Servants' NEWS

Vol. 11, No. 1 *A newsletter for servants of the Almighty Eternal Creator, wherever they may be* **July-Aug 2007**

What does the Bible say about Education?

Teaching Believers

At first, it might seem that there is no need for an article on this subject. Every believer knows that God teaches us spiritual knowledge through the Bible, His Spirit and messages in Church services. For secular education, we have a great variety of schools and universities. There are more publications, broadcasts and websites available—both religious and secular—than one could possibly ingest in a lifetime. Numerous universities have adult education programs in the evenings. So what more education do we need?

The reality is we have a desperate need for **more true education** and **less truth-mixed-with-error education**. This is why it is so important to understand biblical education—and to implement it. Most practicing Christians would recognize that today's

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Teaching Young People

When we think of teaching young people, we almost immediately think "school", "college" or "university". But if we search many Bible translations for these words, we will not find much—because the Bible does not teach that system of education. There are hundreds of references to the biblical method of educating young people, but some of them were literally "lost in translation". We have found them!

The obvious biblical commands for parents to teach their children has fortunately never been lost. Hence we can see Christian parents teaching their children throughout history, as well as a burgeoning Christian home-schooling movement.

The missing part regards what to do when children need education beyond what there parents can give

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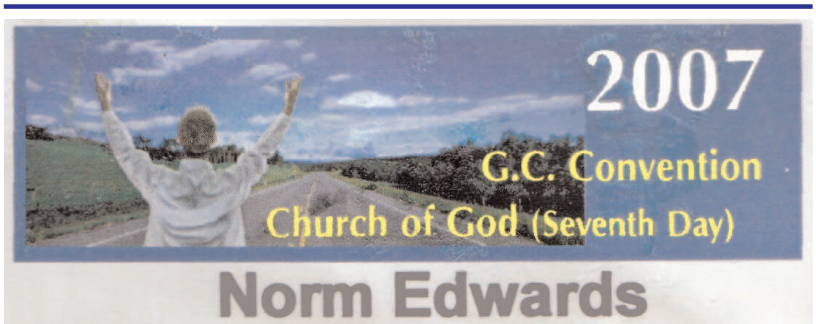

The above photo is my entrance badge for the General Conference Convention of the Church of God (Seventh Day), July 2-7, 2007 in Overland Park, Kansas. Over 1100 brethren came—from nearly every state in the USA, plus 24 other countries.

The feeling there was much like a Feast of Tabernacles at a very good independent site. There were

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Port Austin Bible Campus Update

by Norman Scott Edwards

We want to thank everyone who has been of help to us. We are able to produce this Servants' News and hope to be able to produce it regularly in the future. We have sent e-mail updates every couple of months; if you do not receive them, but would like to, see the box, below.

We are continuing our efforts to establish a Christian Community here at Port Austin with an emphasis on teaching young people. Our trip to the Church of God (Seventh Day) convention convinced us even more of the importance. Many of the young people there want to follow in the footsteps of their parents. They want to obey God and keep the Sabbath. They love to come there and be among friends. But seven days is not long enough to make life-long close friends. It certainly is not long enough to decide whether or not one wants to consider marriage.

With small churches spread throughout the country, how do young people keep their relationship with God, prepare for a job, get a job and find someone of like belief to marry?

One solution with which I have had personal experience: Caring Christians in areas where there are many young believers find a place to live and a suitable job for a young person from a sparse area. This allows the young person to remain in a Christian environment and get to know many other young people. I think this is a wonderful idea and I encourage other Christians to do this as they are able.

But most young people do not have this option available to them. That is why we hope to add PABC to their list of options. At the next Church of God (Seventh Day) convention, two years from now, we hope PABC will be ready to have a booth, make a presentation, and be ready to accept young people. We hope to be able to make presentations to many other Sabbatarian groups, both at local congregations and at Feasts.

Several good things have happened in the past few months:

- The trial date with Terry Williams has been delayed until November 1 & 2, 2007. We would like to be finished before that, but it will give us one more chance to try to settle with him in accordance with 1 Corinthians 6:1-11. As Mr. Williams will not communicate directly with us, we repeat our offer that if any brethren are able to arrange a meeting between him and us, we will be there.
- * If the case goes to trial, we have considered a number of possible outcomes of the trial, and have a plan, God willing, to continue our work here for each of them,
- The water and sewer system that services our property and others in the area (Norman Edwards is Secretary-Treasurer of its board) is now operating without losing money. Technical and billing problems have been solved.

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Receiving E-mail Updates

Ask for e-mail updates pabc@portaustin.net. Our Choicemail anti-spam system will send you a message to verify that you are a real person--please follow the easy directions.

To read previous updates, go to www.ServantsNews.com, then click on Latest SN and PABC News. Thank you.

Servants' NEWS

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The Heart-Knower

by Jimmie Parr

Have you ever met a "know-it-all" type of person who observes the actions of others and (supposedly) is able to tell why people do what they do? This "know-it-all" may understand, for instance, why a neighbor never keeps a car for a very long time, and never has an old car. "Oh, John won't keep a car more than two years. He's gotta go get a new one because he thinks he's too good to drive an older car."

But perhaps John, when he was growing up, had been around older cars that often failed his family. He may have, as a child, spent some time sitting in a stalled car while it was being pushed to its destination. Possibly, when he got older, he contributed some grunt-force, himself, in shoving around some old rust-bucket. And by the time that he became an adult, he had grown so weary of having older cars stall out and leave him stranded that he became determined to avoid having an undependable car at all costs. John may not care much at all about the appearance of his car, being primarily interested in its reliability-its ability to get him from point A to point B-so his having a nice-looking car is merely a coincidental byproduct of owning a newer, more dependable, car.

