



# The Worldwide News

OF THE WORLDWIDE CHURCH OF GOD

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## Refresher program begins: First session 'is a dry run'

PASADENA—Pastor General Joseph W. Tkach launched the first session in round six of the Ministerial Refreshing Program June 5 by speaking on the subject of paradigms (examples or patterns) that inhibit growth.

Mr. Tkach quoted an article on the ancient Asian art of binding the feet of infants, which prevented their growth. He gave several examples of ways we bind our minds and inhibit our growth.

According to evangelist Joseph Tkach Jr., director of Church Administration U.S., the first session was "a dry run for the regional directors and the advisory council of elders."

"This session allows each speaker to hear what the other speakers say, so there will not be too much redundancy, and that all speakers will speak the same thing doctrinally," he added.

Among others who spoke were

evangelist David Hulme, director of Communications & Public Affairs, who covered the topic of public relations; Stephen D. Andrews, director of Finance & Planning, who spoke about family financial planning; and evangelist Larry Salyer, director of Church Administration International, who discussed premarital counseling and counseling dysfunctional families.

"This refresher was different than previous refreshers," said evangelist Colin Adair, Caribbean regional director. "My wife, Margaret, and I personally enjoyed Carn Catherwood's lecture on how to counsel abused women. The practical side of the lecture was very moving."

"The material we get here will carry us on through the year," said Eve McNair, wife of evangelist Raymond McNair, regional director for New Zealand and the South Pacific. "When you've left, you can digest and get more out of it. It's

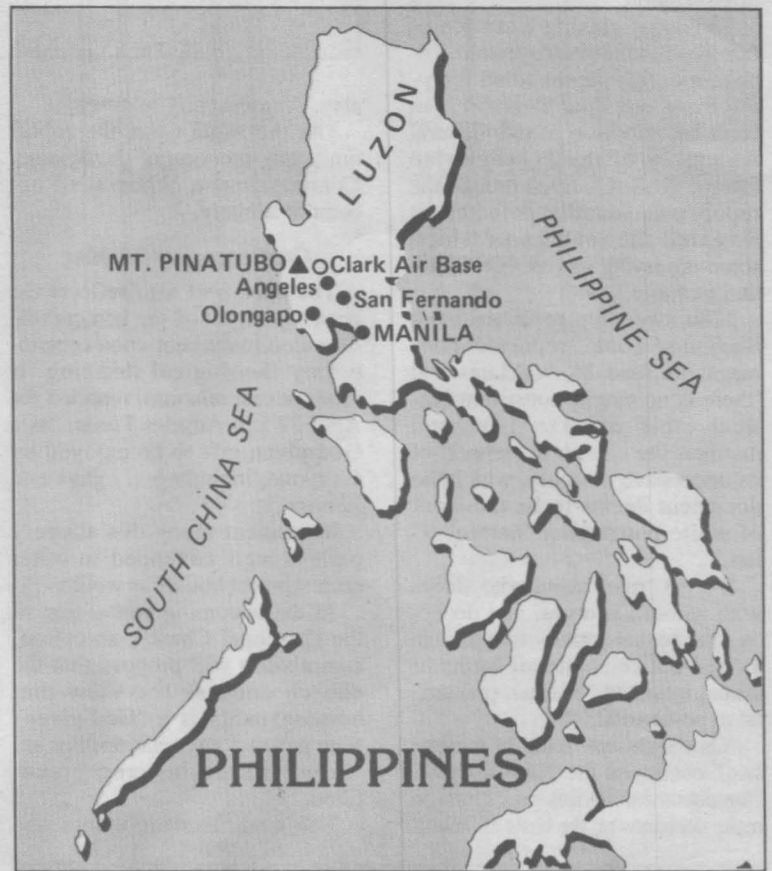
been an enjoyable time, although my health has been a bit down."

While this first session of the Refreshing Program lasted two weeks, future sessions will be only one week. The decision for a one-week Refresher came after Church Administration evaluated the program and analyzed a survey that U.S. and Canadian church pastors were asked to complete regarding the Refresher program.

Church Administration plans to videotape some lectures and send the tapes to all full-time ministers, so all ministers can receive information at the same time.

The videotaped lectures, however, will not replace the Re-fresher program, which provides the opportunity for ministers to have regular contact with headquarters.

"From all the comments I've heard, this Refreshing program has more spiritual meat than any of the others," Mr. Tkach Jr. said.



**PHILIPPINE VOLCANO**—Brethren in Angeles City, San Fernando and Olongapo suffered property damage but were not injured in the mid-June eruption of long dormant Mt. Pinatubo, on the island of Luzon. [Map by Ron Grove]

## Volcano rocks Philippines; members not injured

By Ruel Guerrero

MANILA—No members were injured when Mt. Pinatubo on the northern island of Luzon began to erupt June 12 for the first time in 600 years.

*Ruel Guerrero, a former Worldwide News staff member, is an employee of the Manila Office.*

The churches in Angeles City, San Fernando and Olongapo were most affected by the volcanic eruptions.

### Dark day in San Fernando

"We were having our afternoon services [June 15] at around 2:30 when it suddenly darkened outside as if it was already night time," said Bermevon Dizon, pastor of the San Fernando, Pampanga, church.

Mt. Pinatubo, which began a series of eruptions three days ear-

lier, had exploded again, and while this was happening Hurricane Yunie hit land. Volcanic ash and the typhoon's clouds darkened the sky.

"The darkness and the ash and sand fallout were accompanied by an earthquake. I decided to cut the services short.

"Upon leaving the hall, we were all taken aback to see the entire ground area covered with sand, mud and ashes. It had already reached about five inches high. We later learned that the early nightfall, which enveloped the entire place, reached as far as the Manila area more than 100 kilometers (60 miles) away."

Because of road conditions, public utility vehicles were unavailable. Most of our members walked home, some arriving several hours later.

"It took my family almost 30 minutes to drive our car one kilometer to get home because of zero visibility," Mr. Dizon said. "My wife, Carmelita, and I had to clean the windshield every minute just to be able to move on. The ashes and sand were wet and they stuck heavily to the car."

Most trees in the province of Pampanga were destroyed. Roofs of houses collapsed from the weight of the sand (aggravated by the rain). Vegetable and rice fields were covered with about six inches of ash and sand.

That evening, the area continued to experience quakes, tremors and "sandfall."

"I tried to look around the San Fernando, Pampanga, area the following day and saw thousands of people evacuating to safer places. The government provided big buses and trucks to load people wanting to get out. Most were brought to evacuation centers in Manila," Mr. Dizon said.

Roads are increasingly difficult (See **VOLCANO**, page 3)

## PERSONAL FROM

Joseph W. Tkach

Dear Brethren,

If a doctrine is changed, does that mean the doctrine has been watered down?

Is it true that doctrinal changes result in the Church no longer warning its members to avoid sin?

That is what one man who left the Church of God to start his own church alleges.

Many people allow themselves to be led by their emotions instead of by their minds. God gave us minds to think things through. He wants us to use our minds as we study his word.

Have you ever met someone who passes judgment on a matter before he has even heard all the facts? It's hard to reason with a person like that, isn't it?

Yet that is exactly what a few in the Church have done when it comes to certain doctrinal changes. They are willing to criticize and to condemn the Church before they have even taken the time and effort to study the matter. And, often, before they have taken the time to ask God for a humble and contrite attitude.

Oh, how often we love to criti-

cize. Yet, commonly, we criticize for all the wrong reasons. We criticize because of how we *feel* about a matter instead of first making sure that our feelings are based on truth.

Some have criticized the Church for a doctrinal change when they've only *heard* about it from someone else. They have not themselves actually read what was written about it. Such people are more confident that God would work through a disgruntled gainer than that God would work through the Church.

And why? Is it because they have carefully and honestly, in prayer, tried to see what God is telling them through the Church? Or is it because they have already *made up their minds* that the Church is wrong? That whatever the change is, regardless of the facts, regardless of the truth, they

prefer to believe that the Church is wrong? Sad to say, this is precisely what some are doing to themselves.

To set themselves up as ministers of God, the dissidents must *seek* ways to condemn the Church. Doctrinal changes provide their best ammunition, because the dissidents can then claim to be the preservers of the true faith once delivered.

The merits of the change and the scriptural basis are absolutely unimportant to such people. For their own advancement, they take the position that the Church is wrong, that the Church is sinning. The *truth* is not the real issue. The opportunity to condemn the Church is the real issue.

### Open to correction

Brethren, we all understand that Herbert W. Armstrong never claimed to be perfect. But Mr. Armstrong was committed to the truth. He was faithful to the word of God as God revealed its meaning to him.

That is *why* he changed as many things as he did over the 50 (See **PERSONAL**, page 5)

## Violence and political unrest

### Cameroon brethren isolated

LIMBE, Cameroon—For more than a month we have not been able to get in touch with other brethren living here, because of violent political problems.

*This is excerpted from letters written May 30 by Henry Wole, and June 6 by Victor Balinga, members in Cameroon.*

During the past few weeks, our country has experienced so much violence that our family could not keep Pentecost here. Paul Njanta, a deacon here, spent the Holy Day with us and everything went well. (See "Family Flees

Home in Cameroon," May 27 **WN**, page 1.)

