea scrolls were found.

Other places to be visited are the Sea of Galilee, the Mount of Beatitudes, Capernaum, Gamla (another area where defenders resisted the Roman army), Baniyas, where the spring is one source of the Jordan River, Mt. Hermon, Tel Hazor, Bet Shean, Nazareth, Mt. Tabor, the valley of Jezreel, Megiddo, Haifa and Mt. Carmel.

Early Sunday morning, June 25, the tour group leaves Tel Aviv for the United States.

The all-inclusive rate of \$2,800 per person double occupancy includes airfare from New York to Tel Aviv, airport transfer, transportation throughout the country on air-conditioned buses, five-star hotels, all meals, entrance fees and tips.

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Update

NEWS OF PEOPLE, PLACES AND EVENTS

Viewers respond to Youth 95 offer

A television ad offering Youth 95 subscriptions for \$9.95 a year began airing March 6 across the United States. The ad is drawing positive responses. To keep costs down the ad was converted from an ad already produced by the Television Department.

March 10 a Youth 95 promotional letter to Church members was mailed, followed by a renewal letter to all Youth 95 readers.

"We are trying to keep the magazine alive, and every

single paid subscription we receive will help," said **Mike Bennett**, Youth 95 editor. "By responding to the mailing, members can have a direct part in helping to assure the future of Youth 95 for the benefit of our young people."

Church conducts 'big walk' for street children

BLANTYRE, Malawi—Twenty-two members walked 20 kilometers in four hours carrying a banner that read, "Worldwide Church of God Walking for Charity in Aid of Street Children." Money earned from the event was donated to the Samaritans charity organization.

The youngest participant was 12 years old, and the oldest was 62. *Bill Whitaker.*

Ghana member wins farming award

TESHIE, Ghana—For the second time, **Frank Hiagbe**, caretaker on the Church's farm in Kutunse, won an award on National Farmers Day.

The awards were instituted by the Ghanaian government in 1984 to recognize the contributions the country's farmers make to the economy of the country.

Mr. Hiagbe won the regional Best Exotic Vegetables Farmer award. **William**

Dawson, assistant to Mr. Hiagbe, played a large part in the production of the crops.

Mr. Hiagbe won a bicycle, wax print cloth, a pair of Wellington boots and 10 poly sacks for grain storage. *David Bedford.*

Pastor and wife honored for 25 years of service

Roger West, pastor of the Cape Girardeau, Missouri, and Paducah, Kentucky, churches, and his wife, **Andrea**, were honored Jan. 14 for 25 years of service to the Church.

For the record

Dr. Stavrinides' recent trip to Europe was for the purpose of making visits to members and prospective members in Greece, and not as was stated in the March 7 issue. Our apologies for the mistake.

Church anniversaries

ANCHORAGE, Alaska—The Alaska churches will celebrate their 25th anniversary Pentecost weekend, June 3 and 4.

The Alaska church officially began on the Sabbath before Pentecost in 1970 with about 70 in attendance. In the follow-

ing 25 years the Alaska church grew to four congregations: Anchorage, Soldotna, Fairbanks and Palmer. The Anchorage and Palmer churches combined in 1992.

Anniversary activities will include a Saturday evening dinner at the Anchorage Hilton, Pentecost services and a potluck on the Kings Lake campgrounds in Wasilla.

The event will feature ministers who have served in Alaska who are able to attend, historic photographs and a video presentation of the period. Some portions of the 25th anniversary celebration will be added to the video, copies of which will be made available. *Leonard Holladay.*

CEDAR RAPIDS, Iowa—The Cedar Rapids church will celebrate its 25th anniversary and the Davenport, Iowa, church will celebrate its 20th anniversary June 24 in Cedar Rapids.

A program including historical pictures and slides, comments from former pastors, a dinner and a dance are planned. Charter members also will be recognized.

The church started in Cedar Rapids and later split into two congregations, Waterloo, Iowa, and Iowa City, Iowa, but was com-

bined again last fall.

Members who attended any of the churches mentioned are welcome to join in the celebration.

