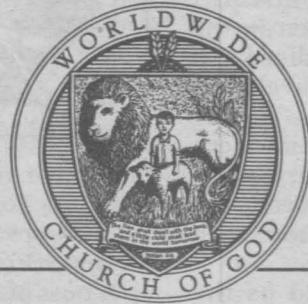


2 Europe's Great East Window opening to the gospel

4 What it means to be created in the image of God

5 Life and times at Ambassador College

The Worldwide News



VOL. XXII, NO. 9
MAY 3, 1994

Take a new journey, explore the Word of God

With the study guide, biblical people, places and events spring to life and relate Scripture to everyday lives

By Paul Monteith

On the cover of *The Law* (right), the first lesson in the *Exploring the Word of God* series, we see Moses beckoning the Israelites to journey through the divinely parted waters of the Red Sea.

"As you start your journey through the Bible," reads the introduction to this lesson, "keep in mind that the great God who called out Moses and the nation of Israel also wants to lead you."

Available in May, *The Law*, an 80-page Bible study guide, surveys the first five books of the Bible, profiles the lives of biblical men and women, and presents detailed studies of biblical words and phrases.

The study guide also features the work of scholars on archaeological and historical matters, as well as on the inspired nature and accurate transmission of the biblical text. Full-color graphics throughout

heighten the guide's appeal.

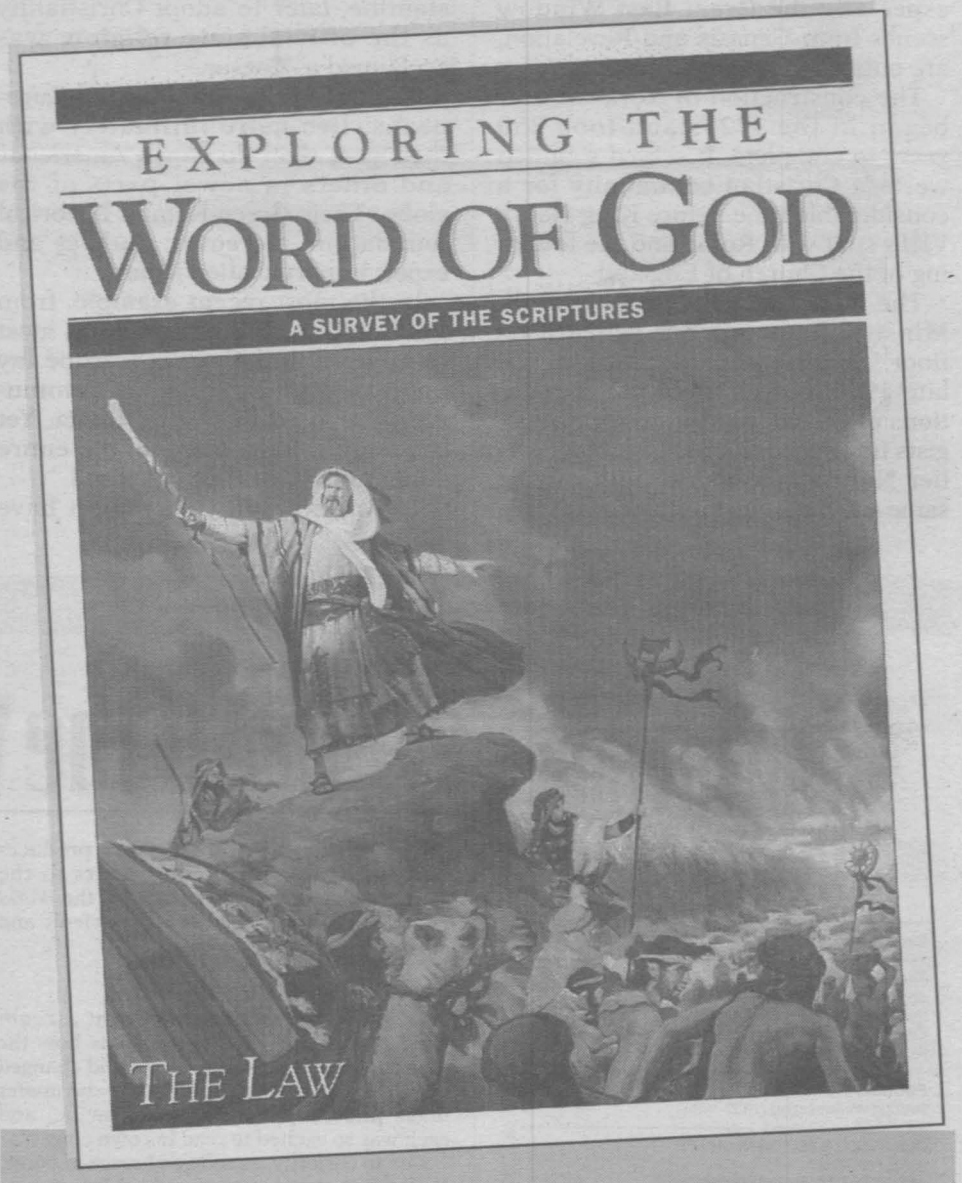
Exploring the Word of God was originally planned as 13 lessons with 80 pages each to cover the entire Bible. Rather than the Church bearing the immediate cost for a complete course, however, the decision was made to make each lesson a stand-alone Bible study brochure. This means each lesson will be produced as funds permit.

The purpose of *Exploring the Word of God* is to help revitalize personal Bible study and promote a deeper understanding of the Bible and how it relates to our lives.

The Law covers doctrines and teachings of the Bible such as the Creator God, the creation of the first humans, sin, Satan, the Exodus from Egypt (typifying the Christian coming out of this world), and Israel preparing to enter the promised land (typifying Christians entering God's kingdom).

The more we understand how the law should lead us to Jesus Christ, the more we come to appreciate his personal sacrifice.

Additional details about *Exploring the Word of God* and how you can receive your copy are in Pastor General Joseph W. Tkach's letter, which was mailed to Church members April 26.



Congregations in Africa: tremendous asset to the Church

Plain Truth senior editor praises African members' loyalty and lively concern for the Work and the world

"The African churches are a tremendous asset to the Worldwide Church of God," said John Halford, a *Plain Truth* senior editor, who visited members in Kenya, Swaziland, South Africa, Uganda, Zambia and Zimbabwe in March and April.

The members there are an educated, alert group of people with a lively concern for the Work and the world in general.

It takes a tremendous commitment to tithe and keep the Sabbath in areas where money and jobs are scarce, Mr. Halford said.

People really think this through before they become members of the Church. Their loyalty is unquestioned.

"I was also impressed by the way Africans value the Church publications," he said.

Mr. Halford conducted interviews for the *Plain Truth* magazine. In South Africa he interviewed individuals on different sides of the political spectrum.

Adriaan Vlok, minister of Correctional Services, showed him the country's new constitution. It begins: "In humble submission to Almighty God...." Mr. Vlok said that resolving the problems of South Africa is a spiritual matter.

Mr. Halford also interviewed Carl Niehaus, a public relations officer for the African National Congress; and Johan Heyns, exmoderator of the Dutch Reformed Church. Professor Heyns explained the circumstances that led to the reversal of its pro-apartheid position.

South African members Jaap and Charlotte Giesel and Phil Hommes helped arrange the interviews.

"Africa is a challenge," Mr. Halford said. "So much potential and so much poverty. It is frustrating when you meet people running orphanages who only need as little as two cents to feed a child for a day. Yet, the children still go hungry."



Personal from...

JOSEPH W. TKACH

Sabbath and Holy Days are reminders of our salvation in Christ

As we think about Pentecost and its rich meaning for the Church, we are again reminded of the great value of the Sabbath and all the annual festivals in keeping us focused on our Savior Jesus Christ and mindful of God's purpose for his people and for all humanity.

The Worldwide Church of God is one of the few churches that observe the seventh-day Sabbath, and one of the even fewer that observe the annual Holy Days. In this letter I want to rehearse the important meaning of these special days and show how they deepen our understanding of God's glorious plan of salvation through Jesus Christ.

First, let's review briefly how the Church came to observe the Sabbath and the Holy Days. Our observance of the seventh-day Sabbath stems from Herbert W. Armstrong's early studies on the subject. His wife challenged him on Sabbath observance, having learned about it herself from a member of the Church of God (Seventh Day). Mr. Armstrong set out to prove his wife wrong, afraid of the embarrassment that a Sabbath-keeping wife would be for him.

After six months of careful study, Mr. Armstrong was convicted that the observance of the seventh-day Sabbath, the fourth of the Ten Commandments, was not abolished in the New Testament. He found that although the New Testament teaches that the ritual of circumci-

See Personal, page 3

Europe's Great East Window opening to gospel

Once again I have been reminded of the value of history in helping one understand the present.

My wife, Barbara, and I observed the Days of Unleavened Bread in Britain. After spending the first part of the festival with brethren in the Nottingham, Sheffield, Bradford and Hull congregations, we traveled to York.

The name of this historic northern city dates to the ninth century, when marauding Vikings settled there, calling the spot *Yorvik*. A museum details life in this period.

The site that impressed us the most, however, was York Minster, one of the world's most beautiful cathedrals. Its stained glass panels, especially the Great East Window scenes from Genesis and Revelation, are outstanding works of art.

The construction of York Minster began in the 1220s and took 250 years to complete. It served a united western Christian community for a considerable time before King Henry VIII's split with Rome and the founding of the Church of England.