Pentecost services were severely hampered in the English-speaking part of Cameroon. Only a small group was able to meet, since all travel through Douala, the commercial capital, was stopped because of opposition party activities.

Much tension exists between the government and these parties. From time to time the opposition calls for strikes and civil disobedience.

An atmosphere of insecurity prevails when this occurs. Those supporting the opposition set up roadblocks to prevent people

from going to work.

In some parts of Douala these forces confront law and order, and more problems occur.

When this happened last, Douala came to a standstill—no vehicles, no business, no nothing.

Please remember us in your prayers so the government and the opposition could at last understand each other.

What worries us is that events of this nature could hinder the progress of God's Work, which has seen much success recently. I believe that the Eternal knows what is good for his people and can intervene.

## INSIDE

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# Seeds of new morality bear evil fruit

PASADENA—Godly morality is under assault as never before.

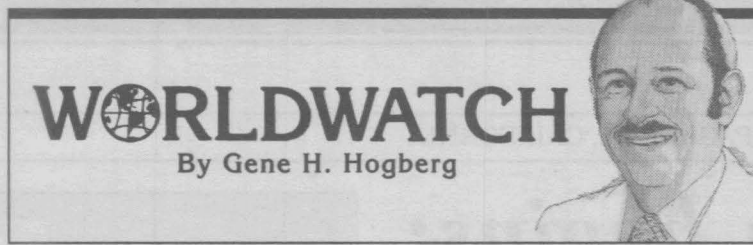
One expects this from the world at large, increasingly secular and rootless. But now the attack is coming from within the ranks of organized religion.

The most glaring example of this trend is the controversial 200-page morality report titled *Keeping Body and Soul Together*, put forth for adoption at the General Assembly of the Presbyterian Church (U.S.A.). Even though the report was soundly defeated, it revealed the lengths to which some are trying to redefine Christian morality.

"The sweeping revisionism of *Body and Soul*," reported *Time* magazine June 24, "declares that 'there is no single, consistent biblical ethic of sexuality' and instructs the church to 'repent' of its oppressive morality, which the document deems to be the work of white patriarchal 'heterosexuals.'"

"Forget 'rules about who sleeps with whom,' it urges, and do not 'restrict sexual activity to marriage alone,' but celebrate all forms of sexual intimacy, 'marital, premarital or postmarital.'"

"On the delicate topic of teenage sex," continued the *Time* analysis, "the document advises youngsters to make decisions on the basis of 'mutu-



## WORLDWATCH

By Gene H. Hogberg

ality,' 'consent,' and 'maturity.'

"At the same time, the report omits any mention of the Seventh Commandment, 'Thou shalt not commit adultery.'"

### Contemporary thinking

The document also reflects the growing impact of the homosexual liberation movement upon contemporary theological thinking. It views sexual relations, reported the April 27 *Los Angeles Times*, "as a God-given gift to be enjoyed by everyone, including ... gays and lesbians."

Movement along this slippery path is well advanced in other ecclesiastical bodies as well.

At the upcoming convention of the Episcopal Church, an official commission will propose that the church endorse the view that homosexuality is a "God-given" state and that gay relationships are "holy, life-giving and grace-filled."

The commission wants the

church hierarchy to draw up blessing ceremonies for same-sex couples and allow bishops to ordain actively homosexual clergy.

The latter has already happened. In the first week of June, the Episcopal bishop of Washington, D.C., ordained to the priesthood a woman openly living in a lesbian relationship.

The bishop admitted to having reservations about the ordination, saying that some "scriptural passages and historical teachings of the church appear to be at odds with ordination of homosexuals" and "cannot easily be answered or put aside."

But when, in the public ordination ceremony, he asked the congregation, "Is it your will that Elizabeth [Carl] be ordained a priest?" the congregation answered resoundingly, "It is."

According to *Time* magazine, "the action drew a pained comment from the capital's premier Episcopal churchgoer, President

Imagine in your mind gradually being separated from every one of your family and friends, as well as losing every possession you own. Then consider how Job must have felt when he was going through his trials.

Hold that image for a few seconds.

Now imagine gratefully getting everything back, one item at a time.

This visualization in your mind renews your awareness of all you do have. You will find you are far better off than you realized.

### Temporary sorrows

Even if you have sustained some severe losses—your mate or your children have died—God's promise is that our mortality will not last—the separation is not permanent. "Death is swallowed up in victory" (I Corinthians 15:54).

Look around you now, no matter where you are, no matter what your circumstances, you are probably surrounded by some form of material richness (food, clothing, a roof over your head).

Just these rudimentary needs

*Thanksgiving will often give us a foothold as we are climbing out of the pits of depression. Our circumstances are never so bad that we lack some ground for appreciation.*

severe trial. But thanksgiving will often give us a foothold as we are climbing out of the pits of depression. Our circumstances are never so bad that we lack some ground for appreciation.

Count your blessings my mother used to say when a setback occurred, and I would bemoan the gap between what I wanted and what I got.

When we search for something to be thankful about, we shall soon find far more than we expected. For instance, consider thanking God for his spirit of a sound mind.

There is a little exercise that I have found helpful when I'm in one of those "woe is me" attitudes.

would stagger the imagination of millions of people on earth today.

True thanksgiving turns away from ourselves and toward God. We can thank God for the sacrifice of his Son and for his mercy and love toward us and his people worldwide.

We may be ill, but we should still thank God, not because we might be worse, but because of God's mercy and his healing power. There is also his love and strength to bear up under the burdens of this life.

God is there to hear our thanks and to help us in every circumstance. So be thankful for God's awesome creation, his mercy and his truth.

George Bush: 'Perhaps I'm a little old-fashioned, but I'm not quite ready for that.' "

### Situation ethics rationale

That the so-called mainline Protestant churches are undergoing such revolutionary changes should really not come as much of a surprise. They are the culmination of pressures building for some time both in society at large and inside theological seminaries.

Everywhere, sexual ethics continue to deteriorate. According to the June 10 *U.S. News & World Report*, "more than half of [American] teenage girls are sexually active, up from 36 percent in 1973.... By age 19 ... 80 percent of boys were sexually active, up from 73 percent in 1979." And, "at least one third of married men and women are having or have had an affair."

Meanwhile, according to the *Time* account referred to earlier, the churches have been under "increasing scholarly pressure to treat traditional understandings of Scripture as cultural expressions, subject to change, rather than as God's eternal strictures...."

"In addition, a trend has been emerging in modern moral theology to base judgments concerning sexuality not on absolute rules but on the relative value of each relationship. This approach was promoted as early as 1966 by Episcopal theologian Joseph Fletcher's *Situation Ethics: The New Morality*."

But why the apparent desire to muddle what the Bible, to most people at least, would seem to speak clearly and unambiguously about, regarding all aspects of sexuality and the married state?

There is ample evidence to suggest that some church bodies, faced with declining attendances, are attempting to "bend the rules"—even though Jesus said "the Scripture cannot be broken" (John 10:35, New King James throughout)—in order to hold on to their parishioners.

"Our pews are emptying," said a member of the task force that produced the Presbyterian study, "and our outdated attitudes about sex have a great deal to do with it."

Viewing these developments, columnist Cal Thomas, writing in the March 8 *Los Angeles Times*, said that "the Christian church has lost its moral power ... to not only transform peoples lives but also to heal society's deepest ills."

The church, he continued, "has become a prisoner, rather than a leader, of the culture.... What moral impulse can a church exert when it conforms itself to the world rather than renewing its principles?"

Ezekiel 34 gives a description of irresponsible shepherds, or spiritual guides, who feed themselves, rather than being concerned over the welfare of their flocks.

Such are those who pay more attention to numbers in the pews and money on the collection plate, than faithfully teaching the unadulterated Word of God.

"The weak you have not strengthened, nor have you healed those who were [spiritually] sick, nor bound up the broken, nor brought back what was driven away," God says in Ezekiel 34:4.

Such religious leaders propound "false and deceptive visions" (Lamentations 2:14).

Rather than boldly proclaiming right from wrong, as God's true shepherds do, they instead hide sin, allowing it to continue, polluting the entire nation. "They have not uncovered your iniquity" (same verse).



## Just one more thing

By Dexter H. Faulkner

## Value of thanksgiving

No matter who we are, where we are, whether we are good or evil, rich or poor, and no matter our status in the human scheme of things, we can enjoy the marvels of creation.

Nature's wonders bring to mind the words of Nathaniel Hawthorne: "Our creator would never have made such lovely days, and given us the deep hearts to enjoy them, above and beyond all thought, unless we were meant to be immortal."

### Stop and think

But how often do we stop to consider and appreciate that the wonders of nature are gratis—a free privilege the Creator has conferred on mankind?

Whether we look at the marvels of the creation in daylight or the stars in heaven at night, it all fits in with this same theme.

We so often dismiss the power of nature—the superb ever-changing painting of the master artist on the sunset or the sea. Our reaction to all of God's creation should be one of great gratitude.

Those things have been so graciously given for our enjoyment—without money and without price.

### Always be thankful

Thanksgiving should be a permanent, frequent and vital part of our prayers. Sincere praise to God takes our attention away from ourselves.