When I was in junior high school, I became rebellious, and that rebellious streak lasted well into my high school years. As a senior in high school, I first heard Mr. Ted Armstrong on the television program, The World Tomorrow. Mr. Armstrong's subject concerned the Sabbath. I scoffed and declared that I would prove the notions presented to be wrong. As I looked more closely into the Sabbath and other teachings of the Worldwide Church of God at that time, some members of my family, who all knew that I had spent most of my teenage years in a rebellious attitude, assumed that my looking into the teachings of the Worldwide Church of God was simply more rebellion on my part.

Yes, I had dug that hole for myself because of past rebelliousness, but those family members, in assuming that my looking into Mr. Armstrong's teachings was my way rebelling against the Baptist Church, put themselves in a position of not being able to understand and help me. No matter what I told them to the contrary, they were sure that I was rebelling. If, instead of looking into the Worldwide Church of God, I had gotten involved with Islam, should those family members have stood by, arms crossed, mumbling, "He's just rebelling," and offered no help?

In a speech class at Ambassador College, Mr. Richard Ames showed a twenty-minute educational film called The Eye of the Beholder. This movie, made for psychology classes, introduces viewers to a way of thinking which psychologists call projection. A person who projects believes that he understands the actions of others because he is assuming that others do things for the same reasons that he does things. He projects his motivations on the activities of others. The film showed several nosy neighbors observing the actions of a certain man as he ran errands in the neighborhood. One nosy neighbor, with a history of mental disorders in her family, said, "The way that he acts shows that he is unstable." Another snoopy neighbor, with a tendency toward kleptomania, declared, "I can tell that that guy is a crook." Other spying neighbors pinned their own motivations on the man running errands. At the end of the film, the man running his errands is shown to be a happy, busy person, and completely innocent of anything that the overly-curious neighbors assumed of him.

In Acts 1:24, the apostles are asking for guidance in choosing the successor to Judas. They referred to God as One "which knowest the hearts of all." According to Strong's, the words knowest and hearts are translated from #2589, kardiognostes-a heart-knower (from the Greek words, kardio, heart, and ginosko, to know). Could Strong's #2589-Heart-knower-be one of God's many names? If God is, indeed, the Heart-knower, then what does that make all of the "know-it-all" people who love to project others motives? Are they running where they should fear to tread? Is the ability to be able to tell intentions and purposes of others strictly a domain of God's? Are those who think themselves able to know why others do things appointing to themselves duties belonging solely to God? Are they playing God?

In Acts 5:1-10, Peter knew that Ananias and Sapphira had sold some property and told everyone concerned that they had given all of the money from that sale to the apostles. Peter knew that they had held back part of the money. Wouldn't we all agree that God had revealed to Peter the knowledge that part of the money from the sale had been withheld?

And yet Peter did not attach a motive to the deceit of Ananias and Sapphira. He asked Ananias, "Why hast thou conceived this thing in thine heart?" in verse 4. Peter could easily have said, "You people kept the money because you're greedy," or "You fearful people: you're hoping that this Church will last, but I know that you're afraid that it may turn out to be a failure, so you stashed back some loot for a cushion. I don't have to ask why you did what you did." Peter knew what Ananias and Sapphira did. But Peter did not attempt to answer why they did it.

In Jesus' command to us concerning assessing others' actions, Jesus seems to have separated the discernment of what is done from why it is done. He said, "Judge not according to the appearance, but judge righteous judgment" in Acts 7:24. In other words,

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("Heart-Knower" continued from page 3)

don't think that you can read a person's mind and figure out, by how something appears to you, why a person does something, but stick to using the law (righteous judgment--Psalms 119:172) in order to figure out whether an action is appropriate.

In, of all places, a train station in France, I found out how powerful judging by appearances can be. I had just arrived at the station, and the schedule showed that my train was supposed to arrive at the time showing on the clock at the station. So I wondered whether I had gotten there just before the train arrived, or just after it had left. I walked up to a woman and asked her, in French, whether my train had not yet arrived, or had already come and gone. She looked at me and saw an American. Her appraisal of my appearance drowned out my French-speaking. She was sure that she heard me talking in English. She replied, "No English." I said, in French, that I was speaking to her in French. I told her two more times, in French, that I was talking to her in French. I got two more "No English" replies. I finally said it loudly enough that she heard. She shook her head as if coming out of a trance, laughed, apologized, and told me that that train had not yet arrived, and that she was also waiting for it.

"The heart is deceitful above all things, and desperately wicked: who can know it?" says Jeremiah 17:9. The answer is in the next verse: "I the LORD (not a "know-it-all" neighbor) search the heart, I try the reins." Also, notice Psalms 139:1-3; 23, 24.

In dealing with our children, it is our obligation to "judge righteous judgment" in looking at their actions. We are obliged to tell them where they go wrong. But we can't read their minds. Just as Peter asked, "Why?" to Ananias and Sapphira, we should challenge our children to ask themselves why they do things. We should be ready with suggestions for possible explanations. But it may well be that parents who jump to conclusions concerning why their children do things do more harm than good.

As it says in Acts 7:24, "Judge not according to the appearance, but judge righteous judgment." 🕮

("Books " from page 5)

on to the Alabama Supreme Court, he privately funded and commissioned a 2½-ton granite monument of the Ten Commandments to be placed in the rotunda of the Alabama State Judicial building. For this he has been strongly attacked by the ACLU, the Southern Poverty Law Center, and several other organizations that do not wish to acknowledge the sovereignty of the Christian God.