The most fascinating part of York Minster, however, lies beneath its floor. Because of excavations in the late 1960s to reinforce the foundations of the central tower, archaeologists unearthed the remains of an earlier Norman cathedral built on the same site, and most remarkably, walls



and other remnants of a giant headquarters compound from which the Roman province of *Britannia Inferior*, or upper England, was governed.

A bust of Constantine on display is a reminder that in A.D. 306 Constantine, ruler of the West, died among his troops in York, and his son, Constantine, later to adopt Christianity as the official state religion, was acclaimed as Caesar.

Not just the British, but all Europeans, live more intimately with their past than do North Americans and others in newer parts of the globe. Their Greco-Roman historical foundation, moreover, outlives and expels imported alien ideas.

In the most recent example, from 1945 until the end of the 1980s, most of Eastern and Central Europe lay oppressed under atheistic communism, imposed by Soviet Russia. Yet suddenly, within months, the entire communist East Bloc collapsed.

The nations in that region have

undergone painful adjustment since independence. Now, almost without exception, these states, including the former Soviet Baltic republics of Estonia, Latvia and Lithuania, want to link up with their fellow Europeans in the West.

Moreover, there is a certain haste to this process. There is great anxiety regarding Russia, should extremists such as Vladimir Zhirinovsky, grab power in Moscow.

In speeches in Los Angeles I heard the foreign ministers of Hungary and Poland outline their nations' aims. Both countries have applied for membership in the European Union (EU). Both are associated with NATO in its Partnership for Peace program.

Before one address, Hungary's consul general in Los Angeles told me, quite passionately: "We want to be a part of Europe," which means, these days, the EU, which expands next year to embrace Austria, Sweden, Finland

and Norway, if all goes as planned.

In London I attended a press conference given by Leon Brittan, the highly regarded British member of the European Commission. In his perspective, "the very structure of the European house has changed. The states of Central and Eastern Europe are not just friendly, impoverished neighbors, to be palmed off with aid, trade and patronage. They are, quite simply, members of the same family."

As we speed further away from the Cold War period, dividing lines between East and West in Europe, based on historical foundations, rather than political ideology, seem to be reemerging. The two principal players are the European Union and Russia.

When this process is complete, countries embracing the Roman Catholic and Protestant cultural realm will likely be in one camp, with most Orthodox countries in the other.

(After the fall of Byzantium in 1453, the Russian czar proclaimed Moscow the Third Rome, with himself the guardian of Orthodoxy.)

In the meantime, as communism fades into history, a window of opportunity has opened to us to preach the gospel of Jesus Christ and to meet with likeminded believers in previously restricted areas such as Poland, Estonia and Ukraine.

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"Into All the World..."

Your involvement in the Work produces fruit. In this column subscribers to the Work's publications and viewers of the *World Tomorrow* telecast express their views and opinions.

Copying their example

Last month a classmate brought a *Youth* magazine to our class and told us how the magazine saved him from drugs and changed his life. Later that day I saw some classmates make photocopies of your magazine, and each was so excited to read his own copy.

Due to curiosity, as soon as I reached home, for the first time I opened and read your magazine, which I have been keeping for years.

It has all the answers to my troubled soul. Now I know where to place myself after know-

ing who I really am. The other articles and tips are a big help too. They're so interesting. I won't mind reading them over and over again.

Now my *Youth* magazines are with my classmates, and I guess some were photocopying them again. (We hope you won't mind.) They couldn't believe such a magazine is given free.

Roxas, Philippines

Faith restored at 14

I believe with all my heart that the Lord and *The Plain Truth* have helped turn my life around. I am only 14 years old and already started to smoke and drink. Now, after reading my introductory copy of the *PT*, and asking the Lord for his forgiveness, my faith in the Lord is restored.

Festival Updates

The Festival Office announced that the sites in Ensenada, Mexico, and Nadi, Fiji, have reached capacity and can accept no further transfer requests. Space is still available for the site in Beruwala, Sri Lanka.

Accra, Ghana

This will be the 21st Feast of Tabernacles observed in Ghana, West Africa. Expected attendance is between 550 and 600 this year.

Plans are for members to present a cultural evening of dancing, singing and plays. YOU members will perform dances. Also planned are a beach party and a family day buffet and games afternoon at the SEP site on the Church's farm.

In addition the YES will have a party, the YOU will have a club commencement meeting on youth day and the senior citizens will

have a banquet served by the YOU. One day will be designated African and national attire day.

Visits can be made to the zoo, the slave castles at Cape Coast, the Aburi Botanical Gardens and the Akosombo Dam. Temperatures should range between 75 and 85 degrees Fahrenheit (25 to 30 degrees Celsius). It may rain, so an umbrella or light raincoat could be of use.

Prices for hotels in Accra range from \$13 (nine pounds) for a single and \$19 (13 pounds) for a double per night to \$60 (40 pounds) for a single and \$65 (43 pounds) for a double. Suites are also available. Four- and five-star hotels are from around \$170 (113 pounds) for a single and \$190 (127 pounds) for a double per night.

Food from a number of different countries is available in the hotels. Taxi service is available.

I am looking forward to receiving my first regular monthly issue. This magazine is truly a magazine of understanding, but you already knew this. I would like to thank you and everyone else who make the *PT* what it is today.

I would also like to thank you, as I have already thanked the Lord, for restoring my faith and for helping me find hope for a better way of life.

Pearl City, Hawaii

Warming up

I attended a Worldwide Church of God service in Edinburgh, Scotland, where I found the people to be very warm and friendly.

I will attend more meetings in the future and, hopefully, I will be able to contribute something to assist other people. I am not one who likes to take without giving in return.

Fife, Scotland

Letters

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.

Five steps to change

In reference to the five steps [WN, Feb. 15] we are about to undertake as the Body of Christ: I find it very interesting and exciting, and see God leading you with spiritual sagacity and perspicacity on behalf of his Work.

God's occupation is creating. There will be continual changes; we must be mature and not fear the unknown. The just shall live by faith.

Edward Acquisto
Cranston, Rhode Island

Revealing the road ahead

Mr. Tkach, I am grateful for the good way you led us in the past year and thankful that you are all ready to lead us in this new year. I am all excited about the many new doors God is opening in his work.

Seems we've topped a hill and caught a new view of the road ahead. I pray for God to keep you strong and reveal to you clearly the way he wants you to lead us.

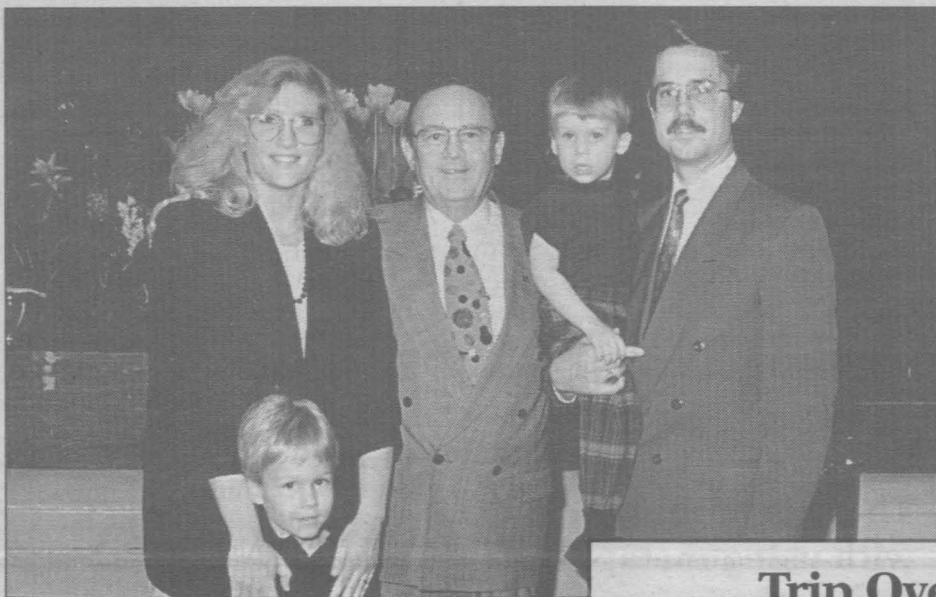
Thank you for your letters and "Personals" in *The Worldwide News*. Thank you for your prayers. I pray for you, the Work and your wife's healing every day.

Blossom Johnson
Peoria, Illinois



Pastor General visits...

MILWAUKEE, WISCONSIN



Trip Overview

Pastor General Joseph W. Tkach spoke to 2,250 brethren April 9 from Milwaukee West and Central, West Bend, Kenosha, Appleton, Green Bay, Wausau, Eagle River, Janesville, Wisconsin Dells, Eau Claire and La Crosse, Wisconsin; and Chicago North, Northwest and South, Joliet and Rockford, Illinois; and Hammond, Indiana.

Hosts for the visit were Ray and Carol Meyer, Milwaukee Central and West Bend; David and Linda Fiedler, Milwaukee West and Kenosha; Norm and Donna Myers, Milwaukee West and Kenosha; Maceo and Phoebe Hampton, Milwaukee Central and West Bend; Robert and Dorothy Flores, Appleton and Green Bay; George and Rika Pendry, Wausau and Eagle River; Gary and Kim Petty, Janesville and Rockford; Doug and Rosa Peitz, Wisconsin Dells; Al and Jo-Ann Dennis, Chicago North; Richard and Joyce Frankel, Chicago Northwest; Bob and Evelyn Fahey, Chicago West and Joliet; Willard and Brenda High, Chicago South; Vernon and DeLee Hargrove, Hammond; and Mitchell and Linda Knapp, Eau Claire and La Crosse. [Photos by Daryl E. Braun]



Personal: walking with Jesus Christ through the Holy Days

Continued from page 1

sion and all the ceremonial laws of the Old Testament were fulfilled and superseded by the sacrifice of Christ and the sending of the Holy Spirit, the New Testament contains no statement rescinding Sabbath observance, nor any statement changing Sabbath observance from the seventh day of the week to the first day.