Obsessive preoccupation with self and our own condition is harmful. What we need is to get our thoughts away from ourselves. We accomplish this in giving thanks.

David saw its importance and exhorted: "Oh, give thanks to the Lord, for He is good! For his mercy endures for ever" (Psalm 107:1, New King James throughout).

## European Diary

By John Ross Schroeder



## Events can become history before they're analyzed

BOREHAMWOOD, England—Here in Europe people are taking stock.

We have seen astounding shifts in the past few years: a stronger European Economic Community, the liberation of Eastern Europe, openness in the Soviet Union, common action in the Persian Gulf.

So now the question is being asked: Where do we stand in the year 1991?

After 15 years in Europe, I have gathered a little background to take stock myself. I have witnessed changing governments, attitudes and trends in England and on the Continent.

But how do I trust my view? Age, nationality, religious background—all influence our world view. How can I be sure that my perspective is any more valid than anyone else's?

Human vision is fleeting and fragmentary. As soon as you analyze events or places, they become history, and the focus of the world media has shifted to some other arena. God alone knows the true picture.

Jesus Christ told the Pharisees and Sadducees of his day that they understood weather patterns and could predict the next day's weather, but they could not understand the signs of the times (Matthew 16:2-3).

The Bible show us where we are in God's plan, not just in the light of a few decades, centuries or even millennia.

And there were, in biblical history, men and women who did comprehend their place in history.

In the time of the biblical Queen Esther, the Persian King Ahasuerus had wise men in his ruling cabinet "who understood the times" (Esther 1:13, New King James throughout).

Wisdom was found in "the children of Issachar who had understanding of the times, to know what Israel ought to do" (I Chronicles 12:32).

Stephen Oates said of U.S. President Lincoln (1861-1865): "He had an acute sense of history—an ability to identify himself with a historical turning point in his time."

So where do we in Europe and the world now stand. The answer is found in the pages of the Bible.

We are awaiting the return of Jesus Christ to this troubled earth to bring about the fullness of the kingdom of God on earth. When we look forward into the far future pages of history, when the world will be filled with the knowledge of God—only then can we truly understand the world around us today, and rejoice at what we know is its potential.

# Pastor general visits Minneapolis, Minn.

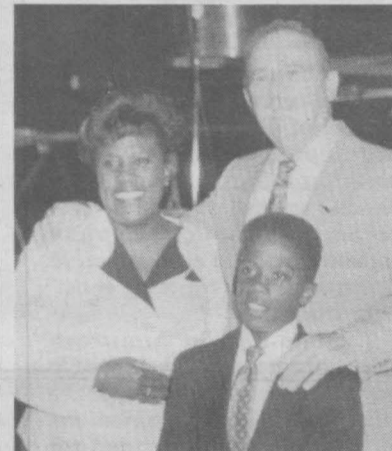


## TRIP OVERVIEW

Pastor General Joseph W. Tkach spoke to 1,825 brethren June 15 from Minneapolis North and South, St. Paul, Duluth, Grand Rapids, St. Cloud, Brainerd, Mankato and Rochester, Minn., and Eau Claire, Wis.

Host ministers and wives were Steve and Melania Nutzman, Minneapolis South; Dan and Janice Creed, Eau Claire; Mike and Zelda Hanisko, St. Paul; Leonard and Sandy Holladay, Duluth and Grand Rapids; Mitchell and Linda Knapp, Eau Claire; Victor and Beverly Kubik, Church Administration; John and Linda Orchard, Brainerd and St. Cloud; Paul and Gloria Shumway, Mankato and Rochester; Tom and Louana Tullis, Minneapolis North; and Gerald and Connie Schnarrenberger, Mankato and Minneapolis South.

PHOTOS BY BRUCE BREMER & VANIA SELTZER



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**FOUNDER:**  
Herbert W. Armstrong (1892-1986)

**PUBLISHER & EDITOR IN CHIEF:**  
Joseph W. Tkach  
**ASSISTANT TO THE PUBLISHER:**  
J. Michael Feazell

**MEDIA OPERATIONS DIRECTOR:**  
Bernard W. Schnippert  
**EDITORIAL DIRECTOR:**  
Ronald Kelly  
**PUBLISHING SERVICES DIRECTOR:**  
Barry Gridley

**Managing editor:** Thomas C. Hanson; **senior editor:** Sheila Graham; **news editor:** Jeff Zhorne; **associate editor:** Becky Sweat; **copy editor:** Paul Monteith; **staff writer:** Roger Smith; **proofreader:** Peter Moore.

**Columns:** Gene Hogberg, "Worldwatch"; John Ross Schroeder, "European Diary"; Dexter H. Faulkner, "Just One More Thing."

**Regional correspondents:** Debbie Minke, Vancouver, B.C.; Eleazar Flores, Manila, Philippines; Aub Warren, Australia and Asia; Frankie Weinberger, Bonn, Germany; Rex Morgan, Auckland, New Zealand; Richard Steinfert, Nieuwegein, Netherlands; David Walker, Spanish Department; Vicki Taylor, Caribbean; Lucy Bloise, Italian Department; Marsha Sabin, French Department; Bryan Mathie and Peter Hawkins, Southern Africa; Irene Wilson, United Kingdom.

**Art director:** Ronald Grove; **illustrator:** Ken Tunell

**Photography:** G.A. Belluche Jr.; Charles Feldbush; Hal Finch; Glenda Jackson; Barry Stahl; **photo librarian:** Susan Braman.

**Printing coordinators:** Skip Dunn and Stephen Gent.

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## "Into all the world..."

Your involvement in the Work produces fruit. This column shows how the *World Tomorrow* telecast and the Church's publications change the lives of subscribers, co-workers and prospective members.

### Appreciates Plain Truth

I am a student in university. It is with particular joy that I am writing to congratulate everyone who works hard in order to provide people from all over the world with a magazine of understanding and with eye-opening information about ourselves, the world and, of course, God, our creator.

M.S.  
Greece

My husband recently found one of your magazines on a city bus he drives. I haven't seen him read anything in years. He has taken your magazine around with him for the past two weeks, reading it. I want him to keep reading it, please send more.

D.W.  
Detroit, Mich.

I have read your magazine off and on for many years. More than once I have, foolishly, canceled my subscription because I disagreed profoundly with one or more of your articles.

The articles are thought-provoking; whether they be true, false or a little of both, they may lead an open-minded skeptical reader to the truth. Indeed, false articles and true articles that sting readers are often most effective in teaching the truth! And, of course, my disagreement doesn't make them false.

K.W.  
Pensacola, Fla.

The *Plain Truth* magazine was introduced to me at age 18. If it weren't for

that wonderful God-gift magazine I don't think that I would have ever had the faith and, most of all, the understanding that I have today at age 22.

The best part of it is that you offer so [much] literature concerning just about everything [about] which people want to know.

I ... am the type of person that asks a lot of questions.... With this wonderful magazine I have no questions. I have just learned that the program *The World Tomorrow* is from the *Plain Truth* mag-

## Volcano

(Continued from page 1)

to pass because of the accumulation of sand and mud. Some electric posts collapsed too. Water and electric supplies were cut off.

In Angeles City (location of Clark Air Base) bridges were destroyed and rivers swelled. A bus station, school and hospital collapsed. About seven member families are from this area.

Because of the mud, ashes, stone and sand that fell Saturday and continued on Sunday, most of the irrigation and sewerage canals were clogged up. Groceries, stores and supermarkets are closed making it difficult to get food.

By now many of the members in Angeles City have evacuated. The press reports that the situation there is getting worse because of swelling rivers and mudflow.

### Safe in Manila

Mr. Dizon, Crisostomo Mago and Pacifico Mago, pastors of

azine. I enjoy the program very much.  
Y.P.  
Miami, Fla.

☆☆☆

### Literature not collecting dust

I want you folks to know that if it wasn't for your magazine and booklets I think I would go nuts! I'm in a prison here in Ohio and to add to that I'm in the "hole" for disciplinary reasons.

It's hard to get things to occupy your time back here, and we are only allowed to order two books a week from the library down here. So your literature is a real tension breaker. When I get your booklets, I read them then pass them along just like I do with your magazines.

So keep them coming because they are by no means laying around collecting dust!  
C.L.

Chillicothe, Ohio

☆☆☆

### A just nation

I thank God and I thank you. I thank God for strengthening me through the reading of his Word in the Bible and the books you have sent to me. I have read other books ... but this [*Plain Truth* magazine, which] I received ... this week, titled "The Search for a Just Nation" [May-June issue] ... has opened my eyes and my mind.

G.R.  
Birmingham, Ala.

the churches in the most-affected area, took their families to safety in Manila. Mr. Dizon and Mr. Mago returned to the disaster area to check on members there. Mr. Mago lives in Pampanga but pastors an area outside of the affected area.

### Relief supplies on the way

The Manila Office has sent two loads of food and fuel to both provinces and plans to send more. According to Gil Llaneza, a Metro Manila pastor who accompanied Mr. Mago in delivering relief goods, roofs caved in when an average of 15 inches of volcanic sand and ash was dumped on the southern end of Zambales province.

The roof of a deacon's home caved in, but a large bookshelf kept his roof from crashing all the way to the floor.