For more information contact **John Bailey** at 1-319-377-1947 or write to him at 2627 29th Ave., Marion, Iowa, 52302. *John D. Knaack.*

Feast sites full

The Festival Office announced that the Feast sites in Bonndorf, Germany, and Fiuggi, Italy, have reached capacity and cannot accept additional transfer requests.

Youth named co-valedictorian

CANTON, Ohio—Stephanie D. Szymkowiak was co-valedictorian of her 1994 senior class at Dover High School.



Stephanie Szymkowiak

Dateline: Ambassador

Continued from page 8

AU logo wins award

The new AU logo received a silver award in the 1995 Addy Awards competition sponsored by the East Texas Advertising Federation (ETAF). Each year ETAF conducts the awards program to recognize outstanding achievement in advertising, marketing and design.

The logo, featuring a lamp of

learning within a triangle to depict the letters AU, and the entire graphic element circled by the words *Ambassador University*, was created by **Greg S. Smith**, director of Design & Publishing Services at AU.

Basketball season ends

The Lady Royals ended the season Feb. 23 with a record of 14 wins, 14 losses.

The Royals ended their season with a record of 12 wins, 19 losses. The

Royals competed in the NAIA Division II Southwest Independent Regional playoffs Feb. 27 at Centenary College in Shreveport, Louisiana, losing to Loyola University 82-78.

Midwest Alumni activity

About 115 Ambassador alumni, mostly from Illinois, Indiana, Michigan and Ohio, attended a Midwest Regional Alumni Activity March 4 and 5 in Fort Wayne, Ind. The weekend began with a special brunch.

Dr. Ward spoke at Church services, discussing the purpose of Ambassador and the value of an AU education in terms of service to one's family, Church and community.

Alumni attended an informal reception Saturday evening and a brunch Sunday morning after which Dr. Ward fielded questions on subjects such as college funding, scholarships and admissions policies.

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Ministerial Ordinations

Africa

Paul Ugorji of the Owerri, Nigeria, church, was ordained a local church elder Sept. 15.

Australia

Gary Regazzoli, pastor of the Balarat and Bendigo, Australia, churches, was ordained a preaching elder Dec. 17.

Canada

Keith Roberts, a deacon in the Toronto, Ontario, East church, was ordained a local church elder Nov. 5.

Warren Schiefele, a deacon in the Toronto, Ontario, East church, was ordained a local church elder Nov. 5.

United States

Daniel Deininger, a deacon in the Helena, Montana, church, was ordained a local church elder Dec. 3.

Jay Fields, associate pastor in the Knoxville, Tennessee, church, was ordained a preaching elder Oct. 29.

Alonzo Gjesvold, a deacon in the Minneapolis, Minnesota, North church, was ordained a local church elder Dec. 31.

Eugene Hogston, a deacon in the Pikeville, Kentucky, church, was ordained a local church elder Dec. 24.

Dennis Houglum, a deacon in the Memphis, Tennessee, church, was ordained a local church elder Dec. 17.

Anderson Perry, a deacon in the Memphis, Tennessee, church, was ordained a local church elder Dec. 17.

Jim Roberts, assistant pastor of the Dayton and Tipp City, Ohio,

churches, was ordained a local elder Nov. 5.

Stephen Sidars of the Pasadena A.M. church, was ordained a local elder Jan. 9.

John Spencer of the Memphis, Tennessee, church, was ordained a local church elder Dec. 17.

Estil Stewart, a deacon in the Pikeville, Kentucky, church, was ordained a local church elder Dec. 24.

South America

Langarica Adan, a deacon in the Tepic, Mexico, church, was ordained a local church elder June 4.

Robledo Jose, a deacon in the Quetzaltenango, Guatemala, church, was ordained a local church elder, Sept. 3.