Furthermore, he noted that Jesus kept the Sabbath, even though Jesus drastically revised many of the first-century concepts of how the Sabbath should be kept. He also noted that Paul customarily preached on the Sabbath and left no record that he preached regularly on Sunday. Therefore, Mr. Armstrong had to conclude that the seventh-day Sabbath is still the appropriate day of rest and assembly for God's people.

In addition, Mr. Armstrong found that the annual festivals commanded to Israel stand or fall on the same arguments used of the weekly Sabbath. Consequently, he and Mrs. Armstrong began to keep the festivals—alone, since the Church of God (Seventh Day) in his area had no tradition of observing them, and the Armstrongs did not wish to create division.

Since those early years, the Church has continued to grow in understanding and appreciation of the Sabbath and the Holy Days. The Sab-

bath, of course, is a memorial of creation. It is also a weekly celebration of our freedom and rest from the bondage of sin out of which God has brought all those who believe in his Son (Hebrews 4:3-11).

Since we are a new creation in Christ, the Sabbath is a weekly reminder of our new birth and our obligation to live in righteousness. And even beyond that, the Sabbath is a celebration of the perfect future rest for the entire creation, when all things will be delivered from bondage (Romans 8:21) and reconciled to God through Christ. Thus the Sabbath points forward to the time when the children of God will receive their full inheritance of immortal, eternal life in the kingdom of God.

Facets of salvation

Likewise, the festivals and Holy Days remind us of major facets of our salvation in Jesus Christ. The New Testament Passover is an opportunity to obey Jesus' command to share in his body and blood, and it reminds us that we share in his sufferings and death (1 Corinthians 10:16; Philippians 3:10). The New Testament Passover, or Lord's Supper, is a memorial of Jesus' sacrifice on our behalf to pay the price of our sins so that we can be reconciled to God.

The Festival of Unleavened Bread celebrates the fact that God has accounted us forgiven, spiritually unleavened, for the sake of his Son (Ephesians 4:32), and since we are

forgiven, we are obligated to take up our cross and follow Jesus (Mark 8:34).

Abstinence from leavened bread during these days serves as a physical reminder of our spiritual priorities and our belief that "man does not live on bread alone, but on every word that comes from the mouth of God" (Matthew 4:4). These days help us understand the truth that only Jesus Christ can "get the sin out of our lives" through his sacrifice on our behalf.

The Day of Pentecost, a commemoration of the dramatic birth of the New Testament Church, is also a celebration of our spiritual birth into the family of God and the continual renewal, power and courage God gives us through the Comforter, the Holy Spirit.

Pentecost is a reminder that the Holy Spirit leads the Church into all truth, and guides, inspires and empowers God's people, conforming us to the image of Christ (Romans 8:29) and interceding for us (verse 26). It also keeps us alert to the fact that the Church itself, the Body of Christ, consists of those in whom the Holy Spirit dwells (verse 9). Pentecost is an annual prod to strive for the unity of the Spirit through the bond of peace (Ephesians 4:3).

The Feast of Trumpets not only rehearses the fact that Jesus is coming back (1 Thessalonians 4:16), but also provides us an annual opportunity to proclaim and celebrate his coming. It keeps us aware of our need to remain vigilant and faithful

as we await his appearing. It points us toward our responsibility to proclaim his gospel, making disciples of people from all nations.

This Holy Day also helps us remember that Jesus Christ is the great Judge and all-powerful King who will bring all things into final judgment. Thus the Feast of Trumpets reminds us that ultimate deliverance comes only through Jesus Christ, and only to those who are faithful to him. On this day, we celebrate the infinite power, justice and mercy of God, and we rejoice in the truth that no power in heaven or earth can overthrow the perfect and righteous King of kings and Lord of lords.

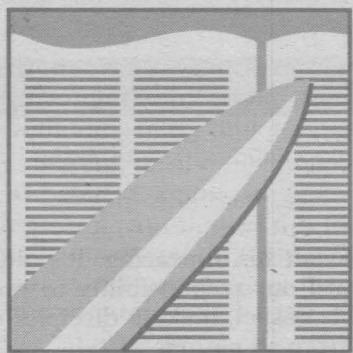
The Day of Atonement celebrates the glorious victory over Satan and all the forces of evil (including our own sinful nature) that was won by our Savior, the Lamb of God, through his death and resurrection (1 John 3:8). Jesus' apparent shame and defeat, his death on a Roman cross, was in fact the greatest glory and victory of all, providing the bondage-breaking atonement for his people and winning for us a crown of glory that never fades (1 Peter 5:4).

Therefore the Day of Atonement marks the binding and banishment of the devil (Revelation 20:1-3), as well as reminding us of the infinite depths of God's love for us and the price God has paid for our deliverance. As we abstain from food and drink, we remember that Jesus called

See Personal, page 5

IRON SHARPENS IRON

Proverbs 27:17—As iron sharpens iron, so one man sharpens another.



Reflecting Christ

Since Jesus is the perfect image whom Christians should reflect, we should list his most notable characteristics.

- He was without sin (Hebrews 4:15). God did not destine humans to sin, they chose sin. A healthy image of God is free from sin.

- He subordinated his will to the Father's will (Luke 22:42; John 4:34; John 6:38; Philippians 2:6-8). This is another way of saying he was sinless, because sin is subordinating God's will to ours.

- He was compassionate (Mark 6:34; John 8:1-11).

- He was giving. Jesus not only gave spiritual and physical sustenance, he gave the ultimate gift, his life for the world (John 10:15; 15:13).

- He glorified God in everything he did (Luke 2:49; John 1:14; 5:19; 8:54; 14:13).

- He was a man of prayer (Mark 1:35; Luke 5:16; 6:12; 18:1; John 17:1).

- He showed strong love for people, even sinful people (Mark 10:21; Luke 23:34; John 11:3, 5, 35-38; 13:1, 23, 34; Romans 5:8).

- He loved God above all.

We reflect the brightness of God's image to the degree we manifest these characteristics in our lives.

Clearing the picture about humans being made in God's image

By Gene Nouhan

We want to imagine that God is much like ourselves. Thinking of God as little more than a "glorified man" removes much of the mystery. But with the mystery, goes much of the awe.

The Book of Genesis says that God made human beings in his image, not the other way around. And we naturally think of an image or likeness in physical terms. To us, images are visual. We think of mirrored images, graphic images, sculptures or reflections in a pond. That is characteristic of corporeal (bodily) life. But God is incorporeal, invisible, spirit; therefore, any meaningful reflection of him must be spiritual.

What does it mean to be made in God's image? The question is not easy to answer because the Bible does not define the nature of God's image. Even so, the Bible provides sufficient hints to help us reasonably judge what it means to be created in the image of God.

Various views

The place to begin is Genesis 1:26. "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth" (New Revised Standard Version).

Three approaches have been used to explain the nature of the image here: 1) spiritual attributes such as personality, the ability to reason, create, plan, make moral judgments, love; 2) physical, and therefore our form resembles God's own form; and 3) a combination of 1 and 2. The Worldwide Church of God has historically held the third view, with emphasis placed on physical resemblance. The Church now understands that the first view is correct; the image is spiritual and not at all physical.

Some scholars hold the second or third views—that physical appearance was intended by the author of Genesis—without implying God actually has human form. As evangelist K.J. Stavrindes says it, the view of some scholars is that "the Hebrew conception of God had not advanced beyond the anthropomorphic [human form] stage." *The Interpreter's Bible*, for example, says that at the time "the incorporeality [having no body] of God was too abstract a thought."¹

Most scholars believe by the time of the prophets, the nature of God was better understood.² Our approach is not to create needless tensions within the Bible, but to treat it as a harmonious whole. If the author of Genesis thought of a bodily God, he did not explicitly express the thought.

Another way commentators see the image as a combination of physical and spiritual characteristics is by showing that human beings are a physical and spiritual unity. They say a human cannot be divided into one or the other, and that the human being as a whole is God's image.

This view does not suggest that God has human form, but only that

we individually are a bodily representation of a bodiless God. Again, the spiritual attributes are the real consequence—the spirit gives humans their life and Godlike qualities.

Image and likeness

What about the double use of *image* and *likeness* in Genesis 1:26? Some have concluded that one word means spiritual qualities, the other physical attributes—that the human form is like God's own. They see apparent support for this in the various human-like appearances of God recorded throughout Scripture. This sounds

There is nothing wrong with using metaphors and anthropomorphic pictures to describe God. In fact the Bible's vivid, powerful anthropomorphisms and metaphors are the best way to describe God and his will for us.

reasonable at first, but the problems with this view are formidable.

First, the repetitious image and likeness is best explained as a synonymous parallelism, common in biblical Hebrew. This kind of parallelism emphasizes one or more thoughts by repeating the thought with synonymous words, phrases or sentences. The Hebrew words *tselem* (image) and *demuth* (likeness) are "combined to add intensity," not to convey different meanings.³

The Bible drops the double usage in the summation verse that follows: "So God created man in his own image, in the image of God he created him; male and female he created them" (verse 27). Image is repeated without the addition of likeness, showing that both words aren't needed to convey the thought.