Mr. Bangit, a Church member, lives in an area where everyone lived in huts. All of the surrounding huts collapsed under the weight of the sand and ash

except for Mr. Bangit's.

### Temporarily out of work

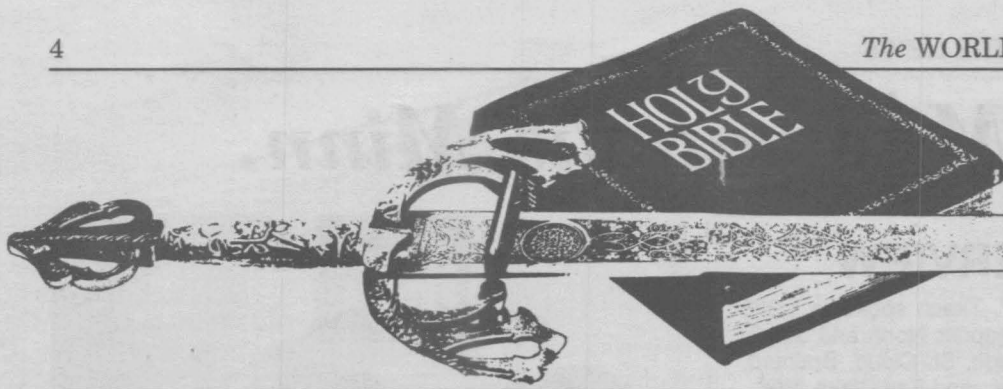
Many of the members in the Olongapo church work at the Subic Naval Base. Since many of the American servicemen were evacuated from the two large bases in the country, these members are temporarily without income.

The rest of the Church members are either farmers (whose farms are now covered with a thick layer of sand and ash) or government employees, who have a lot of work cleaning up the mess.

There is a lot of work to be done, said Mr. Llaneza, so the brethren can always find income. But food and fuel are not available.

Shops are closed. The market, hospital and 70 percent of roofs in Olongapo have been destroyed. The city's economy is at a standstill.

Relief efforts for members are being handled by the Manila Office, and assistance from other countries is not needed.



# IRON SHARPENS IRON

## What the Church teaches about Malachi and his message

David G. Hunsberger

A number of brethren have written that they have received unsolicited mailings from former ministers and members who have been disfellowshipped. These mailings often contain accusations against the Church and its faithful ministers.

Usually the dissidents try to justify themselves and offer their own ideas about prophecy, doctrine and politics. They attempt to lure God's people away from the Church to support them. Some who have been disfellowshipped actually claim to be prophets.

*David Hunsberger is a local elder who works in the Personal Correspondence Department.*

The Church, of course, does not exercise censorship or forbid the reading of dissident literature. It does, however, earnestly warn brethren to be careful if they choose to read such materials because they often contain tricky arguments, twisted explanations of Scripture, devious reasoning or outright defamation.

The late Herbert Armstrong always reminded us that we need to prove all things and hold fast to what is good (I Thessalonians 5:21). The Bible is God's word and our foundation in understanding God's way.

One of the duties of the ministry is to help brethren avoid being "tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness by which they lie in wait to deceive" (Ephesians 4:14, New King James).

In this article we will examine the claims of one critic of the Church to show how his teachings contradict God's word and how the attitude displayed in his writing is an affront to the Holy Spirit and contrary to Christian principles.

The subject for this study is a book titled *Malachi's Message to God's Church Today* ©1990 by Gerald R. Flurry. Mr. Flurry contends that since the death of Herbert W. Armstrong the Church has changed "away from the Philadelphia standard" and has become the Laodicean era.

He presents himself as the continuation of the Philadelphia era and implies that he is the rightful successor to Mr. Armstrong.

### The Elijah controversy

According to Mr. Flurry, the book of Malachi contains a prophecy that the Worldwide Church of God would become the Laodicean Church after the death of Mr. Armstrong.

God's strong rebuke of the priests and people in chapters 1 and 2, he says, means that God is angry with the ministry of the Church and most of the people. In his view, Malachi 4:6 is a curse that will destroy all members who do not leave the Worldwide Church of God and follow him.

On page 68 we find this amazing statement: "God is primarily talking about destroying the inhabitants of His Church who refuse to build a family around God's 'Elijah' and God's instructions."

He says that Mr. Armstrong was the prophesied Elijah (Malachi 3:1 and 4:5-6) and that after Elijah's death the conditions of Malachi 1 and 2 were destined to develop in the Church.

In making his argument, however, the author must turn the passages of Scripture around backward. God's indictment of the priests and people (chapters 1 and 2) comes before the appearance of Elijah (chapters 3 and 4) in Malachi's prophecy.

The careful student of the Bible knows, of course, that it is not safe to invert the Scriptures. To understand a progression of prophesied events, we cannot read backward instead of forward!

The intent of Malachi is to show that an Elijah would appear after the period of corruption and laxity

believe that the book of Malachi predicted that the Church would go astray or that the Elijah work would cease after his death! In his final letter to the brethren, he said, "the greatest work lies yet ahead."

Not only does Mr. Flurry have his own private interpretation of the book of Malachi—far different from what Mr. Armstrong and the Church taught and from what the Scriptures say—he also has his own interpretation of the book of Zechariah.

### Zerubbabel and Joshua

In creating a story to support his theory, he says that Mr. Armstrong was an end-time Zerubbabel who built the Temple (Church) and that this "Zerubbabel" was to be followed by an end-time "Joshua" (Mr. Tkach) who would exchange

ture in claiming that Joshua was a successor of Zerubbabel.

In fact, Zerubbabel was the governor of Judah (for a brief term apparently) and Joshua was the high priest—two completely different offices functioning for a time during the same period.

Shortly after the death of the impostor pseudo-Smerdis, however, the Persians began to rule Judah through the high priests. There are historical indications that in about 519 B.C. governors of royal ancestry throughout the empire were removed and replaced. The action was taken in order to prevent revolts and any possible attempts to reestablish independent kingdoms. Since Zerubbabel was a descendant of David, it is thought that he was removed from office at this time.

Remember that the Jews had returned from Babylonian captivity beginning in 538 B.C. The foundation of the Temple had been laid and an altar had been erected at the holy place.

However, opposition from the neighboring peoples had then caused the work to stop until 520 B.C. God

restoration of this priesthood would be a sign that the Messiah (the Branch of Zechariah 3:8) would come.

In fact, Jesus did come and has become our High Priest forever (Hebrews 4:14, 7:20-28). Therefore, we do not look for a human successor to Joshua restoring the Levitical priesthood in the Church.

Anyone who claims such a thing denies the eternal High Priesthood of Christ. Contrary to what Mr. Flurry teaches in his book, the vision of Joshua does not foretell an end-time church leader who goes bad; it foretells the coming of a perfect and eternal High Priest who will never fail us.

Zerubbabel was the governor of Jerusalem when Haggai and Zechariah began to prophesy. Because of his lineage from David, the Jews apparently had messianic hopes for Zerubbabel. Under his term, the second Temple was begun, but he is not mentioned at the dedication at the Passover of 515 B.C.

Thus, it is not definitely known whether he finished that Temple. If he did, it would have been after his term as governor. The vision of Zechariah 4 was to encourage Zerubbabel that God was with him in the project and that in spite of the opposition and difficulties, the project would be completed because it was not done by mere human might, but by the power of the Spirit of God (Zechariah 4:6).

Centuries later, Herod began a new Temple project, including elaborate restoration and decoration. The project had lasted 46 years by the first year of Jesus' ministry. Christ came to this Temple.

### Analogies are not prophecies

Mr. Armstrong drew an analogy between his own work and that of Zerubbabel, but he did not believe that Zechariah predicted an end-time Zerubbabel who would finish building the Church (spiritual Temple).

There is a difference between an analogy and a prophecy. Mr. Armstrong did not believe he built the Church—after all, Jesus said that he would build the Church (Matthew 16:18). Obviously Jesus uses (See MALACHI, page 6)

*We have a Father who protects and nurtures us in love (John 17:11-12). "How great is the love the Father has lavished on us, that we should be called children of God!" (I John 3:1, New International Version).*

in the priesthood. Indeed, Elijah, in the person of John the Baptist, did come to introduce the Messiah after Judah had experienced a prolonged period of religious laxity when God sent no prophets.

Reading the book of Malachi forward yields the correct story. Reading it backwards may seem to help Mr. Flurry's explanation, but it is not the way to understand the meaning properly.

### Malachi's message turned around

What was Malachi really writing about? Malachi's name means "My Messenger." Malachi wrote about the same time as Ezra and Nehemiah, and he addressed the same problems they did.

A few commentators place Malachi at about 460 B.C. just before the coming of Ezra in 457 B.C. According to most scholars, though, it is more likely that he wrote about 430 B.C., possibly while Nehemiah was in Persia between his two stays in Jerusalem.

Malachi catalogs the sins of the priests and the people. They were offering inferior sacrifices (Malachi 1:6), corrupting the covenant of Levi (2:7-10), marrying strange wives (2:11-12), offering hypocritical sacrifices (2:13), dealing treacherously with their wives (2:14-16) and failing to tithe properly (3:8-12).

The book of Malachi is obviously a witness against the priests and people of post-exile Judah. However, as with any part of the Bible, its lessons are applicable in all times.