In telling how the monument of the Ten Commandments was eventually removed from public view and how he also was removed from office, Moore discusses much historical material as well as many current issues. He covers Alfred the Great, Magna Carta, Pilgrims and Puritans, William Blackstone, the origin of the ACLU, the effect of teaching evolution in our schools, homosexuality, adultery, abortion, and much more.

In regard to his refusal to remove the monument, Judge Moore writes, "It would violate my oath and my conscience. To deny God would be to recognize man as sovereign and would be a violation of the first commandment…as well as the First Amendment. Judge Thompson's order, running counter to the declared will of the Supreme Judge of the world, was null and void; disobedience was a duty, not a crime" (p. 209). On page 240, he writes, "The decision announced that the court deemed me guilty of violating the Alabama Canons of Judicial Ethics. Judge Thompson declared that I had shown 'no contrition for my actions,' and that I had given them no assurance that I would not do the same thing again. Because of this, the COJ [Court of the Judiciary] voted to remove me from the office of Chief Justice of the Alabama Supreme Court." At the time, Moore "wondered how one could ever show 'contrition' for acknowledging God?"

Since his removal from office, Judge Moore has, with others, drafted the Constitution Restoration Act, and is now promoting it. "The CRA would protect from federal court interference any public official's acknowledgement of God as the sovereign source of law, liberty, or government" (p. 250-1).

On p. 184 Moore writes, "Too many lawyers have the same problem: they are 'embarrassed' to acknowledge God." Some people might ask, "Is Mr. Moore a Christian? Does he understand the same doctrines from the Bible that I do?" But are we willing to boldly stand up publicly, as he has, for what we understand? Or would we be "embarrassed" (Matt 10:32-33)?

Judge Moore writes in an easy-to-read style with a little humor. He even puts in a little of his own poetry, which some might think trite, but is pleasant reading nonetheless. The book also contains 16 pages of photos of himself, his family, his career, and the infamous monument of the Ten Commandments.

In 1 Corinthians 11:7, the apostle Paul writes, "For a man indeed ought not to cover his head," and which is further enlightened by verse 3, which says that "the head of every man is Christ" (NKJV). For the past several decades, has this nation been trying to cover its real head? Should we be ashamed? Judge Moore, to the best of his understanding, has not covered his Head.

Judge Moore, in selecting his "knowledge filter," has chosen to follow a different course than some current judicial understanding. He has wisely chosen the Ten Commandments and the Word of God. I highly recommend his book. 🕮

Books Worth a Look

by Bill Buckman

So Help Me God: The Ten Commandments, Judicial Tyranny, and the Battle For Religious Freedom

by Roy Moore with John Perry, Broadman & Holman Publishers, © 2005 by the author

Over the past few years, some of you may have followed in the news the saga of the Ten Commandments Monument in the Alabama State Judicial Building. Roy Moore is the man who is responsible for placing that monument there, who, at the time was the Chief Justice of the Alabama Supreme Court. The book reviewed in this Servants' News is his side of the story. The opening chapters of the book are also an autobiography of Roy Moore.

Born on February 11, 1947, Roy Moore grew up on an Alabama farm in Etowah county. His parents were Evelyn Stewart and Roy Baxter Moore. His father had been an army sergeant in World War II; after his discharge he was a farmer and construction worker. Roy preferred, when the necessity for punishment arose, the "hickory switch" to his dad's "hour-long lectures." His dad also shared with him at an early age the truth of God's love and Jesus' sacrifice. Roy maintained straight A's in all his subjects at Etowah High School, was the Boy's State representative, and held office as Senior Class President of his high school, all while working several jobs.

Roy was accepted at West Point in the summer of 1965 and graduated from the academy in June of 1969. He lost his dad in the beginning of his junior year in October of 1967. After some further training, he served in Germany and then Vietnam. He was a company captain and dealt with a lot of drug and disciplinary problems, earning the non-complimentary moniker of "Captain America."

In 1974 he resigned his commission and entered the University of Alabama School of Law. He began his legal career as the first full-time Deputy District Attorney in Etowah County. He was sworn in on October 1st, 1977 and immediately began to set an exceptionally high conviction rate. He was disturbed to see so many young people brought into the courts on charges of crimes and believed the reason for it was that they had not been taught biblical principles. About this time, he made a plaque of the Ten Commandments on two pieces of redwood. Moore tried to make some reforms in the Alabama judicial system, and in the process, made some enemies. He had some setbacks and lost his job. In his discouragement, he took up karate and did some traveling, working for a while on an Australian cattle ranch.

On December 14, 1985 Roy married Kayla Kisor. They strongly agreed that the Ten Commandments would be the basis of their home. They taught their children "not only the letter but the spirit of the law." He came to understand that God's law was "not only a personal guide to living, but the moral foundation of our nation's law and justice system" (p. 44-45).