We see further support for a parallelism when we compare Genesis 1:27 with Genesis 5:1-2: "When God created man, he made him in the likeness of God. He created them male and female and blessed them. And when they were created he called them 'man.'" Here *demuth* (likeness) is used alone, as *tselem* (image) is used alone in Genesis 1:27. The thought is the same when either one or both words are used. It's like the expressions "waste and empty" or "null and void."

In reference to God's image, the parallelism of Genesis 1:26, found nowhere else in the Bible, is no accident. Rather than emphasizing two separate points, it emphasizes the one important concept that in the physical creation, only human beings are like God.

Appearances, anthropomorphisms

Now what about the appearances of God in the Bible? And what about the many references to God's face, eyes, eyelids, ears, nostrils, mouth, voice, arms, hair, hands, palm, fingers, feet, heart, bosom and bowels? Are they proof that God has bodily form? No. John 1:18, "No one has ever seen God," is decisive. 1 John 4:12 repeats the words: "No one has ever seen God." Speaking of the infinite Son, Paul adds that the King of kings and

Lord of lords is someone "no one has seen or can see" (1 Timothy 6:15-16).⁴

These verses tell us that phenomena such as visions, dreams and other manifestations of God should not be taken literally. People ask, "Why would God inspire all these things if they don't really describe him?"

They do describe him, but in a figurative way—in a way we can readily understand. How else do you describe the unfathomable and invisible? You can only use analogies and comparisons to those things people know.

The Bible gives God human form because it is the form we relate to best. In Exodus 33:19-23 Moses sees God's back parts. Were those back parts the infinite God? God tells Moses, "You cannot see my face." We identify people by their faces. God was saying that Moses cannot see him. God even says in verse 20, "No one can see me and live."

We cannot see God in the physical universe. Yet he uses matter to represent himself visually to humans. The body parts Moses saw had to be material because Moses could see them. We know that God is not material. Therefore, what Moses saw cannot be God. In other words, Moses saw a physical manifestation of God, who is really spirit.

There is, of course, nothing wrong with using metaphors and anthropomorphic pictures to describe God. The Bible does that. Concrete language is absolutely necessary to communicate God's will. We should not avoid using metaphor, but we should avoid limiting God in our thinking, making him in our image.

In fact the Bible's vivid, powerful anthropomorphisms and metaphors are the best way to describe God and his will for us. Abstract language is impersonal and not grasped by many. Faith in God, to some degree, depends on our ability to comprehend and identify with God and his purposes.

The various human parts, senses, emotions, cognitive experiences and personalities are what we know and understand most intimately. We therefore need to proceed from the known to the unknown to relate to what is beyond us.

Biblical anthropomorphisms and
See Image, page 7

Footnotes

1. Cuthbert A. Simpson and Walter Russell Bowie, "The Book of Genesis," *The Interpreter's Bible*, Vol. 1 (Nashville: Abingdon Press, 1980), p. 484.

2. Isaiah, for example, though he sees the Lord sitting on his throne in the vision of Isaiah 6:1, is reluctant to describe God's appearance. He only mentions the mysterious "train of [God's] robe." Ezekiel describes a vision in some detail in Ezekiel 1:25-28. But instead of saying this is what God actually looks like, he gives us the cautious, "This is the appearance of the likeness of the glory of the Lord." Some scholars see a progressive understanding of the nature of God in the Bible. See also Psalm 139:7-8; Isaiah 40:18; Jeremiah 23:23-24; 2 Chronicles 6:18; John 1:18; 4:24; Acts 17:28; Ephesians 1:22-23; 1 Timothy 6:16; 1 John 4:12.

3. C.F. Keil and F. Delitzsch, "The Pentateuch," *Commentary on the Old Testament*, Vol. 1, trans. James Martin (Grand Rapids: Eerdmans, 1949), p. 63.

4. The assertion that these verses refer to the Father only, and not to the "God of the Old Testament," is not biblical. This view overlooks the clear and relentless testimony of both the Old and New Testaments that there is one God. Acts 3:13, 5:30 and Hebrews 1:1-3 show conclusively that the God of the Old Testament is the same God as in the New Testament.

Gene Nouhan is associate pastor of the Chattanooga, Tennessee, and Murphy, North Carolina, congregations.

Personal: celebrations of God's gifts

Continued from page 3

us to take up our cross and follow him, and that if we share in his sufferings, we will also share in his glory (Romans 8:17).

The Festival of Tabernacles and the Last Great Day mark our grandest celebration of the year—not because they are of greater importance than the other festivals, but because they celebrate the future time when all things will be fulfilled, when we joyfully enter the fullness of our inheritance in Jesus Christ. During the Feast of Tabernacles, we celebrate the love, joy and peace of true life—life in the Son of God.

We can only taste that life right now, but, by the grace of God, we will fully inherit it in the age to come. As children of God crowned with immortality (1 Peter 5:4) and fully conformed to the image of Christ (Philippians 3:21), we will live in perfect oneness with God, as perfect reflections of his love, his righteousness, his power and his glory.

During the festival, we rehearse the great promises of God and anticipate the time when we will share in Christ's kingly inheritance. We will then be forever immersed in the indescribable holiness, majesty, love and joy of our heavenly Father and engaged eternally in his infinitely creative activity.

Our annual observance of the Feast of Tabernacles keeps us ever hopeful and expectant, reminding us that our "good fight of faith" is

not in vain, that true justice really will come, that everything will indeed be made right, and that the pain, fear, cruelty and injustice in our world is definitely not the end of the story.

A new and better world is indeed coming with the reign of Jesus Christ and his saints over the nations. Our annual celebration keeps us focused on the outcome of our faith, the salvation of our souls (1 Peter 1:9), and provides deep spiritual comfort to help us cope with the sorrows and pain humanity must suffer in the corrupt world today. Furthermore, it serves as a powerful motivation for us to live today as ambassadors of that coming kingdom, extending ourselves in love to our fellow human beings, as Jesus commanded and personally set the example.

Capstone of Holy Day cycle

The Last Great Day is the capstone of the annual Holy Day cycle. It turns our attention to God's love for all his children, to the great work of salvation God has brought forth in Jesus Christ. This day also stands to remind us that in the kingdom of God there is no room for prejudice or bigotry, because it is on this day that we celebrate God's rich goodness in ultimately offering his free gift of salvation to every person.

As we celebrate the Last Great Day, we anticipate the Great White Throne Judgment (Revelation 20:11-13)—the time when all the dead are raised to life and judged, the time

when all those who never knew the gospel will, for the first time, have the choice of believing or rejecting it. This day pulsates with the joy and comfort of knowing that all who die never having heard the gospel will indeed, by God's grace, yet hear it.

At the same time, our celebration of the Last Great Day heightens the

Let's thank God for the rich blessing of understanding the value and importance of these days of rest, celebration and worship. Let's observe them as God intends, to celebrate his love and rich mercy.

sense of urgency with which we must preach the glorious gospel *today*, because it highlights God's will that all should repent and come to the knowledge of the truth (2 Peter 3:9).

As God's love grows hotter within us, our desire to share his good news with others, in fulfillment of his command, likewise intensifies. Just as this Holy Day reminds us that God's will is that all people ultimately hear the gospel, so Christ in us drives us to share in God's work, to participate in his will, by pouring

our hearts into proclaiming his gospel in our day.

In addition to the rich spiritual experiences, lessons and reminders the weekly Sabbath and the annual Holy Days provide us, they are also wonderful opportunities to be refreshed and rejuvenated in joyful worship and Christian fellowship.

As we continue to yield to the direction and guidance of Jesus Christ, we will no doubt gain even greater insight into the "mystery of the gospel" (Ephesians 6:19) as we continue to observe the Sabbath and the festivals.

Let's thank God for the rich blessing of understanding the value and importance of these days of rest, celebration and worship. Let's observe them as God intends, to celebrate his love and rich mercy toward all humanity, and to honor and worship him in grateful thanksgiving for all his good gifts—especially the gift of salvation he gives us by his grace, through faith in our Lord and Savior Jesus Christ (Ephesians 2:8).

Thank you for your faithful prayers, your many kind and loving letters of encouragement, and your generous Holy Day offerings. And let's pray for all our local ministers and wives, thanking God for their so often unsung sacrifice of love and devotion in serving God's people. I know their job is not easy, and that there are people who are out to divide the Body of Christ. But God grants the victory through his Spirit. Jesus calms the storms, and he also calms our fears if we let him. Let's all pray for one another.



Dateline: Ambassador

AN UPDATE OF AMBASSADOR COLLEGE

Mr. Tkach announces student leaders

Joseph W. Tkach, chairman of the board of regents, announced student leaders for the 1994-95 school year at an assembly March 30.

Among them: **Ryan Fuessel**, student body president; **David Dickinson**, student body vice president; **Joe Piotrowski**, overall Ambassador Men's Club coordinator; **Carmen Rabey**, overall Ambassador Women's Club coordinator; **Chris Loupe**, Outreach president; **Greg Radtke**, senior class president; **Troy Meisner**, junior class president; and **Warren Lee**, sophomore class president.

FCC approves AC broadcasting license

After several years of planning and a yearlong application process, AC on March 23 received the Federal Communications Commission (FCC) license needed to begin broadcasting on its own radio station.

The station is scheduled to begin operation by spring

1995 on 90.7 FM with a musical format including acoustic, light jazz and classical.