Malachi foretold that an Elijah would come to prepare the way for the Messiah. Jesus said (and Mr. Armstrong taught) that this was fulfilled by John the Baptist, who prepared the way for the Messiah's first coming (Matthew 11:14-15, 17:12-13, Mark 9:13).

Mr. Armstrong taught that he, with the Church, was also fulfilling this type of work in preparation for the second coming of Christ. However, Mr. Armstrong did not

his clean garments for filthy ones—meaning he would lead the Church astray. This is supposedly foretold in Zechariah 3 and 4.

Once again, passages of Scripture must be turned around backwards in order to have Joshua end up with filthy garments. Zechariah says plainly that Joshua had filthy garments at first and that he was given clean garments in order to serve as high priest of the post-exile nation (Zechariah 3:1-5).

No verse says anything about Joshua getting dirty garments again. No verse says anything about an end-time Joshua before the second coming of Christ either! Mr. Flurry has also added to Scrip-

ture Haggai and Zechariah to stir up the people to build the Temple.

### Our High Priest

Part of their message was that Israel's past sins had been forgiven and there was opportunity for a new beginning. The vision of Joshua in Zechariah 3 showed that the priesthood had been reestablished in Joshua the high priest and would continue in his successors.

The removal of the dirty garments symbolized the removal of the sins of Israel and the priesthood so the nation could begin anew and the priesthood could again function according to God's instructions.

The prophecy shows that the

*Today's heroes, tomorrow's leaders*

## Work needs faithful servants

By Dennis and LeeAnn Luker

In our 28 years in the ministry we have come to know thousands of you brethren around the world. We never cease to be impressed as we see Christ working in you as you faithfully support the Church and persevere through sometimes very difficult circumstances.

The Work of God depends upon the behind-the-scenes efforts of all of you.

*Evangelist Dennis Luker pastors the Garden Grove and Santa Ana, Calif., churches with his wife, LeeAnn.*

Brethren are heroes and heroines of God's Church, preparing to serve in his coming kingdom. You are the ones in training under Jesus Christ, under whose leadership you will eventually help change the whole world. You are called good soldiers of Jesus Christ (II Timothy 2:3).

You believe in Jesus Christ and do the Father's will. You are the

ones who heard the Word of God and are putting it into practice in your lives (Luke 8:21). You are the ones who go above and beyond and are living sacrifices, loyal, zealous people with beautiful attitudes.

All over the earth, in country after country, you are the ones who are devoted, responsible, reliable, steadfast, dependable, faithful, cooperative, cheerful and loving servants of the Most High God.

You are those individuals who see the needs of others and are willing to sacrifice time, energy and personal resources to serve and help meet those needs. You are the volunteers, who by your dedicated service are building bonds of love and friendship, which strengthens the Body of Christ.

At any given hour of the day or night, somewhere around the earth, some of you are on your knees, praying fervently, lovingly and caringly for the Work, the

Church and your brethren.

By your faithfulness in your tithes and offerings, the financial needs of the Work are met week after week and year after year.

You continue to strive diligently to yield your lives to God, to grow, overcome and change so Christ might live in you more perfectly. Many of you struggle to surmount great obstacles and painful experiences in order to bear the fruit of God's Holy Spirit.

The leaders in God's Church cannot accomplish their mission without your support. Some are called to leadership roles—but without the support of you, God's unsung heroes, the Work could not be accomplished.

Thank you for your dedicated and loyal service. Here is what Jesus Christ says to you: "Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your Lord" (Matthew 25:23).

# Member recounts his 42 years in Cuba

president of Cuba.

## Coming into the Church

Mr. Brathwaite returned to Barbados in 1969. In the early 1980s he began to listen to Herbert W. Armstrong on the *World Tomorrow* program, and requested the Bible correspondence course.

From time to time he visited the church office to ask the ministers questions. He was invited to Sabbath services and eventually baptized.

**By Carlos Harding**  
BRIDGETOWN, Barbados—John William Brathwaite, 82, one of the oldest members here, has lived a life rich in experiences.

*Carlos Harding is a member in Barbados.*

At the age of 17 Mr. Brathwaite emigrated to Cuba, where he spent 42 years. He had no intention of returning to Barbados.

His decision was prompted by the harsh material conditions in Barbados. Like tens of thousands

of Barbadians before him, and multiple scores of thousands after him, Mr. Brathwaite sought a better life in another land.

Mr. Brathwaite had various jobs in Cuba. He cultivated and harvested sugarcane for wages that were substantially higher than those paid for the same kind of work in Barbados.

He also cultivated coffee in the highlands and rice in the lowlands. At times Mr. Brathwaite was a tailor (a trade he learned in Barbados).

He learned carpentry in Cuba and did some jobs in this trade as

well. He was also in entertainment. In Cuba, he played a three-stringed instrument called the tria. Before leaving Barbados, he played the concertina at dances. With such wide-ranging skills, Mr. Brathwaite was never short of money.

## Witnessing history

Mr. Brathwaite was a witness of history. He experienced the revolution that brought Fidel Castro to power in 1959. The main events of the 1959 revolution took place close to where Mr. Brathwaite worked.

Mr. Brathwaite knew Fidel Cas-

## PERSONAL

(Continued from page 1)

years of his ministry. He let God guide him by remaining open to correction from the Bible.

He was not afraid to bring a change to the whole Church when he believed the truth of the Bible demanded it.

That meant that the Church was constantly alive and growing. It was dynamic, it was learning and, like anything that involves human beings, it was also making mistakes, and yet, because it was committed to the word of God, it was also correcting its mistakes.

Still, some seem to think that with Mr. Armstrong's death, that same faithfulness to the Bible, which necessarily results in growth, change and life, should cease.

Peter said: "Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen" (II Peter 3:18, New International Version).

As Mr. Armstrong well under-

see that such growth is a necessary part of true faithfulness to God.

Someone might say, "I see the need to change when we're wrong, Mr. Tkach, but if we thought we were right before, but now see we were wrong, how can we be sure we are right this time?"

This is an important question. How can we be sure we are right this time?

The answer to this question makes sense only if we walk in the humility of Jesus Christ. Since we look to God to lead and guide us, we must at all times remain willing to undertake even further change if and when we find that our understanding is still incomplete.

Do we all understand the importance of that attitude? The Church of God is made up of human beings. God is working with each of us. Though we are Spirit-led, we are nevertheless human. We do make mistakes.

The important thing is that we understand our fallibility and that we never become so self-righteous or intractable that we cannot fol-

low small the point may be, regardless of how big the point may be, regardless of how dearly held the point may be, we have the obligation before God to change.

As the pastor general, the responsibility to put the word of God first falls on my head. One dissident says I am destroying everything Mr. Armstrong did.

In fact, I am doing exactly the same thing Mr. Armstrong did—putting the word of God first. If I ever were to start putting Mr. Armstrong ahead of God, then this would no longer be the Church of God. We have never done that, and Mr. Armstrong would never have imagined such a thing.

We will continue to do exactly what Mr. Armstrong did—remain faithful to the word of God whether or not it means we must change.

Let's not be afraid to grow. Let's try to understand a change, rather than try to find fault with it. Let's be responsive to follow where God leads his Church.

Sad to say, some have adopted the attitude of Korah Numbers 16), who was not content with the leadership God chose for his people. Our loving and merciful Father is leading us to our magnificent inheritance in Jesus Christ. I hope none of you brethren will allow such feelings to turn you out of the way.

I have been greatly encouraged by the overwhelmingly positive response of the brethren to change. Let me again emphasize, if you are distressed about a doctrinal change, ask your minister for more explanation.

Above all, though, pray for God's help to understand. Never forget that God's Spirit leads us into unity, not into disunity.

It may take a little time to understand a new concept. But those who have asked questions are not looked down on. Their questions are answered, with the answers often being used to help others who may have the same questions.

The thing that cannot be tolerated is the causing of division. If you allow yourself to have a sour, negative perspective toward a change the Church makes, you limit your own ability to honestly understand it, and your attitude may negatively affect other members.

On the other hand, if you are eager for the truth, as you should be, you will make positive and prayerful effort to understand what God has led the Church to teach. This, too, will affect other members, and in a positive and godly way.

My prayers are always with you. Thank you for your continual prayers and support for me as we work together in the service of Jesus Christ.

***If we are truly led by God, we must always be ready to let God correct our understanding of the Bible.***

stood, this means that the Church must never stand still. It must never stop growing, either in grace or in knowledge.

Mr. Armstrong's own example amply demonstrates that he would never have expected the Church to come to a standstill and no longer grow after his death. As he often said, this is the Church of God, not of Herbert W. Armstrong.

Notice the context in which Peter said to grow in the grace and knowledge of Jesus Christ. Verse 17 says, "You therefore, beloved, since you know these things beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Savior Jesus Christ" (New King James).

It is growth in the grace and knowledge of Jesus Christ that keeps us from being led away by the error of the wicked. If we go back and read the whole chapter, we see that Peter is admonishing the Church to be ever alert to the fact that God is going to bring the world into judgment and that we should live accordingly, looking forward to a new heaven and earth, which will be the home of righteousness.

We are to live in such a way that we will be found blameless when Jesus returns. When Peter concludes by admonishing us to grow in grace and knowledge, we

low God's lead when his Spirit convicts us that we need to change.