On pages 47 and 48, Moore explains how the current understanding in many people's minds of the term "separation of church and state" came about. It is based on the opinion of justice Hugo Black in the Supreme Court case of Everson v. Board of Education on February10, 1947. Black, an associate justice from Alabama, stated, "[T]he First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach." Commenting on Black's assessment, Moore writes, "Those simple words inaugurated half a century in which a recognition of God was confused with 'religion' and 'the separation of church and state' separated God and government." Moore, in most of the remainder of the book, makes his case that this is absolutely not what our Founding Fathers intended. He quotes from many of the Founding Fathers, their contemporaries, and many of our national leaders since, as well as from the Declaration of Independence and the Constitution, to show that these men believed in a personal God whose His law was the basis of our laws and our freedom. Moore believes, as our founders did, that our inalienable rights come from this sovereign God of the Bible. The only "separation of church and state" our founders intended was that there be no officially sanctioned state church. They certainly did not foresee God being excluded from our schools, our courts, and almost our whole public life as has been the trend in the last several decades.

Moore returned to his legal career to be elected as a justice in Etowah County and later as Chief Justice of the Alabama Supreme Court. Throughout this career, Judge Moore took the strong stand that God should be publicly acknowledged in our courts. To that end he prominently placed his redwood plaque of the Ten Commandments in his county courtroom and opened his court sessions with prayer. When he moved

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Bones of Contention, reviewed in our previous issue, has an updated, 2004 edition now. It has over 100 more pages and by a quick comparison of tables of contents, it is quite a thorough revision. — BB

"G.C. Convention" from page 1

services, numerous workshops, meals together and activities for all ages. The sight and sound of brethren fellowshipping was continual—in the hallways, meeting rooms and eating places. This writer found every session he attended valuable and uplifting. Opportunity for the participants questions and comments were frequent and occasionally demanded: "Break up into groups of eight and discuss this subject!"

There were only two major things that would lead this writer to believe that he was not at a well-organized Feast of Tabernacles:

1) Three afternoon sessions were devoted to the meetings of the General Conference of the Church of God Seventh Day.

2) There were not the Feast-day related messages common at a Feast of Tabernacles. Nevertheless, at the last service of the last day, Conference President, Whaid Rose, cited John 7:37-38, where Jesus was speaking on "that great day of the Feast", promising rivers of living water to flow out from whoever believes on Him. Mr. Rose encouraged each believer attending to be a source of that living water as they leave that "feast".

The Church of God (Seventh day) does not actively teach the observance of the annual Feast days, nor does it forbid members from observing them. Some of their local congregations sponsor Feast sites and many of the leaders have attended them—some regularly.

The Right Balance

This writer found the Convention and the Church of God (Seventh Day) (abbreviated **CG7** hereafter) that sponsors it to have achieved a very good balance in many areas: enough structure to get things accomplished, but not too much to prevent innovation and flexibility.

Upon arriving early, registration packets were seen neatly boxed and ready to go with numerous people there to distribute them. Yet a person remained on duty to distribute the packets to those who arrived several days late. The packets contained everything a new-comer needed to benefit from the conference without being an information overload. Most people wore the issued nametags, which were helpful, but admittance to events was not denied if one forgot or lost their tag.

Display space and some presentation time were allotted to a variety of ministries—from those completely directed and funded by the CG7, to "para-Church" ministries consisting of CG7 members but with their own budget and administration, to ministries that work with multiple church organizations. This writer—without asking permission—put a stack of *Servants' News* on an empty table in a main walkway with a sign saying "take one". Most of the stack was taken and no one complained.

There was very much a sense that God is doing the work and people are serving him, each in their own humble way. The CG7 has made an effort to acknowledge that God works through groups other than theirs. They realize that most Christian Bible translations, study materials, music and evangelism are not the product of Seventh Day groups. As conference President Whaid Rose stated, "We are Protestant. We protested the Catholic Church and embraced 'sola scriptura' [the Bible alone is our guide, not church tradition]. We just protested more than the rest."

The leaders and the people were very friendly and helpful, not pushy or self-promoting. Many friendly people introduced themselves to me, and I never felt that they were doing it out of obligation or to get me to support a ministry. The people to whom I introduced myself were also responsive and friendly—even those who did not speak English.

The international flavor of the conference was very apparent. There were representatives from Australia, Cameroon, Germany, India, Italy, Kenya, Malawi, Philippines, Portugal, Spain, United Kingdom, Ukraine and Uruguay; in addition to many people from South and Central American countries. There are over 200,000 CG7 brethren in Central and South America, with varying degrees of affiliation with this Denver-based group. Over 100 people were attending from these countries in addition to many Spanish-speaking brethren from the USA. Simultaneous translation was available for the services and the programs were printed in both English and Spanish. While most of the congregational singing was in English, some worship teams alternated verses between English and Spanish—all words being displayed by video projection equipment.

The main part of the service also made good use of the video projectors and cameras. In the large rooms, the big-screen projection of the speaker made it easy to see his face and his expressions from anywhere in the room. While services were two to three hours long, they almost always consisted of more than half an hour of congregational singing (a variety of styles of music), numerous special music pieces, short video clips or other presentations, and less than an hour of "main message".

There is not space to cover all of the worthwhile messages and workshops that this writer attended. So, we will hit those things that we believe might be of most interest.

The Sabbath Experience

The Sabbath Experience message by *C*onference President Whaid Rose started with some of the history of the church of God (Seventh Day) organization: In 1852, Joseph Banks walked into the Battle Creek Post Office and asked for the name of the most honest man in that city. He was given the name David Hewitt. Banks sought out Hewitt, whereupon he presented Hewitt with his study paper on the Sabbath. Hewitt began keeping the Sabbath that same

week and was shortly followed by his friend Gilbert Cranmer. In 1858 Cranmer started an organization called the Church of Jesus Christ, which later underwent some name changes, but which has a continual succession down to the present Church of God (Seventh Day).