Faculty promotions

President **Donald Ward** announced five faculty promotions March 30.

Howard Baker, business, **John Beaver**, English, and **Tom Kirkpatrick**, business, are now full professors.

Russell Duke, theology, and **Rick Sherrod**, history, are now associate professors.

AC Health Center gets new heart monitor

The Texas Department of Health granted AC \$3,750 to buy an automatic electronic heart monitor for the health center. The money came from funds set aside by the Texas legislature to help cities and other entities develop emergency services.

Besides monitoring a patient's heartbeat, it can also automatically stimulate the heart with an electric shock in case of cardiac arrest. With an annual work-

load of 3,000 to 5,000 cases, the health center is continually upgrading its extensive system of health care.

Required theology classes

Theology courses required of all students will be revised slightly next semester.

Freshmen will be required to take Survey of the Gospels, and The Book of Acts; sophomores: Old Testament Survey (two semesters); juniors: Epistles of Paul (two semesters); and seniors: General Epistles, and The Book of Revelation.

"These general education requirements will cover the entire Bible within the four-year curriculum," said **Russell Duke**, Theology Department chair.

AC SIFE team wins honor in regional meet

The AC chapter of Students in Free Enterprise (SIFE)—an organization that promotes understanding and appreciation of free enterprise—won rookie-of-the-year honors at the regional SIFE competi-

tion in Dallas April 12.

Teams made presentations showing their work the past year in advancing free enterprise on their campuses and in their communities:

History professor speaks on summer project

Rick Sherrod, associate professor of history, delivered a presentation at the American Schools of Oriental Research Southwest regional meeting in Dallas March 18. He spoke on Archaeology at Umm el-Jimal in Jordan, where he has worked leading AC student teams in 1992 and 1993.

Dr. Sherrod noted the impact that teams have had on the community of Umm el-Jimal, fulfilling the Ambassador Foundation goal of transcending political, religious and ethnic quarrels.

AC host to general semantics symposium

AC was host to an invitational general semantics symposium April 5 to 7. **David Maas**, associate professor of English, said the

symposium was to benefit those interested in improving written and verbal communication and critical thinking.

The presenters included **D. David Bourland**, **Andrew Kovacs** and **Jay Frasier** as well as AC's Dr. Maas and **Howard Baker**, professor of business administration.

Administrator named chamber director

Thomas Delamater, director of Development & College Relations, was elected as a director of the Big Sandy Chamber of Commerce April 18.

Mr. Delamater serves on the Economic Development Committee of the Upshur County Chamber of Commerce and represents AC with the chambers of commerce in Tyler and Longview.

Two other AC employees, **William Stenger** and **Dyle Koch**, serve as directors with the Big Sandy chamber. Including AC employees, eight members serve as chamber directors in Big Sandy.

Sports update

The men's volleyball team finished its season with a record of 29 wins and 8 losses, best in team history.

In tennis, both the men's and women's tennis teams began their season in March. The women's record as of April 15 was 9 wins and 2 losses. The men's record was 8 wins and 4 losses.

Announcements

BIRTHS, ENGAGEMENTS, WEDDINGS, ANNIVERSARIES AND OBITUARIES

Camille, Feb. 7, 11:02 p.m., 8 pounds 2 ounces, first child.

KING, David and Paulette (Powell) of Big Sandy, boy, Grant Gavin Widdowson, March 15, 8 pounds 9 ounces, first child.

LOCKYER, Ian and Wendy (Tuck) of Gold Coast, Australia, boy, Michael Ian, Jan. 13, 9:55 a.m., 8 pounds 10 ounces, now 2 boys, 1 girl.

McCORMACK, Jon and Beckie (Anthony) of Everett, Washington, girl, Cassandra Anne, March 17, 11:31 a.m., 9 pounds 3 ounces, first child.

MONTEITH, David and Maxine (Nixon) of Bradford, England, boy, Joshua David William, Dec. 8, 7:02 a.m., 7 pounds 6 ounces, first child.

NORVELL, Arvin and Julie (Phillabaum) of Tyler, Texas, girl, Julie Arvina, March 29, 10:14 p.m., 7 pounds 14 1/2 ounces, now 1 boy, 2 girls.

NUSZ, Timothy and Maureen (Bower) of Peoria, Illinois, girl, Alexandra Marie, March 7, 6:55 p.m., 6 pounds 9 1/2 ounces, first child.

OAKDEN, Peter and Jane (Gale) of Derby, England, boy, Jacob Benjamin, March 21, 7:45 p.m., 8 pounds, now 2 boys, 1 girl.

ORTIZ, Jaime Gonzalo and Flor del Rosario (Hernandez Gomez) of San Salvador, El Salvador, boy, Guillermo Enrique, Nov. 26, 4 pounds 3 ounces, first child.

PALACZ, Witold and Charlotte (Pope) of Bonn, Germany, girl, Elena Katarina, Jan. 14, 11:50 p.m., 6 pounds, first child.

PETRICK, Andrew and Maria (Hofer) of Winnipeg, Manitoba, boy, Dallas Gabriel Allan, Nov. 16, 8:13 a.m., 8 pounds 13 ounces, now 3 boys, 1 girl.

PLUMLEY, David and Jackie (Johnston) of Basildon, England, girl, Georgina Jane, Jan. 7, 9:12 p.m., 7 pounds 14 ounces, now 2 girls.

PRESLEY, Chris and Elma (Herrera) of Midland, Texas, girl, Megan Christine, Feb. 16, 11:49 a.m., 6 pounds 10 ounces, now 3 girls.

PRETORIUS, Jacques and Angela (Horneman) of Pietersburg, South Africa, girl, Melissa, Feb. 23, 10:45 a.m., 3.48 kilograms, now 1 boy, 1 girl.

ROSS, Jim and Myra (Blankenship) of Huntington, West Virginia, boy, Joseph Wilson, Feb. 14, 8:55 a.m., 9 pounds 6 ounces, now 1 boy, 1 girl.

ROUTH, Robert and Venita "Kim" (Moore) of Kansas City, Missouri, girl, Veronica Isabelle, March 18, 6:06 p.m., 8 pounds 4 ounces, now 3 girls.

SAHAGUN, Frank and Suzanne (Harris) of Modesto, California, girl, Kayla Marie, March 8, 9:50 a.m., 7 pounds 1 ounce, now 2 boys, 1 girl.

SAPOS, Dennis and Cathy (Leet) of Pittsburgh, Pennsylvania, boy, Ryan James, Oct. 9, 3:50 a.m., 8 pounds 6 ounces, first child.

SHAW, Brian and Renae (Wernli) of Joliet, Illinois, girl, Courtney Renae, Feb. 27, 12:22 a.m., 7 pounds 4 ounces, first child.

SHAW, Steven and Kim (Estes) of Poplar Bluff, Missouri, girl, Brittany Renae, March 20, 2:23 p.m., 7 pounds 4.1 ounces, now 1 boy, 1 girl.

SMITH, Frank and Tonya (Crowell) of Portland, Oregon, boy, Cody James, Feb. 28, 6:37 p.m., 9 pounds 6 ounces, first child.

STAHR, Ron and Pam (Wilson) of Hollywood, Florida, boy, Garrett Donovan, Feb. 17, 3:21 a.m., 8 pounds, now 2 boys.

VEILLON, Michael and Kathy (McCarty) of Alexandria, Louisiana, boy, Joshua Michael, Nov. 30, 4:44 a.m., 8 pounds 4 1/2 ounces, first child.

VINSON, Bryan and DeAnna (Childers) of Wheatland, Wyoming, girl, Brianna Jayde, March 4, 1:11 p.m., 7 pounds 5 ounces, first child.

WHITESITT, Scott and Stacy (Hanson) of Coeur d'Alene, Idaho, girl, Kaitlyn Corinna, Feb. 13, 12:17 p.m., 5 pounds, now 1 boy, 1 girl.

Engagements

Jan Robinson of Pasadena and David Raneri of Cleveland, Ohio, are happy to announce their engagement. A June 11 wedding in Tipp City, Ohio, is planned.

Christeena Michele Lalum and Daniel James Kale are happy to announce their engagement. A July 16 wedding in Great Falls, Montana, is planned.

Mr. and Mrs. Jerry Carroll of Boulder, Colorado, are pleased to announce the engagement of their daughter Amy Melissa to Franklin W. Focs, son of Mr. and Mrs. Franklin D. Focs of Lincoln, Nebraska. A July 17 wedding in Colorado is planned.

Mr. and Mrs. Richard Bydion of Big Sandy are pleased to announce the engagement of their daughter Laura Ann to Charles Everett Pope, son of Mr. and Mrs. James Pope of Holland Patent, New York. A July wedding in Clear Lake, Iowa, is planned.

Dale and Noni Vance of Pawnee, Oklahoma, are happy to announce the engagement of their daughter Dallis Elaine to Ben Tunseth, son of Al and Dee Tunseth of Anchorage, Alaska. A September wedding in Kona, Hawaii, is planned.

Jimmy and Peggy Skinner of Chattanooga, Tennessee, are pleased to announce the engagement of their daughter Jennifer Leigh to Rob R. Wilken of Nashville, Tennessee. A Sept. 11 wedding is planned.

Mr. and Mrs. G. Stevenin of Paris, France, are pleased to announce the engagement of their daughter Mathilde of David Fitzgerald, son of Mr. and Mrs. V. Fitzgerald of Port Orange, Florida. A Sept. 11 wedding in Gambais, France, is planned.