If we are truly led by God, we must always be ready to let God correct our understanding of the Bible as he leads us with his Spirit.

## We change to obey God

It is certainly true that change can be bad. If change means rejecting God or disobeying him, such change would be bad.

Certain dissidents would like to convince people that the changes the Church has made do amount to rejecting God and disobeying him. Their contentions are not based on the true facts of the changes, though.

Rather, their accusations are based on their desire to gain followers. They use emotional arguments to frighten people into reaching rash conclusions they have not properly thought through.

"But why do we have to change a doctrine, anyway?" someone might ask. "Why not just leave things alone? All this change is just so unsettling."

One of the most important characteristics of the true Church of God is that the Church takes God and his word seriously. The Church of God cannot make its own tradition greater than the word of God. When we find that we've been wrong, regardless of

## 1991 International Ministerial Transfers

### Australia

Name	Transferred to
Ross Beath	Melbourne, Vic., South & East
Russ Couston	United Kingdom
Rod Dean	Sydney, N.S.W., North
Mark Ellis	Brisbane, Qld., South & East
Tim Grauel, associate	Brisbane, Qld., North
John Larkin	Grafton, N.S.W.
Terry Villiers	Melbourne, Vic., North

### British region

John Andrews, assistant	Copenhagen, Denmark; Oslo & Stavanger, Norway; Stockholm, Sweden
Jon Jewell, trainee	Nairobi & Kibirichia, Kenya
John Meakin, associate	Bristol, England
Kimani Ndungu, trainee	Nairobi & Kibirichia, Kenya
Gabriel Ojih, trainee	Dallas, Tex., West (to be moved to Nigeria later)

### Canada

David Clark, trainee	Brampton, Ont.
Mark Flynn, assistant	Montreal, Que., French North & South,
Dan Fuller, associate	Hamilton & St. Catharines, Ont.

### Caribbean

Lateef Edalere	Kingston, Mandeville & Ocho Rios, Jamaica
Patrick Fearon, assistant	Arima & San Fernando, Trinidad; Crown Point, Tobago
Charles Fleming	Caribbean Regional Office

### French

Gilbert Carbonnel, associate	Paris, France
James Muir, associate	Paris, France
Coty Myrtill, trainee	Pointe-a-Pitre & Basse-Terre, Guadeloupe; Port-au-Prince, Haiti
Cyrille Richard, associate	Pointe-a-Pitre & Basse-Terre, Guadeloupe; Port-au-Prince, Haiti

### Italy

Luciano Cozzi, assistant	Catania
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### Philippines

Jessup Bahinting	Cebu & Toledo
Eleno Cabahit, associate	Kiara & Maramag
Felipe Casing, associate	Davao, Tagum, Gen. Santos & Kidapawan
Ricardo Deligero, trainee	Manila & Imus
Serizalino Dizon, associate	Pagadian
Maxzix Fabricante, associate	San Pedro
Petronilo Leyson	Cagayan de Oro & Iligan
Edmond Macaraeg	Bacolod & San Carlos
Pat Matas	Kiara & Maramag
Pedro Melendez	Manila & Imus
Romeo Pusta	Zamboanga
Rey Taniajura	San Pedro

### Southern Africa

George Efthymoulos, associate	Johannesburg, South Africa, Central
Roland Gevers, trainee	Durban, South Africa
Kalengule Kaoma, trainee	Dallas, Tex., East (to be moved to Zambia later)
Aldrin Mandimika	Bulawayo & Harare, Zimbabwe
Joseph Mpofo, assistant	Bulawayo, Zimbabwe
Bill Whitaker, associate	Blantyre, Malawi; Lusaka, Zambia

### Spanish

Michael Medina	Montevideo & Salto, Uruguay; La Paz, Bolivia
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All positions are pastor unless noted otherwise.

# Malachi

(Continued from page 4)

human ministers to assist those he is calling and placing into the spiritual Temple.

But the death of one of these human servants does not mean Christ has finished building his Temple! Remember, Mr. Armstrong said "the greatest work lies yet ahead."

## Who is the 'man of sin'?

Perhaps the most unbelievable assertion in Mr. Flurry's book is the claim that Paul referred to the present-day Worldwide Church of God and its leader in II Thessalonians 2:3-4. Once again, history, Scripture and facts are twisted to serve a wild theory.

Mr. Flurry reasons that since the Church is called the spiritual Temple (I Corinthians 3:16-17, Ephesians 2:21), this man of sin must be sitting in God's Church!

But the Bible uses more than one meaning for Temple! For example, I Corinthians 6:19 refers to individual Christians—the Corinthian congregation—as the Temple, and thereby "proves" the man of sin sits in individual Christians!

But this is not the way to use the Scriptures! The Temple in II Thessalonians is not individual Christians and it is not the Church. This can be easily proven from the Scriptures.

Paul, in II Thessalonians 2, is telling the brethren that the coming of Christ will be preceded by at least two major signs—a great apostasy or rebellion against God and a man of sin sitting in the Temple calling himself god.

Where did Paul get this information? From Jesus himself! Notice Matthew 24. Jesus said one of the signs of his coming would be an abundance of false prophets or messiahs, performing signs and wonders and leading many astray (Matthew 24:11, 24).

This would not include the elect, however, because they are not led astray by this deception (verse 24). Thus, the great apostasy or rebellion against God is something that happens to the world (II Timothy 3:1-5) as well as to those who are not careful to avoid false teachers who depart from the Church (I Timothy 4:1-2).

The second sign Paul mentioned—the man of sin in the Temple—is described by Christ in Matthew 24:15. He calls it the "abomination of desolation" and it "stands in the holy place."

When Jesus used these words there was no doubt that he meant the literal Temple of God in Jerusalem and the holy of holies or most holy place inside it. Jesus said that when people see this desecration of the Temple occur, they should flee Jerusalem.

Obviously this would make no sense if the Temple were to be understood as spiritual rather than literal. The ante-type, in the days of the Maccabees, occurred when Antiochus Epiphanes entered the holy place, erected a statue and proclaimed himself to be god. Jesus said something similar will happen again at the holy place.

Paul, like Jesus, was talking about the Temple in Jerusalem, not the Church of God. When Paul wrote II

Thessalonians, the Temple in Jerusalem was still standing, and Christians were still going there to worship. When Paul returned to Jerusalem in A.D. 57-58, he and some companions went to the Temple for a religious ritual (Acts 21:26-30).

There is no doubt that the Temple Paul had in mind in writing II Thessalonians 2:3-4 was the Temple and holy place in Jerusalem. This is what Mr. Armstrong consistently taught.

In his book *Mystery of the Ages*, Mr. Armstrong identified the man of sin in II Thessalonians 2:3-4 as the false prophet of Scripture, who is further described in the Book of Revelation. This has been the long-

probably people who have heard our message but never yet fully acted on it. When they find themselves in the time of the Tribulation they will come to repentance.

In trying to gain a following and support, Mr. Flurry states on page 80 that those who support his message will escape the Great Tribulation. He says, "That is how they qualify to go to a place of safety."

On page 86 he writes: "I strongly believe that backing and supporting this message [that the Worldwide Church of God is corrupt and should be 'closed down'] is our only ticket to a place of safety and a magnificent reward. This

***There is a difference between an analogy and a prophecy. Mr. Armstrong did not believe he built the Church—after all, Jesus said that he would build the Church (Matthew 16:18).***

standing teaching of the Church.

Mr. Flurry is teaching a completely different doctrine that has never been taught in God's Church.

## Does God delude his Church?

To assert that the pastor general of the Church is the man of sin is a spiritually hideous claim. After all, could the devil break into God's own Church and place his false prophet at the helm while God and Jesus Christ stood idly by powerless to act? Jesus said that one cannot break into a strong man's house without first binding the strong man (Matthew 12:29).

Mr. Flurry's unbelievable rationale is that God intends to send his own people a strong delusion (pages 56-60) to see if he can fool them! Thankfully, Jesus Christ our Savior assures us we do not have a Father who toys with his children in this manner.

We have a Father who protects and nurtures us in love (John 17:11-12). "How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are!" (I John 3:1, New International Version).

When the Father has begun a good work in us, we must be confident that he who began a good work in us will carry it on to completion until the day of Jesus Christ (Philippians 1:6).

Therefore, we must reject the theory that God will place the man of sin in his own Church. Such an idea can be inspired by Satan to try to discourage the children of God.

## Laodicean or Philadelphian?

Mr. Flurry again uses his tactic of reversing what Scripture says when he writes that the Worldwide Church of God has become the Laodicean church and that he and anyone who leaves this Church and follows him and his new movement are part of the true Philadelphia era (pages 27-28). He reverses the order of things by making Philadelphia come out of Laodicea, which is nowhere stated in Revelation 3:7-22.

Mr. Armstrong taught that the Laodicean era of the Church would exist during the Great Tribulation and be clearly distinguished after the work of the Philadelphia era. It was his view that Laodiceans were

is how God makes up His jewels!"

Later, on the same page, he says: "Those who walk away [from the Worldwide Church of God] and support this Philadelphia standard in a new organization are going to be rewarded for every contribution." A couple of pages further on he says: "We can receive God's tithes and offerings." This message is not too subtle!