In the past, some CG7 preachers have taught that the ten commandments are a spiritual law and must be kept to obtain salvation, whereas the ceremonial law of Moses was "done away" at Jesus' death. The truth is that nobody was ever saved by keeping either law, but that doing God's commandments is one of the fruits of conversion. The fourth commandment is not a Jewish institution, but provision for the vital need for rest and worship for all mankind that God instituted at creation. All teaching that Sabbath-keeping has been eliminated or "changed to Sunday" is false. Keeping the Sabbath does not violate the New Covenant any more than refraining from murder, adultery, theft, etc.

In Exodus 31:13-17, the Sabbath is also given as a sign between God and the physical nation of Israel, which they were to preserve by carrying out the death penalty for people who worked on it. The Church was never commissioned to use this as a sign or to carry out such penalties. The signs of true Believers are "Christ in us" (Col 1:17) and that we "love one another" (John 13:35).

We cannot declare people unbelievers because they break the Sabbath in ignorance any more than we dishonor our parents, steal, lie or covet in ignorance. We need to reach others with both the command of the Sabbath and the blessings of the Sabbath. We do not need to reach them with a lot of man-made rules for Sabbath behavior. The presentation ended with a few minutes of professional video

Conference Schedule *(abbreviated)*

Breakfast was served from 7:00 to 8:00 a.m. and lunch from 12:00 to 1:30 p.m. every day. A special dining room was usually set aside for a specific group: Men's Prayer, Senior's Prayer, Editor's Circle, General Conference Ministries, Spring Vale Academy staff/graduates, Issachar Forum (ministry), Pastors and Wives, North American Women's Ministries, Ministries Training System

A morning devotion was held from 8:30 to 9:00 a.m. every morning, which consisted of a few songs and a brief message. All ages were combined at the main services and some of the session, but separate programs for young children, teens, and young adults were available most of the day.

For those with boundless energy, evening "afterglow" fellowship was available from 9:30 - 10:30 p.m.

Monday — July 2

7:00 a.m. - 12:00 p.m. Golf Outing
10:00 a.m. - 9:00 p.m. Family Day - Oceans of Fun / Worlds of Fun & other attractions
6:00 - 9:00 p.m. Welcome Event

Tuesday — July 3

9:15 - 10:30 a.m. Workshop Choice:
- 9 Marks of a Healthy Church; Jeff Endecott
- Point of Impact - The Muslim Invasion - When Civilizations Collide; Bill Hicks
- Kingdom and Culture; Amber Riggs

10:45 - 11:45 a.m. "My Utmost for His Highest...My Best for the King"; Larry Marrs and LITES
2:00 - 5:00 p.m. Business Session, "State of the Conference" Address
7:00 - 9:00 p.m. Evening Service: "A Journey with Jesus", Richard Cress

Wednesday — July 4

9:15 - 10:30 a.m. Workshop Choice:
- Becoming Living Bridges - Part 1; Larry Marrs
- Navigating the Highs and Lows of Parenting; Ken and Mary Jean Knoll
- Staying Physically Fit for the Journey - Part 1; Art and Martha Cummings
- Child Abuse (Spanish); Jose Luis Luevano

10:45 - 11:45 a.m. "The Sabbath Experience"; Whaid Rose
2:00 - 5:00 p.m. Business Session
7:00 - 9:00 p.m. Evening Service: "Our Nation and Our Church", Tim Endicott

Thursday — July 5

9:15 - 10:30 a.m. Workshop Choice:
- Becoming Living Bridges - Part 2; Larry Marrs
- Staying Physically Fit for the Journey - Part 2; Art and Martha Cummings
- A Celebration of Hope & Life (overcoming the past); San and Darla Mills, Linda Michalak
- Christians and Depression; Dr. Clarence Duff
- Mentoring and Discipleship (Spanish); Jose Luis Ramirez

10:45 - 11:45 a.m. "Healing the Wounded Heart"; Ken Davis (guest speaker, www.kendavis.com)
2:00 - 3:30 p.m. Symposium on Church Planting
7:00 - 9:00 p.m. Evening Service: "Tips for the Trip", Ken Lawson

Friday — July 6

9:15 - 10:30 a.m. Workshop Choice:
- Overcoming the Trauma of Sexual Abuse (women only); Maria Holland
- Overcoming the Trauma of Childhood Sexual Abuse (men only); Dr. Clarence Duff
- Cultivating a Culture of Generosity; Paul Forbes
- Slow Me Down, Lord (Spanish); Carlos Ceron

10:45 - 11:45 a.m. "Destined for Grace" (history of Seventh Day Church) Calvin Burrell
2:00 - 5:00 p.m. Business Session
7:00 - 9:00 p.m. Evening Service: "Sidetracked in the Wilderness", Whaid Rose

Sabbath — July 7

9:30 - 12:00 noon. Morning Service: Children's Program, Parade of Nations, message: "Until the Victory"—Ramon Ruiz Garaza
2:00 - 3:30 p.m.. Spring Vale Academy Sound and Action Performance.
7:00 - 9:00 p.m. Evening Service: "Celebrate the Journey", Elder Robert Coulter

made for future promotions showing the need for the Sabbath in an overworked world.

Church of God History

Former General Conference President Calvin Burrell's presentation on Church of God history was most informative. He has numerous relevant old documents and photos. He confirmed that the first Sabbath keepers in the USA were Seventh Day Baptists in the 1700s. The CG7 came from the "Great Awakening", a time that spawned new groups such as Christian Science, Jehovah's Witnesses, the Mormons. and the Millerites. William Miller interpreted Bible prophecy believing in a literal return of Christ on the Day of Atonement in 1843—then 1844. This failed, creating the Great Disappointment. From that errant Millerite movement came the Advent Christian Church (meeting on Sunday), the Seventh Day Adventists and, eventually, the Church of God Seventh Day.