Mr. and Mrs. Lawrence E. Burruss Sr. of Bumpass, Virginia, are pleased to announce the engagement of their daughter Cynthia Lynne to David Wade East, son of Elsie H. East of Richmond, Virginia, and the late Clifford M. East. A July 21 wedding in Richmond is planned.

Mr. and Mrs. Lawton J. McCombs of Edison, New Jersey, are pleased to announce the engagement of their daughter Tamara Idilette to D'Lontay Leeks of Lewisville, Texas. A June 25 wedding in New Jersey is planned.

Edward and Linda Franzen of Delano, Minnesota, are happy to announce the engagement of their daughter Christie Lynn to Jason VanVleet, son of Rob and Peggy Rogalla of Pine City, Minnesota. A Jan. 1 wedding is planned.

Weddings



HENRY & ELIZABETH THOMAS

Elizabeth Hicks, daughter of Elijah and Ula Hicks of Gary, Indiana, and Henry Thomas, son of Gloria Thomas of Park Forest, Illinois, were united in marriage July 25. The ceremony was performed by Vernon Hargrove, Hammond, Indiana, pastor. Angela Rollins was maid of honor, and Michael Hartsfield was best man. The couple live in Hammond.



DONALD & DEBRA GOETHALS

Debra Renee Swanson, daughter of Ross and Janine Swanson of Loomis, California, and Donald Michael Goethals, son of Mr. and Mrs. Gilbert Goethals of Bremerton, Washington, were united in marriage Jan. 29. The ceremony was performed by the groom's father, Bremerton associate pastor. Quinn and Caylen Goethals were maids of honor, and Todd Swanson was best man. The couple live in Sumner, Washington.



CHIMEZIE & OBIAGERI CHINAKA

Obiageri Ogwurumbaike and Chimezie Chinaka were united in marriage Nov. 21. The ceremony was performed by Eke Udeagha, Owerri and Enugu, Nigeria, pastor. Chinasa Nwamara was maid of honor, and Maxwell C. Ezeanya was best man. The couple live in Orodo, Nigeria.



LEON & JENNIFER VERDUN AND RICK & CARRIE PORTER

Mr. and Mrs. Jerry Ballinger of Little Rock, Arkansas, would like to announce the marriage of their daughter Carrie Elana to Frederick Winston Porter Jr., son of Mr. and Mrs. Fred Porter of Hot Springs, Arkansas, and their daughter Jennifer Ann to Leon Nickolas Verdun, son of Minnie Verdun of Cut Off, Louisiana. The double ceremony was performed Sept. 4 by Gene Griffin, a minister in the Little Rock church. Bonnie Doss and Sonja Pennington were honor attendants for the brides, and Tim Hall and Randy Verdun were honor attendants for the grooms. Rick and Carrie live in Jonesboro, Arkansas, and Leon and Jennifer live in Baton Rouge, Louisiana.



ANTHONY & BONNIE AUCK

Bonnie Jean Pawlowski, daughter of Myrl and Beverly Pawlowski of Rapid City, South Dakota, and Anthony William Auck, son of Donald and Darlene Auck of Lesterville, South Dakota, were united in marriage June 20. The ceremony was performed by Herb Teitgen, Sioux Falls and Watertown, South Dakota, pastor. Alison Larson was maid of honor, and James Auck was best man. The couple live in Sioux Falls.

Anniversaries

Richard and Karen Ziminski of Westford, Massachusetts, celebrated their 25th wedding anniversary March 29. They have one son, Daniel.



ALBERT & MICKIE ANDRUSKY

Albert and Mickie Andrusky of Mercer, Pennsylvania, celebrated their 40th wedding anniversary May 1. They have one daughter, Holly Courtney; one son, Roger; one son-in-law, Bruce; one daughter-in-law, Carolyn; and four grandchildren.

Clee and Chieko Sprague of Clinton, Indiana, celebrated their 35th wedding anniversary Jan. 10. They have two daughters, Betsy and Judy; two sons-in-law, Allan Stern and Donald Sjogren; and one granddaughter, Karyn.

CLEE & CHIEKO SPRAGUE



BILL & BARBARA OSWALD

Bill and Barbara Oswald of Columbia, Missouri, celebrated their 35th wedding anniversary Feb. 21. They have one son, five daughters, one daughter-in-law, five sons-in-law and 13 grandchildren. Mr. and Mrs. Oswald serve as deacon and deaconess in the Columbia church.



JACK & DONNA NORTH

Jack and Donna North of Tucson, Arizona, celebrated their 40th wedding anniversary June 12. They have two daughters, Debbie and Janet; one son, Mark; two sons-in-law, Kevin and Alan; one daughter-in-law, Lannette; and three grandchildren.



LEN & JEAN NYMEYER

Len and Jean Nymeyer of Hamilton, Ontario, celebrated their 40th wedding anniversary March 26. They have three daughters, Jenny Kameron, Jean Vogelaar and Linda Holloway; three sons-in-law, Jack Kameron, Rene Vogelaar and Keith Holloway; and seven grandchildren, Len, Justin, Laura, Lisa, Mark, Joanna and Michael.



JEFF & DONNA TUCKER

Jeff and Donna Tucker of Round Rock, Texas, celebrated their 30th wedding anniversary Dec. 8. They have two sons, Kevin and Jeff; two daughters, Lela and Emily; one son-in-law, Wayne; one daughter-in-law, Stacy; and three grandchildren, Matthew, Dylan and Ryan.



ALBERT & MICKIE ANDRUSKY

Albert and Mickie Andrusky of Mercer, Pennsylvania, celebrated their 40th wedding anniversary May 1. They have one daughter, Holly Courtney; one son, Roger; one son-in-law, Bruce; one daughter-in-law, Carolyn; and four grandchildren.



PAYTON & NORMA HENDRICKS

Payton and Norma Hendricks of Chapel Hill, Tennessee, celebrated their 40th wedding anniversary Nov. 17.



ROBERT & DORALIENE BLACKWELL

Robert and Doralien Blackwell of Seattle, Washington, celebrated their 40th wedding anniversary March 14. They have three sons, Rob, Curtis and Roy; one daughter, Venetta Carlson; and five grandchildren, Ryan, Steven, Philip, Breanna and Ivan.



WES & BARB OLSON

Wes and Barb Olson of New Berlin, Wisconsin, celebrated their 40th wedding anniversary Feb. 27. They have one son, Steve; two daughters, Joy and Judy; one daughter-in-law, Heather; two sons-in-law, Ken and Michael; and eight grandchildren. Mr. Olson is a deacon in the Waukesha, Wisconsin, church.



REX & RITA SPEARS

Rex and Rita Spears of Concord, California, celebrated their 30th wedding anniversary April 4. They have one son, Ramen; and two daughters, Rona and Andrea. Mr. Spears is a local church elder in the Oakland, California, church.

Anniversaries Made of Gold



JACK & SHIRLEY DILLON

Alvin "Jack" and Shirley Dillon of Parowan, Utah, celebrated their 50th wedding anniversary April 29. They

have three daughters, Kathleen, Linda and Jane; three sons-in-law, Ross Ketchpaw, Michael Kern and Fred Hermann; four grandchildren, David, Jennifer, Patrick and Christina; and two great-grandchildren, Christopher and Matthew.



ELMER & CLAUDINE WOODIE

Elmer and Claudine Woodie of Sierra Madre, California, celebrated their 50th wedding anniversary April 1. Mrs. Woodie has been a Church employee for 40 years.



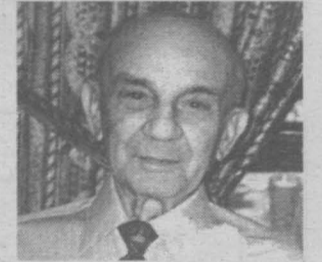
LESTER & VERDA McCLARY

Lester and Verda McClary of Grand Junction, Colorado, celebrated their 69th wedding anniversary March 24. They have three children, Garrett, Jackie Clark and Nannette Pond; eight grandchildren; and 14 great-grandchildren.

Obituaries

BARNETT, Myrna B., 79, of Dayton, Ohio, died Jan. 23 of a brain tumor. She is survived by three brothers, two sisters, three grandchildren and four great-grandchildren. One son and one sister preceded her in death.

ABBOTT, Lewis E., 74, of Lebanon, Ohio, died Feb. 20 of cancer. He is survived by his wife, Edna; two daughters, Mickey Dillion and Frances Springer; and two sons, Lewis Jr. and Michael.



CHARLES KOPS

KOPS, Charles "Carl" Martin, 84, of Wentzville, Missouri, died Feb. 19. He is survived by his wife, Erna; one son, Donald; one daughter, Laverne Boeshans; one sister, Elizabeth; six grandchildren; and seven great-grandchildren.



JORDAN DAVIS

DAVIS, Jordan Cary, 21, of Houston, Texas, died March 18 of bone cancer. He is survived by his mother, Margaret; one brother, Anthony; two sisters, Dena Waldrop and Teri Herrmann; and his grandparents, Sam and Bonnie Duncan.



JESSIE HEDLEY

HEDLEY, Jessie, 82, of Penticton, British Columbia, died Feb. 23. She is survived by her husband, Jack; two daughters, Caroline McIntosh and Dianne Preuter; one son, Bill Kells; two grandchildren, Sean and Trisha; and one sister, Catherine Thorpe.

HOFER, Sarah, 73, of Winnipeg, Manitoba, died Feb. 12. She is survived by her husband, Joseph; four sons; six daughters; five sons-in-law; two daughters-in-law; 15 grandchildren; and four great-grandchildren.