## Mr. Armstrong didn't consider his books Scripture

A major argument made in Mr. Flurry's book is that the Church is deliberately withdrawing the writings of Mr. Armstrong, such as *Mystery of the Ages*, in a plot to change the doctrines and lead the people astray. Perhaps it will be good to conclude this article by explaining why this book has not been reprinted.

Mr. Armstrong was enthusiastic about each new book or booklet he wrote and published. He described a number of them as "the most important" writing of our time. Indeed, they were wonderful works.

However, this did not mean Mr. Armstrong thought they were perfect or that he intended to keep all his writings unchanged as permanent pieces of literature. It was the essential message of the gospel they contained that made them important, not the particular book or booklet itself.

Mr. Armstrong realized that *Mystery of the Ages* had errors in it. Even when he personally distributed it to the sophomore class, he told the students that a new edition would need to be written.

His exact words were: "I won't say it is inspired in the sense of the Bible. It's not perfect. Then when we come to prophets like Isaiah, Jeremiah and Ezekiel, and when we come to the New Testament books, God inspired them. They are the infallible words of God. I don't make any such claim for this book [*Mystery of the Ages*] whatsoever. I think in a way God inspired it, but not in the sense that it is the word of God. I fully expect that within a year there will be a second edition, that some improvements will be made in this book."

Regrettably, Mr. Armstrong did not live to produce a revised edition. It would be almost impossible for someone else to edit and improve the book and still have it appear under Mr. Armstrong's name.

After all, it has a brief summary of his autobiography at the beginning and is written in the first person.

Some of the edits that would have been required are the following:

Historical statements about the origin of the trinity teaching in Christianity are in error;

Historical statements about Arius, implying that he was part of the true church, are in error;

Statements about Noah's pedigree are based on a wrong explanation of a Hebrew word;

Other comments on race need revision;

Some information about Nimrod, quoted from Hislop's *Two Babylons*, is inaccurate;

Statements about the original creation of angels give the impression that man was an afterthought in God's plan;

The section about the Millennium contains some unprovable speculation;

Statements that Christ qualified to replace Satan as ruler of the world are misleading because Christ has always been qualified to rule his creation and has always had the power and authority to depose Satan whenever he willed; thus it is a matter of fulfilling a plan according to its time elements, not a matter of being unqualified and having to qualify.

As can be seen, it would have

required more than simple editing to produce the second edition, and it could not have been done under Mr. Armstrong's name after his death.

The doctrines explained in *Mystery of the Ages* are explained in other literature that is still available. Some 25 booklets written by Mr. Armstrong are still in print.

Mr. Armstrong established the policy of continually updating lit-

erature and periodically producing new booklets and withdrawing older materials. In the 1950s, for example, two of the most popular and effective booklets produced by Mr. Armstrong were *1975 in Prophecy* and *Proof of the Bible*.

Yet Mr. Armstrong withdrew them (and other booklets and articles as well) from circulation and introduced new titles. We continue to follow this long-established policy.

**PCD available for questions**  
I hope this article has been helpful in illustrating how one can check up and prove what is right by the Bible itself. When someone leaves the Church and begins teaching error and attacking the Church, he is wrong and can be proved wrong by checking the Scriptures.

The Holy Spirit, of course, would not lead anyone to leave the Church and speak evil of the Body of Christ. Accusations against the Church come from another source (Revelation 12:10).

Whenever anyone needs or desires assistance with a particular question, the services of the Personal Correspondence Department are available.

Members may write us and ask for help or ask their pastor. We are all happy to study together to see what the Bible says so that we can all know whereof we speak!

## Ministerial Ordinations

Donald Amundson,	a deacon in Austin, Tex., was ordained a <b>local church elder</b> May 19.
Gordon Barr,	a deacon in Garden Grove, Calif., was ordained a <b>local church elder</b> June 1.
Paul Bennett,	of Bellevue, Wash., was ordained a <b>local church elder</b> May 18.
Geoffrey Berg,	a deacon in Los Angeles, Calif., was ordained a <b>local church elder</b> June 8.
Thomas Blackwell,	a preaching elder in Jonesboro, Ark., was ordained a <b>pastor</b> May 25.
Lawrence Brown,	a local elder in Columbus, Ohio, was ordained a <b>preaching elder</b> May 19.
David Burson,	a deacon in Meridian, Miss., was ordained a <b>local elder</b> May 19.
Paul Butler,	a local elder in Pueblo, Colo., was ordained a <b>preaching elder</b> May 19.
Ralph Button,	a deacon in Austin, Tex., was ordained a <b>local church elder</b> May 19.
Jack Byall,	a deacon in Toledo, Ohio, was ordained a <b>local church elder</b> May 19.
Richard Cole,	a deacon in Mojave, Calif., was ordained a <b>local church elder</b> May 19.
James Crockett III,	a deacon in Little Rock, Ark., was ordained a <b>local church elder</b> May 25.
Thomas Diaz,	a deacon in Hattiesburg, Miss., was ordained a <b>local church elder</b> May 19.
Jorge Diaz De Leon,	of Guadalajara, Mexico, was ordained a <b>local elder</b> May 25.
Stephen Glover,	a local elder in Hattiesburg, Miss., was ordained a <b>preaching elder</b> May 19.
David Havir,	a preaching elder in Lexington, Ky., was ordained a <b>pastor</b> June 1.
Robert Kendall,	a local elder in the Atlanta, Ga., East church, was ordained a <b>preaching elder</b> May 19.
Marinus Kersten,	a deacon in Doorn, Netherlands, was ordained a <b>local church elder</b> May 19.
Charles Lowe,	a local elder in Bridgetown, Barbados, was ordained a <b>preaching elder</b> May 18.
Benjamin Mauldin,	a deacon in Waco, Tex., was ordained a <b>local church elder</b> May 19.
Michael Monaghan,	a deacon in Manchester, England, was ordained a <b>local church elder</b> May 19.
Mark Mounts,	a local elder in the Detroit, Mich., West church was ordained a <b>preaching elder</b> May 19.
David Munson,	a deacon in the Union, N.J., South church, was ordained a <b>local church elder</b> May 19.
Steven Myers,	a deacon in Wausau, Wis., was ordained a <b>local elder</b> May 19.
John Novick,	a deacon in Meridian, Miss., was ordained a <b>local elder</b> May 19.
Ronald Nucera,	a deacon in Jersey City, N.J., was ordained a <b>local church elder</b> May 19.
Pepe Paplonot,	a deacon in Mankayan, Philippines, was ordained a <b>local church elder</b> May 19.
William Rogers,	of Meeker, Colo., was ordained a <b>local elder</b> May 19.
Robert Schmid,	a deacon in Santa Ana, Calif., was ordained a <b>local church elder</b> June 1.
Robert Tennant,	a deacon in Grand Rapids, Mich., was ordained a <b>local church elder</b> May 19.
Richard Walker,	a deacon in Grand Rapids, Mich., was ordained a <b>local church elder</b> May 19.
Darrell West,	a deacon in Lansing, Mich., was ordained a <b>local church elder</b> June 1.
David Wong,	of Auckland, New Zealand, was ordained a <b>local church elder</b> May 19.

## How to Use Wills and Trusts to Give to the Church

Many members and co-workers have requested information on how best to make a gift to the Worldwide Church of God, either during their lifetime or upon death, through wills, trusts or other means.

If you desire to receive information regarding such gifts, the Legal Department of the Church is available to aid you in this regard without cost or obligation. Please write to Ralph K. Helge, Worldwide Church of God, Box 111, Pasadena, Calif., 91129.

The Legal Department regrets that, because of the variance in laws of other countries, such legal information is only applicable to residents of the United States and Canada. However, in regard to other countries it will furnish whatever limited information it may have available.



## NEWS OF PEOPLE, PLACES & EVENTS IN THE WORLDWIDE CHURCH OF GOD

# UPDATE

PASADENA—Church Administration's Deaf Program began a series of Bible studies May 18 completely in American Sign Language (ASL), aimed at better serving the Church's deaf members.

"On our church area visits around the United States, deaf members have expressed their need to be instructed in ASL," said **Selmer Hegvold**, manager of the Deaf Program.

"Even when using sign-language interpreters, deaf members can still miss a great deal from the sermons at Sabbath services and from Bible studies," Mr. Hegvold said. "It is not realistic to expect interpreters to convey 100 percent of what a minister is saying."

With these Bible studies, Church Administration hopes to strengthen the deaf membership. The studies will cover basic doctrines of the Worldwide Church of God and principles of Christian growth and leadership.

**David Barnett**, a minister who is deaf and a native user of ASL, will give the Bible studies, assisted by his wife, **Sally**.

Mr. Barnett conducted the first ASL Bible study May 18 in Wilmington, Del. Bible studies will be given throughout the United States where three or more deaf members can meet together, with the approval of their church pastors.

☆☆☆

BIG SANDY—Evangelist **Leon Walker**, regional director for the Work in Spanish-speaking areas, announced the move of the Church's Mexican Office from Mexico City to Monterrey.

The primary reason for the change was economical. The owner of the facility in Mexico City asked for an increase that would have tripled the rent. Pollution in Mexico City also adds to the difficulty of living and working there.