Burrell disagreed with *A History of the True Religion* by A. N. Dugger and C.O. Dodd, which concludes that there was one true Sabbath-Observing church with an organizational name of the "Church of God" since first century. The individuals most concerned about the "Church of God" name were among the Seventh Day Adventists and they eventually lost their case. While the organization started by Gilbert Cranmer has continued to this day, it has undergone some name changes. The names of the early Michigan, Iowa and Missouri congregations were more often "Church of Christ", Church of Jesus Christ, and other variants.

The churches in northwest Missouri grew the fastest, with Stanberry Missouri becoming the place of church publishing and ministry. Over 1200 people attended a convention there in the 1880's. The church continued to grow for about 50 years with some minor difficulties. In 1933, the church divided between Salem, W.V., and Stanberry branches. There was a lot of infighting which caused many people to leave both groups. CG7 elder Herbert Armstrong left at this time to found the Radio Church of God, later renamed the Worldwide Church of God. In 1947-1949, the Salem and Stanberry groups got back together, again, agreeing to put their office in a new city: Denver, Colorado.

Much of the information in this presentation is in *The Story of the Church of God Seventh Day*, by Robert Coulter; Bible Advocate Press. This writer was able to meet Mr. Coulter breifly at the conference. In their efforts to reach out, the CG7 leaders invited numerous other Sabbatarian groups to the conference. Some groups sent speakers or representatives. Dr Samuels, president of a Seventh Day Baptist group, said that Sabbath keepers have too long separated themselves from each other. C. Wayne Cole, a long-time WCG leader, gave a prayer at one service.

Ken Davis on Christian Love

Ken Davis, a Christian comedian and inspirational speaker, made an enjoyable hour presentation. While I would not consider him a resource for doctrine, he made an excellent point that many Sabbatarians need: if we do not have love between the members of our own families, what right do we have taking our "Christianity" to the rest of the world? How many Sabbatarians claim to know so much truth, but are not at peace with their own spouses and children?

LITES Ministries

The lack of young people that remain in evangelical Christian churches—and in the CG7—was mentioned by several conference presenters. To stem that tide Larry Marrs founded LITES (Leaders-In-Training for Evangelism and Service). He obtained use of the old CG7 facilities in Stanberry, Mo., for a training program for young adults. The focus of the program is on personal spiritual growth and training and practice for ministry at a variety of levels. Students can attend up to three years and there were nine students attending this past year.

LITES Ministries differs from the plan for Port Austin Bible Campus in that PABC focuses on vocational training along with Christian education, mentoring and fellowship. This writer wishes that there were dozens of these kinds of programs rather than just a few. Contact **LITES Ministries at PO Box 172, Stanberry, MO 64489; 660-783-9544; lites@cog7.org.**

Conference Meeting

It was wonderful to see that the affairs of this organization were conducted in a peaceable Christian manner at meetings that anyone could attend and in which all members were able to vote. It was nothing like the politics and controversy so common in secular elections. There were four positions open on the CG7 board and eight candidates in the election. Each candidate wrote their priorities for service in a handout, which was given to the members.

Each member could then cast up to four votes. The totals were posted and the candidates receiving the most votes became the new board members: Chip Hinds, Melvin Sweet, John Tivald and Larry Zaragoza. In a situation where the membership chooses the leaders, there can be little complaint against them. The meeting's tone was such that God was choosing through the members, and that they would all work together no matter who was chosen.

Any member had the right to submit a proposal, have it heard, and have the entire Conference vote upon it. A proposal to change the holding for the Convention from ever 2 years to every 3 or 4 years was quickly defeated. The people seemed to want more, not less. (Ex 23:14?). If this writer has any suggestion, it is to use less expensive facilities so that more people can attend. Otherwise, "Well done!" 🕮

Who Is in the New Heavens & New Earth?

by Guy LeBurel with Mike Zaeske

After God had created Adam and Eve, He blessed them. And then God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen 1:28) Now the earth is a very large planet and it seems unlikely that Adam and Eve were able to "subdue" it in their lifetimes. So who is going to subdue the earth? Will it be flesh and blood humans or spiritual beings? And when will the earth be subdued?

> For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind (Isa 65:17, KJV unless noted).

This writer's Bible study has shown that the earth will be subdued in the period following the "end times" as referred to by the prophet Daniel, a period of time when God has promised there will be a New Earth.

> And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed (Dan 11:35).

So what will be the characteristics of those times? Many believe that everyone on the New Earth will no longer be composed of flesh and blood but of eternal spirit, so that they can "die no more" (Luke 20:36). That is true for people raised in the "first resurrection" (Rev 20:6), but probably not for resurrections afterward (Rev 20:12).

Consider if you will the following: What was the purpose of the presence of the tree of life in the Garden of Eden? Adam and Eve were banished from the garden specifically because they might try to eat the fruit of the tree of life and gain that which the tree of life offered. And what was offered by the tree of life?

After Adam and Eve had eaten the fruit of the tree of knowledge of good and evil, we learn from Genesis 3:22 that the Lord God said, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever…" Something must be done to prevent this from happening. "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life (Gen 3:24). This angelic watch prevented anyone from eating of the tree of life.