Image: tarnished by sin

Continued from page 4

metaphors that portray God have profound meaning. God's "nostrils" depict anger. "Heart" and "bowels" describe God's mercy and compassion. God's "voice" shows authority and his "hand" gives direction.

We often speak of the human heart with no reference to the physical organ. We say, "He has heart" or "They were heartless." God has "infinite heart," which is another way of saying, "His mercy never fails." God does not have a heart that pumps blood. Humans do because their life depends on it.

Anthropomorphic pictures help us understand God's will and to some extent his nature. But we must not limit God to these pictures. The biblical authors used metaphors to express the power and will of God in a vivid and meaningful way, not to literally describe his nature. It is impossible for human beings to describe God's nature in literal terms. God is unlike anything or anyone. He is invisible (see Colossians 1:15; 1 Timothy 1:17; Hebrews 11:27).

God's attributes and the body

Why would God have a body like the human body? Think about it. God is omnipresent (present in all places), a body is not.⁵ Could God have eyes, like we do, in front of his head? Our eyes are for detecting what is in front of us and to the periphery. There is nothing in front of God or to his periphery (Jeremiah 23:24). He is everywhere. God doesn't need eyes (1 Samuel 16:7).

If God has fingers, does he have the full complement of fingernails, designed for manipulating tiny objects? God speaks and whole worlds come into existence, including microscopic ones (compare Colossians 1:16 with Hebrews 11:3). What would he do with hands and fingers?

Does God need a tongue? Human speech is for expressing thoughts. Words only represent our thoughts; they are an attempt to transfer the thoughts of one mind into another via sound waves. God doesn't need a voice box and guttural sounds. He can impart his thoughts directly! Audible words attributed to God are a condescension (or bringing down to our level) for our sake.

What about ears? Ears are designed to receive certain sound

waves and draw them toward the eardrum. Why would God have ears that look or function like ours? God hears all things. He hears our thoughts that do not even create sound waves! If God has ears, what are they for? Doesn't it make more sense that God portrays himself with these things for our benefit?

Every part of the human anatomy presents unsolvable problems. Could God have a nose for smelling, teeth for chewing, legs and feet for walking, hips or a torso complete with chest, abdomen and rib cage? The more one closely examines the idea of a bodily God, the more precarious the notion gets. Body parts are so earthy that it is naturally uncomfortable to apply them to the transcendent God.

One may argue that God's form is in general like the human form; with a head, neck, torso, arms, hands, legs and feet. However, most primates have these general features, but they are not created in God's image.

Also, fossil records show late "pre-adamic" hominids (dated 30,000 to 40,000 years ago) looked essentially the same as modern *Homo sapiens*.⁶ Yet, it is safe to assume these creatures were not made in God's image. The image of God cannot be found in bodily form.

God's real attributes transcend the body. God is constant, omnipotent, omnipresent, omniscient, eternal.⁷ God sees, hears and acts in a manner fitting his unlimited nature (Proverbs 15:3). We are finite (in bodily form) and we see, hear and act, in a manner fitting our limited nature. God designed our anatomy, our structure, our form, for our kind of existence. Why would God have such a body? He certainly doesn't need one. So, is it reasonable to believe he has one?

Dominion and the image

Genesis 1:26b says: "and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth" (New Revised Standard Version).

The dominion of humans beings over the creation is a result of being in God's image. The image equips humans for rulership over the earth. Adam named the animals, and with his wife, Eve, was responsible for them. Adam and Eve were to dress and keep the garden, build families, communities, cultures and engage in

meaningful work. There is a divine quality in such work (Genesis 1:31; John 5:17).

God gave humans the capacity to bring harmony to the world. He expected humans to love and obey him. This can be said of no other creature. The demands God made on the human family required a spiritual component animals don't have. It required the likeness of the nature of God. Rulership reflects God. As God governs the universe, so humanity rules the earth.⁸

In Genesis 9:2 we read, "The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your hands." After the Flood, God restates the original hierarchy of earthly creatures. Like God who is to be feared by all, humans are to be feared by animals.

Psalms 8:5-6 says: "You made him a little lower than the heavenly beings and crowned him with glory and honor. You made him ruler over the works of your hands; you put everything under his feet." This verse refers back to Genesis 1:26. God made human beings a certain way—in glory and honor—which no doubt has reference to God's image. Psalm 8:5-6 indicates that God's image reflected by humans is having dominion over God's creation.

Our distinctiveness and superiority to the rest of the creatures help explain the nature of God's image. The relevant differences between humans and animals cannot be found in bodily attributes. Our bodies are what we have in common with the animals. Chimpanzees, for example, share more than 98 percent of our DNA.⁹

All bodies, animal and human, come from the ground. Human beings also have spirit, which comes from God. Our spiritual attributes make us like God, in his image.

The spirit in humans imparts intellect, communication skills, the ability to cultivate relationships and build community, and makes possible dominion over the animals. More importantly, spirit makes possible fellowship with God, who is spirit. There lies the real difference. Humans relate to God, animals don't.

Of course, God did not create us solely because he wanted someone to rule over animals. God made us in his likeness for something far more important.

God's image in the New Testament

The New Testament portrays the discussion on the image of God in purely spiritual terms. In Colossians 3:10 Paul writes, "Put on the new self, which is being renewed in knowledge in the image of its Creator." Here, the Greek word for image is *eikon*, the same word the Septuagint uses for image in Genesis 1:26.

The apostle Paul connects "the new self" to God's image. "The spiritual man ... like the primal man in the beginning of the world, was created after God's image."¹⁰ Before we examine this verse further, we should make clear what it does not say.

Paul is not saying that only converted people are in the image of God. Nor is he implying that sin removes the image. All human beings are in God's image. Genesis 9:6 makes that clear when it prohibits murder on the grounds that God made humans in his image. James 3:9 prohibits cursing others on the same grounds. The Bible does not teach that humans are no longer in God's image because of sin.

Sin is a spiritual condition. Animals do not have a spiritual condition. Animals can't sin. Humans can sin because they have spiritual attributes. Spiritual qualities and spiritual potential are what make us in God's image.

When Adam and Eve sinned, their connection to God was lessened and the image was distorted or tarnished, not removed. To reflect a clearer image of God and fulfill our potential, we must be restored to a full connection with God. Conversion, sanctification and glorification are the realization of our spiritual potential.

Colossians 3:10 shows that the new or spiritual self is being renewed in the image of God. This renewal, which is of the mind or spirit, generates a brighter reflection. In Colossians 3:10, "There is a clear allusion to Genesis 1:26-28, the new self grows to be more and more the image of God."¹¹

Notice what Paul said in 2 Corinthians 3:18: "We, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit."

The New Testament makes clear that God will restore the damaged

See Image, page 8

Footnotes

5. God's omnipresence does not mean that he has a finite body with an omnipresent spirit. This amounts to saying that God is part omnipresent and part *not* omnipresent. God is one. Therefore, he cannot be part unlimited by space and part limited in space. Either he is one or the other. The Bible shows that God is omnipresent and that he is spirit, not a body with a spirit.

6. Clifford J. Jolly, Fred Plog and J.P. Acocella, *Physical Anthropology and Archeology* (New York: A.A. Knopf, 1979), p. 270.

7. For God's constancy, see Malachi 3:6; Hebrews 6:17-18; James 1:17. For his omnipotence, see Genesis 17:1; Job 42:2; Matthew 19:26; Revelation 19:6; 21:22. For God's omnipresence, see 1 Kings 8:27; 2 Chronicles 2:6; Psalm 139:7-8; Proverbs 15:3; Jeremiah 23:23-24; Acts 17:24-28. For God's omniscience, see 1 Kings 8:39; 1 Chronicles 28:9; Job 36:4; 37:16; 42:2; Psalms 139:4-6, 147:4-5.

8. There is also grammatical support for linking the image to our ability to rule. The New Revised Standard Version of Genesis 1:26 (quoted on page 4) places a semicolon after *likeness*. This connects the two parts of the verse and therefore the thought. The marginal reference in *The New Oxford Annotated Bible* adds: "Image, likeness, refer not to physical appearance but to relationship and activity. *Humankind* is commissioned to manifest God's rule on earth, on the analogy of a child who represents a parent" (emphasis theirs).

9. Admittedly, there are superior aspects of the human body such as manual dexterity and slightly larger brain capacity in proportion to total body mass. But this hardly accounts for the vast superiority of humans over animals. We must also admit that in some respects humans are inferior to some animals. We are physically weaker, slower and less agile than a number of animals, even some that are smaller in size. Some also see, hear and smell far better than we do. Even God is depicted in the Bible with certain animal characteristics because they exhibit strength and abilities humans don't possess (see Exodus 19:4; Hosea 5:14; 13:7-8; Lamentations 3:10-11).

10. J.B. Lightfoot, *St. Paul's Epistle to the Colossians and Philemon* (New York: Macmillan, 1879), p. 216. Lightfoot goes on to say that our spiritual life "must be a deepening of this image thus stamped upon the man."

11. A.S. Peake, "The Epistle to the Colossians," *The Expositor's Greek Testament*, Vol. 3, ed. W. Robertson Nicoll (Grand Rapids: Eerdmans, 1990 reprint), p. 539.

12. Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 1985), p. 516.

It's about Jesus' life, not his looks

The Bible does not explicitly define the nature of God's image. Its nature must be deduced from the relevant passages of Scripture. The double usage of *image* and *likeness* does not support the view that the image is part physical.