☆☆☆

PASADENA—The Festival Office announced that the sites in Black River, Mauritius, and Uvongo, South Africa, have reached capacity. No further transfer applications can be accepted.

☆☆☆

HANNOVER, Germany—**Johann Klose**, 88, was recognized as the oldest member in Germany to graduate from Spokesman Club when the Hannover, Hamburg and Berlin, Germany, Spokesman Club conducted its graduation meeting here May 9.

**Alfred Hellemann**, pastor of the churches, presented certificates of completion to Mr. Klose and 17 other graduates.

☆☆☆

MONTPELIER, Vt.—The Montpelier church invites singles to a New England Winter Experience Dec. 25 to 27 at Sugarbush Ski Resort.

Sugarbush is a full service ski resort in the heart of Vermont featuring 80 trails, 16 lifts and three new quad chairs. This totals 53 miles of skiing on terrain that is both challenging for the expert skier and accommodating for those with less experience.

Evening activities include fellowship, food and dancing at the White Horse Inn in one of Vermont's most picturesque villages.

The cost is \$225 for each person, and includes three days of

skiing, three nights lodging at the White Horse Inn, two breakfasts and two dinners. Space is limited to 80 people.

For further details call **Carl Koepl** at 1-802-434-2051, or write to him at RD1 Box 328, Jericho, Vt., 05465. Applications must be received by Sept. 1.

☆☆☆

NASHVILLE, Tenn.—**Tarah Pendergraft**, 9, was awarded first place in the Tennessee "Just Say No" drug-free campaign in the songwriting category for grades 4 to 6. The contest was open to all



TARALAH PENDERGRAFT

elementary school students in Tennessee.

**Dana Brown**, Miss Tennessee for 1990, presented the awards April 25 on behalf of Tennessee Gov. Ned McWherter. Taralah performed her winning song, "Just Being Me."

Tarah is the daughter of **Gary Pendergraft**, associate pastor of Memphis and Jackson, Tenn., churches, and his wife, **Marsi**.

☆☆☆

DURHAM, N.C.—**Amber Martin**, 13, was honored by the Duke University Talent Identification

Program at a recognition ceremony June 2 on the Duke campus.

A total of 1,161 students from 16 states qualified for this honor, which recognizes seventh-graders who earn scores on the Scholastic Aptitude Test (SAT) or the American College Testing Assessment (ACT) higher than 50 percent of college-bound high school seniors.

Amber attends the Oklahoma City, Okla., church with her mother, **Arte Halene Scratch Martin** and her grandmother, **Arlene Heath**.



AMBER MARTIN

☆☆☆

PASADENA—Pastor General **Joseph W. Tkach** and evangelist **David Hulme** met former Soviet foreign minister **Eduard Shevardnadze** at a Town Hall reception in Los Angeles May 20.

Mr. Tkach and the former foreign minister exchanged greetings in Russian before a scheduled luncheon address.

In his address Mr. Shevardnadze outlined the seriousness of the economic crisis in the Soviet Union.

He remarked that internal affairs were on the verge of destabilizing the country and that the Soviet Union needed to move more quickly toward a market economy.

Mr. Tkach, who grew up in a household where both Russian and English were spoken, said that the Soviet official's comments in Russian were even more dark and somber than the English translation.

## World Tomorrow Program

### TELEVISION STATION

### UPDATES

#### New Stations

##### Station/Location

WZDX Huntsville, Ala.  
KLAS Las Vegas, Nev.  
WIXT Syracuse, N.Y.  
KDBC El Paso, Tex.  
KETK Tyler, Tex.

##### Air Time

Sunday, 10 a.m.  
Sunday, 7 a.m.  
Sunday, 9:30 a.m.  
Sunday, 11 p.m.  
Saturday, 11 a.m.

#### Renewals

WMAZ Macon, Ga.  
KALB Alexandria, La.  
WLBT Jackson, Miss.  
WJW Cleveland, Ohio  
WSYX Columbus, Ohio  
KGW Portland, Ore.  
WPGH Pittsburgh, Pa.

Sunday, 10:30 a.m.  
Sunday, 8:30 a.m.  
Sunday, 9:30 a.m.  
Sunday, 8 a.m.  
Sunday, 7:30 a.m.  
Sunday, 8:30 a.m.  
Wednesday, 11 a.m.

#### One Time Only Airing

WSYX Columbus, Ohio

Sunday, July 21

Also in attendance were **Ellen Escat**, Mr. Tkach's administrative assistant; evangelist **Ronald Kelly**, editorial director; **Joseph Locke**, vice president of Ambassador Foundation International; evangelist **Larry Salyer**, director of Church Administration International; **Michael Snyder**, assistant director of Public Affairs; **Julie Stocker**, Mr. Hulme's administrative assistant; **Keith Stump** of the Television Department; and **David Witt** of Performing Arts.

☆☆☆

WASHINGTON, D.C.—Singles here invite other singles to their Capital Attraction Weekend Aug. 30 to Sept. 2.

Activities will include a lecture and Sabbath services by evangelist **Dean Blackwell**, a taste of international cuisine, a picnic along the Potomac River, sight-seeing in the nation's capital and

an elegant dinner and dance with a professional disc jockey providing a wide variety of music.

Several of the activities will take place at the Sheraton National Hotel in Arlington, Va. Special rates at the hotel are: single occupancy \$52, double occupancy \$26 for each person, triple occupancy \$21 for each person, and quadruple occupancy \$15.50 for each person.

Call the Sheraton at 1-800-468-9090 for reservations before Aug. 16.

Singles may select which events they wish to attend. Costs are \$5 for the international buffet luncheon, \$5 for the picnic along the Potomac River and \$21.50 for the dinner dance.

For registration forms and more information, please write **Brett Mourer**, 3445 Mildred Drive, Falls Church, Va., 22042, or call Mr. Mourer at 1-703-237-4961.

## FROM OUR SCATTERED BRETHREN

"That also he should gather together in one the children of God that were scattered abroad." (John 11:52)

PASADENA—**Bernard Andrist**, pastor of the churches in French-speaking Africa, and his associate, **Tony Gallagher**, filed the following report from Kinshasa, Zaire:

With transport problems a major difficulty for our members in Kinshasa, we formed a second congregation in the area to shorten travel times, distances and costs for our members.

Attempts to visit members in Boma in southern Zaire failed because of a complete breakdown in transport facilities.

We have decided to limit the Feast in Kinshasa this year to the first four days. For the last four days, the Feast will be conducted in Yaounde, Cameroon.

Eighteen were baptized during a visit to the congregation in Lubumbashi in northern Zaire. This after counseling them once or twice a year over several years. Food shortages have affected the Lubumbashi area, so five bags of rice were purchased to help the members with their needs.

Spokesman Club was conducted June 16, and a youth outing and Bible study took place the

previous weekend.

#### Criminal case

**Tim Grauel**, who pastors brethren in Papua New Guinea, reported the following.

**David and Christina Togora**, who were baptized in July 1989, were asked to adopt a relative's 4-year-old son, **Epopo**, a few years ago.

I met **Epopo** after the Feast in 1989 and he seemed to fit in well with the family. The Togoras were pleased to have him with them.

During my July 1990 trip to Papua New Guinea, I learned of **Epopo's** tragic death the previous month. Apparently he was playing with the Togoras' son, **Junior**, in the bathroom and fell from the bathtub ledge, hitting his head on the concrete floor.

**Mrs. Togora** was in the kitchen at the time and contacted her husband after learning of the accident.

**Mr. Togora** persuaded his supervisor to let him off work to take **Epopo** to the hospital, and **Epopo** later died while being examined by medical personnel.

Both **Mr. and Mrs. Togora** were

greatly sobered by his death, and I counseled them about their loss. They explained that accusations were being brought against them by **Mr. Togora's** relatives, especially those relatives who are **Epopo's** natural parents. A coroner's inquest was asked for, and we concluded that praying was all we could do.

#### Arrest

Last December I received a letter from **Mr. Togora** informing me that his wife had been arrested. The coroner's inquest found cause for her arrest on suspicion of murder. No bail had been granted, although **Mr. Togora** sought it several times.

The public solicitor's office said they were too busy to help him. A trial was set for late May.

This past February I visited **Mr. Togora** and his two children. Despite this trial, **Mr. Togora** was keeping well. I also visited **Mrs. Togora** Feb. 16 in Bomania Prison, just outside Port Moresby, capital of Papua New Guinea.

Shortly after my visit, **Mrs. Togora** was granted bail and released from prison.

I then contacted the Australian doctor who attended **Epopo** at the time of his death. She expressed dismay at the coroner's report, especially the nonmedical term *murder* as the cause of death. She also said that she would be quite willing to assist in **Mrs. Togora's** defense.

I also contacted a member who works for the Queensland Crown Solicitor's Office in Brisbane. He recommended a barrister (attorney) in Port Moresby who agreed

to defend **Christina Togora**.

According to our legal advice the defense case looks strong. The trial date has been postponed until September. We would ask for your prayers for **Mrs. Togora's** acquittal on this ill-conceived charge.



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MR-MRS DONALD C TODD  
RR 3 BOX 3214  
MANCHESTER TN 37355-9117  
JDG