What, then, is the purpose of the tree of life? The tree of life is obviously good. We are told in scripture that eating of its fruit will allow man to live forever. God made the tree of life so flesh and blood man, at the proper time, could partake of everlasting life. God Himself has no personal need of it. He does not need it to obtain eternal life. He **is** eternal life. He **is** the Eternal! God the Father, God the Son and other god-like beings already possess eternal life; they are already eternal spirit beings with a glorified body like our Lord Jesus Christ (Rev 5:13).

Was the only function of the tree of life to provide eternal life for human beings like Adam and Eve? Or was it to provide for their physical needs, also? We can find out more about the tree of life in Revelation 22:2:

> In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Do God-like beings need healing? No, they don't! When God's kingdom on earth is finally established it will be the nations of the New Earth that need healing. Spirit beings are never referred to as "nations". This is just one indication that flesh and blood beings will inhabit the New Heavens and the New Earth. They will not all be "spirit beings".

Why should the purpose for the tree of life be any different in the New Heavens and the New Earth? Yes, removing Adam and Eve from access to the tree of life kept them from using it for physical needs, too. The leaves of the initial tree of life could very well have been utilized for healing, also. And we will learn later in this article how and when.

But these nations are supposed to be populated from those that are saved.

> And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it (Rev. 21:24).

Who is saved? Certainly not anyone who will be thrown into the lake of fire. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

It is those whose name is found written in the book of life that are to be saved. They are saved in order to repopulate the New Earth. But first they must be healed. And how are they healed? They are to be healed by the leaves of the tree of life. It is later that they are to have access to the fruit of the tree of life. It is the fruit of the tree of life that allows them to gain eternal life.

> Blessed are they that do his commandments, that they may have right to the tree of life, and

may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie (Rev 22:14-15)

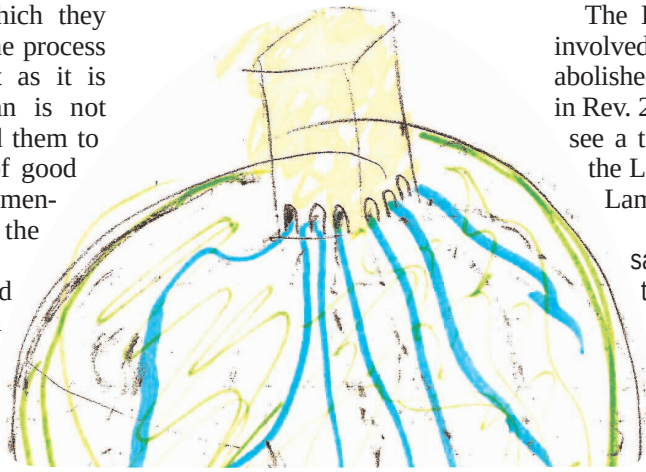
Those who do the commandments will gain eternal life and be able to enter the city. Those who still insist on sinning will remain outside the city. Their sin will cause sickness from which they will need healing. But the process will not be as difficult as it is today. Remember, Satan is not around any more to lead them to the tree of knowledge of good and evil. That tree is not mentioned as existing on the New Earth.

The original promised land (the land of Canaan in the Hebrew Scriptures) was a type of the New Earth. The capital city of the promised land is the new Jerusalem. The new Jerusalem, like the old Jerusalem, has twelve gates (see illustration, Rev 21:12), but the new Jerusalem will have its twelve gates open all the time. Only spiritual beings will be able to enter the new Jerusalem (see Rev 22:14, above) through these gates. Additionally, these twelve gates will lead out into the territory where the twelve tribes of Israel and their "grafted on" nations will be located.

For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city (Heb 11:14-16).

Those who will be resurrected in the second resurrection will be fleshly human beings.

The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. and he said unto me, Son of man, can these bones live? And I answered, O LORD GOD, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the LORD GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD (Ezk 37:1-7).



The Holy City is a cube of 1500 miles each side, with 12 gates and living water flowing from it (Rev 22)

This writer believes that the above verses indicate that they shall rise at the judgment day and be placed in the land of Israel known to the Jews as *Eretz* Israel (the modern nation of Israel including modern day Palestine); i.e., the New Earth to be perfected with their sister and daughter nations.

When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. (Ezk 16:55).

But in order for them to be "perfected" they must be healed (Rev 22:2, again). Most people died of some great injury or disease. "Perfected" does not mean being immediately made into eternal spirit beings. Rather, it means they are to be physically "healed." We learn from Ezekiel 16:60 that the Lord God intends to make a different covenant with them. He says, "And I will establish an everlasting covenant with you" (Ezk 16:60).

The Levitical covenant, which involved temple worship, is to be abolished. John's vision described in Rev. 21:22 tells us John "did not see a temple in the city because the Lord God Almighty and the Lamb are its temple."

Therefore prophesy and say unto them, Thus saith the LORD GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. (Ezk 37:12).

And then from John 5:28: "The hour is coming in which **all** that are in the graves shall hear His voice". And, putting it in the vernacular, for those that have "done good," but, haven't qualified for eternal life, it will be a resurrection to "regular" life, again. Luke 12:41-48 also seems to describe four categories of believers to be raised from the dead. The first seem to be raised in the first resurrection to rule, but the latter ones need correction ("stripes"),

Those "apples" are not completely rotten. They have done some good and they still can be saved. Those grape vines are not beyond being healed; they can be salvaged. They are to be planted in the land of Israel, the New Earth where they can partake of the tree of life, become healed and receive eternal life. "Behold, oh my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel," the real promised land (Ezk 37:12, again). Yes, the promised land now is not just Palestine, it is the New Earth.