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Reasons for Commitment to the Worldwide Church of God

We now understand that there are many Christians who are not a part of our fellowship and we understand that there are many other Christian organizations beyond the Worldwide Church of God. These other organizations use a wide range of "patterns of worship" and this wide range is acceptable to God because patterns of worship are not mandated under the new covenant. Since living faith is accredited to a sincere Christian as the same righteousness that Christ had while he was in the flesh, it is impossible for one Christian to be more righteous than another. Understanding these dramatic truths provides us with two immense spiritual benefits. First, we are freed from condemning and judging the pattern of worship of others. Luke 6:37 "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven." Second, we no longer hide behind the "synthetic righteousness" of a pattern of worship. Now the words of Christ strike right to our heart with transforming power. We no longer view ourselves as the "one and only" elect group that is special simply because we keep the Sabbath and Holy Days. We voluntarily keep the Sabbath and Holy Days to receive the spiritual nurturing and mutual encouragement we need to live as servants of God. I Peter 2:16 "Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God." Just as Sabbath and Holy Day observance is now voluntary for us, so is our continuing support of and loyalty to the Worldwide Church of God. Here are six reasons why our loyalty to our Church is now written in our hearts. These six reasons do not take away the two benefits mentioned above.

Reason	Explanation	Scriptures
<p>1) The Worldwide Church of God contains many committed Christians. Therefore it provides us with much needed Christian fellowship.</p>	<p>The members of the Worldwide Church of God have faced many spiritual challenges during their years in the Church. Their dedication and loyalty to Christ has been repeatedly demonstrated. We have the spiritual strength to "build each other up".</p>	<p><u>Matthew 7:20</u> by their fruit you will recognize them. <u>I Thessalonians 5:11</u> Therefore encourage one another and build each other up, just as in fact you are doing.</p>
<p>2) The Worldwide Church of God observes a Biblically based pattern of worship that we can embrace in totality without doing any violence whatsoever to our conscience or faith.</p>	<p>Although the Sabbath and Holy Days are not required under the New Covenant they enjoy a long and colorful Biblical heritage. Provided they are kept voluntarily, they are a rich source of spiritual nourishment.</p>	<p><u>Matthew 15:9</u> They worship me in vain; their teachings are but rules taught by men." <u>I Timothy 4:7</u> Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly.</p>
<p>3) The Worldwide Church of God has demonstrated repeatedly that it has the spiritual courage and commitment to change its doctrines and practices so that it conforms with the will of Christ. It therefore enables us to grow in grace and knowledge.</p>	<p>The Worldwide Church of God is willing to correct any error in its teaching once it has proved conclusively that the change complies with what Christ wants. Some of our changes are considered to be "unprecedented transformations" for a Church. We are not shackled by tradition or the fear of change.</p>	<p><u>Mark 7:8</u> You have let go of the commands of God and are holding on to the traditions of men." 9/ And he said to them: "You have a fine way of setting aside the commands of God in order to observe your own traditions!" <u>II Peter 3:18</u> But grow in the grace and knowledge of our Lord and Savior Jesus Christ.</p>
<p>4) The Worldwide Church of God now enjoys an astonishing parallel with the first century church which was called directly out from underneath the Old Covenant and into the New Covenant. Our Church offers us a vibrant, "experiential" grasp of the New Testament.</p>	<p>The New Testament was written primarily to a group of people who had lived under the Old Covenant and who were called to Jesus Christ (He is the New Covenant Isa.42:6). As much as is possible in the 20th. century, we are experiencing the same transition as we move from a mixture of Old and New Covenant practices to purely New Covenant practices.</p>	<p><u>Psalms 111:10</u> The fear of the LORD is the beginning of wisdom; all who follow his precepts have good understanding. To him belongs eternal praise. <u>John 7:17</u> If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.</p>
<p>5) The Worldwide Church of God houses the closest friends we have ever known. We do not want to leave our spiritual brothers and sisters.</p>	<p>When we are converted, we become a child of God and therefore we are spiritually related to all other Christians. We primarily get to know only those Christians that are in our own fellowship group. We come to need them and they come to need us just as if we were a physical family.</p>	<p><u>Mark 10:29</u> "I tell you the truth," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel 30/ Will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields--and with them, persecutions) and in the age to come, eternal life.</p>
<p>6) The Worldwide Church of God is where Christ placed us in His Body so it is here that we must make our Christian contribution and our stand against this world.</p>	<p>This is by far the most important reason to live out our Christian lives in the Worldwide Church of God. Departure from the fellowship that lead us to Christ would be "unchristian".</p>	<p><u>I Corinthians 12:18</u> But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. <u>Luke 9:62</u> Jesus replied, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God."</p>