The words are a parallelism used to intensify the narrative, as supported by the fact that the Bible uses both words interchangeably after Genesis 1:26.

Appearances of God and anthropomorphisms in the Bible are not to be taken literally. This is made clear by the explicit statements in John 1:18 and 1 John 4:12 that say, "No one has ever seen God." 1 Timothy 6:16 adds that no one has seen God or can see him.

Giving God body parts creates unsolvable problems. It denies his eternal attributes. God is omnipresent, bodies aren't. Our dominion over the creation reflects God who rules the universe. We rule over the animals because we are superior to them, not in bodily form but in spiritual endowment.

All people are in the image of God. Sin and the image are spiritual in nature. Sin does not remove the image, but can be said to damage or tarnish it. The New Testament portrays the image in spiritual terms. The redemptive work of Christ is a deepening or brightening of the image of God in humans.

Jesus Christ is the perfect image Christians must conform to (Romans 8:29). God's image is perfectly displayed in the life of Jesus, not in his bodily shape. Christians share in Christ's likeness and are to reflect him with ever-increasing glory (2 Corinthians 3:18).

Update

NEWS OF PEOPLE, PLACES AND EVENTS

Tornado hits Dallas, destroys church hall

DALLAS, Texas—The Lancaster Town Center, where the Dallas South church meets for services, was destroyed in a tornado April 25.

No Church members were injured or had any major property damage, according to pastor **Don Hooser**. Three people were killed and many seriously injured in the towns of Lancaster and De Soto. At least 700 homes and businesses were either flattened or seriously damaged.

Mr. Hooser said that the only part of the Town Center that remained standing was

the inner storage room. It it, the church piano, public address equipment, lectern, songbooks and library had little damage. The next day a crew of members cut through the roof with a cutting torch and moved rubble to remove the church equipment.

The Dallas South church is scheduled to have open house in May. A Holiday Inn has meeting space available, and the open house is still planned. Mr. Hooser said that he would see what kind of volunteer services members can offer to those affected by the tornado.

European volleyball

BONN, Germany—Fourteen coed teams from six European countries met near here April 3 and 4 for Germany's sixth annual international YOU volleyball tournament.

Five teams from England, France and the Netherlands responded to an invitation to join German, Swiss and Austrian teams.

First-, second- and third-place medals were given to Zurich, Bonn and Stuttgart in the A league, and Salzburg, Stuttgart and Geneva-Lyon in the B league.

Regional director **John Karlson** was commentator for the tournament. At the awards ceremony he and his wife, **Kristina**, received the official game ball, which tra-

ditionally goes to the most valuable player. They also received gold medals and a card signed by participants in thanks for their support of the YOU program.

"An event like this gives the teens exposure to an official tournament situation, and tests their athletic skills and ability to react under pressure," said coordinator **Matthew Fenchel**, Bonn, Nuremberg and Darmstadt, Germany, associate pastor. **Frankie Weinberger**.

Singles events

MINNEAPOLIS, Minnesota—Singles are invited to the Minneapolis South church's 11th annual Friendship Fest, July 1 to 4. The event will take place at a 400-acre retreat overlooking Lake St. Croix, two miles south of Interstate 94 and 20 minutes east of St. Paul, Minnesota.

There will be Bible studies, banquets, two dances, a fun show, tennis, basketball, volleyball, sing-alongs, canoeing and swimming.

The package, which includes seven catered meals, plus evening snacks and three nights lodging, is \$69.95. An early registration (if received before May 15) will discount the price to \$59.95. Cabins have single beds, no bunks. A few tents, which sleep four, are available first-come first-served for \$49.95.

The capacity is limited to

220 people. Send registration fee of \$30 (check payable to Minneapolis South Singles, or Visa or Mastercard number and expiration date) to **Stephanie Randle**, 6420 Kurtz Lane, Eden Prairie, Minnesota, 55346. Phone: 1-612-934-2958 or fax 1-612-944-9094.

HOUSTON, Texas—Singles are invited to the H-Town Express, Memorial Day Weekend, May 28 to 30. Sabbath services will begin at 2 p.m. at the Marriott Hotel followed by an elegant dinner and dance.

On Sunday, choose between a picnic (including swimming, table tennis, volleyball, miniature golf and music) or a tour of the National Aeronautics and Space Administration (NASA) complex and Imax theater.

Sunday evening offers either games and fellowship, or a trip to other Houston attractions. A pancake breakfast concludes the activities Monday morning.

The cost for the weekend will be \$35 for those choosing the Sunday picnic option, or \$45 for the NASA tour. Call the Marriott at 1-713-961-1500 for room rates of \$65 a night (maximum four in a room). Say you are with the Worldwide Church of God group to receive this discounted rate.

For further information and registration contact **Barbara Ferguson** or **Myrna**

Silva at 1-713-944-0366 or write to them at 9911 Hinds St., Houston, Texas, 77034. Make checks payable to L.C.A.F.—Houston East.

SAN FRANCISCO and OAKLAND, California—The San Francisco-Oakland singles invite other singles to the Northern California singles mingle Memorial Day weekend, May 27 to 30.

Friday evening's activity is a Bible study, orientation and dinner. Guest speaker will be **John Halford**, a *Plain Truth* senior editor. An elegant dinner dance will take place at the Marriott Hotel on the Berkeley Marina.

Sunday's activities are a barbecue and dance. The cost for the weekend is \$40. Monday's activity will be a ferryboat ride across the bay to Fisherman's Wharf.

Accommodations are arranged at the Parc Oakland Hotel. Room rates of \$74 per night (maximum of four people per room) have been arranged. Please contact the hotel at 1-510-451-4000.

Payment for the dinner dance and picnic must be received by May 20. Make checks payable to Bay Area Activity Fund and send them to **Gwen Randel** at 2028 87th Ave., Oakland, California, 94621.

For more information call Gwen at 1-510-633-5341 (work) or at 1-510-632-9543 (home) after 3 p.m.

Image: Through his life and his words, Christ reveals the Father

Continued from page 7

image, and perhaps build upon and go beyond it.¹²

Ephesians 4:22-24 says, "You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness."

That is why God created us in his image in the first place—so we could fully reflect God's righteousness and holiness. We better reflect God when our attitude of mind is made new. This is a spiritual experience.

God intended Adam and Eve to increase until they reached glory. God has restored this process in Christ—the new Adam—the image Christians conform to.

Jesus Christ and the image

Romans 8:29 says, "For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren" (New King James). Christians are to reflect the Lord, Jesus Christ.

As the second Adam, Jesus revitalizes God's image in us that we tarnished with sin. Through Christ, God trans-

forms us into his image with increasing glory. Paul speaks of this transformation as a present reality (2 Corinthians 3:18; Colossians 3:10) and a future event (1 Corinthians 15:49; Philippians 3:21).

John writes: "Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is" (1 John 3:2). Being like him, of course, does not mean we will be him or take on God's being (hypostasis). We shall be like Jesus, the glorified man. This means we will fulfill our purpose—to be the image of God in glory.

The New Testament reveals Christ as the perfect image of God. Unfortunately, this leads some to believe Christ looked exactly like the Father—body and all. They cite John 14:9. There Jesus said, "Anyone who has seen me has seen the Father."

Jesus was speaking figuratively. Notice what he says two chapters later: "Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father" (John 16:25). Jesus used figurative language more often than some realize.

Taken literally, John 14:9 would mean Jesus is the same as the Father. Such misunder-

standing is modalistic (the heresy of the Sabellians).¹³ But even a semiliteral interpretation is easily disproved.

First, Jesus' appearance was ordinary (Isaiah 53:2). We know that Jesus resembled most Jews of his day. He easily became lost in crowds. Remember how Judas had to point him out to the Roman soldiers? Jesus' physical features were of his human nature, from his mother.

Second, the Father is not revealed by Christ's personal appearance because we do not know what Christ specifically looked like. Yet the Father has been revealed to us, despite our ignorance of Christ's visual features.

Some might contend that the Father is revealed, not by Jesus' precise features, but by his overall bodily appearance. However, all people have human appearance, but none reveal the Father as Jesus did. Jesus revealed the Father in a unique and meaningful way.

Through Christ's life, words and deeds, the Father has revealed his will and himself to us. As we emulate Christ, we come to know the Father better (see Matthew 11:27; 1 John 3:3-6). To see the Father, we can only, and need only, look at Christ's life.

In summary, there is nothing wrong with using metaphors and anthropomorphic pictures to describe God. The Bible does that. Con-

crete language is necessary to communicate God's will. We should not avoid the use of metaphors, but we should avoid limiting God in our thinking, making him in our own image.

Romans 1:21-23 says: "For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile.... Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles."

This condemns the making of graven images, a transgression of the Second Commandment. There is the spirit of the law at work here, too.

Paul says, "Their thinking became futile." The way they

imagined God led them to make images of wood and stone. After God made humankind in his image, humans made God in their image. The truth is, though we are in God's image, it does not follow that he is in ours. We reflect him. He does not reflect us anymore than the sun reflects the moon.

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Footnotes

13. Sabellianism or Modalistic Monarchianism, a third century movement, tried to preserve the oneness of God at the expense of his threeness by reducing the Son and the Holy Spirit to temporary modes or manifestations of God the Father. This amounted to saying that it was the Father who suffered, not the Son. For this reason, Sabellianism is also called Patripassianism. Unitarianism is a modern form of Sabellianism. For a further discussion see *God Is...*, pp. 41-42.