Hebrews 11:39 further illustrates that the promised land is the New Earth. "And all these [David, Joshua, Gideon, Barak, Samson] having obtained a good report through faith, **received not the promise**." Even though they lived in Palestine, they did not receive the promised land in their lifetimes or at their death.

Continuing in Hebrews 11, we learn that "God having provided some better thing for us, that they without us should not be made perfect" (Heb 11:40).

But, what things? We need to look to Hebrews 11:10 which tells us "For he looked for a city which hath foundations, whose builder and maker is God". These people of Hebrews 11 died in a physical city and country, awaiting a heavenly city and country after the New Earth is ushered in, where His kingdom **has come** in [the] earth as it is in heaven (Matt 6:10)..

And, quite possibly they say to themselves, "Let us go and spy out the New Earth and receive an honest report of it's condition"—Is it not paradise? Is it habitable by human beings? Or is it burnt up? And, does it have water? Does it have plant life? Can it be harvested? Does it have days?

From Rev. 22:2 we learn that "there are months" (months are made up of days), and there are gases produced by the trees, and therefore, there is an atmosphere. And there is water. The river flows out. It must flow out or it would overflow into the city and inundate it. And if it flows out, does it not flow out and water the New Earth? And if the water flows, the water is not frozen and it can evaporate and form clouds and make rain just like on the earth we now know. It will become a time when the earth is harvested forever.

Let us now consider the kind of covenant God made with Noah. In Genesis 8:22 We learn that this covenant says that, "While the earth remaineth (Hebrew: *Kol yem* "all days"), seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Yes! Once again we can see that there are days on the New Earth. There will be a seed time and harvest. There is harvest on the New Earth? Of course! Scripture affirms this! So, who will eat of this harvest? Those brought back to life still seeking eternal life, who now populate the New Earth. There will still be cold and heat, summer and winter, and day and night shall not cease. If there is seed time and harvest time then there must be seed planters and harvesters, and, most importantly, someone to eat the crop.

Isaiah 9:7 states: "Of the increase of his Government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." In order to have an endless increase of His Government there needs to be an endless increase in the number of those to be governed.

But from Mat. 22:29-30 we learn, "For in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven. This, then, must refer to those given eternal life at the first resurrection, for they are referred to "as the angels."

But at the second resurrection (Ezk 37:1-14), they are not like the angels. They have bones, sinews, flesh, and they have breath. "And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD." In addition, we know that they have blood to carry oxygen through their bodies. They have been healed physically, but they still need to partake and eat the fruit of the tree of life to gain eternal Life.

And they can be given in marriage, can they not? Will they be capable of having offspring? Of course. Both of these things will be occurring in the New Earth. Living, flesh and blood human beings reproduce as long as they have food; they can multiply forever, virtually endlessly, on the New Earth under the rule of God's, now expanded, family. No longer is God's family "the Father and His only begotten Son." When the resurrected inhabitants of the New Earth are ready they can partake of the fruits of the tree of life and become eternal, also. Genesis 3:22 states this and I repeat it here, although admittedly, somewhat out of context, but still, accurately, that they can "eat and live forever."

So, these are the scriptures, hopefully clearly explained. Those returned to life at the second resurrection, those who still need to perfect themselves in the way that they live and "do unto others", are living as flesh and blood humans ruled over by those who have been perfected and are now spirit beings. They have been returned to their former estate as suggested in Ezk. 16:55 "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate." Even Sodom with her daughters and Samaria with her daughters will be ready to return to where they were before death.

And you and your sons and daughters will be returned to where you were before, your former estate, life in a human, flesh and blood body, to be given the wonderful opportunity to achieve eternal life—if God has not already raised you, and them, in the the first resurrection.

While it is exciting to study the Bible's promises of the future life, we must never let unclear points stir up anger or division among brethren. As the Apostle Paul said:

> For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known (1Cor 3:12). 📖

Falling Away from the Laodicean Church

by Sandy Kile

I've heard more excuses lately for not meeting on the Sabbath and for groups splitting up than you can shake a stick at. Some are splitting over doctrine, but quite often things so petty and silly it's practically unbelievable! Like song books or even single words in songs! Some are starting to keep the Sabbath whenever they want, however they want—or not hosting Sabbath Services for troubling reasons that compel me to speak.

> "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away," (2Tim 3:1-5).

It dawned on me the other day that these verses are not **only** about people outside the church, but about US! I never thought so until recently.

Excuses Overheard

Read the following examples of excuses of people not meeting on the Sabbath, of people pleasing themselves, doing what they please, as they please, and not pleasing God.

Remark: "It doesn't feel like the Sabbath to **me** if I host Sabbath Services. It's too much work."

Answer: It's not about how you feel, it's about obeying the command that the Sabbath is a holy convocation (Lev. 23 & Heb. 10:25). Did the priests of old, say "I'm not slaughtering those bulls today. It's too much work?" Godward.org states, "Jesus referred to the law wherein the priests would work on the Sabbath and are blameless" (Num. 28:9). Okay, that settles that, but what about this next excuse?

Remark: "It's too expensive to host Sabbath Services."

Answer: This seems like a manufactured excuse when, instead of potluck, you have a catered meal fit for a wedding party. Church is not supposed to be about the food anyway. And a lot of the excuses seem to be about food. Food has become, not an enhancement, but the focal point, and a stumbling block.

Remark: "I have to make sure I have a full meal prepared for Sabbath in case someone doesn't bring something."

Answer: Forget the food, eat before you leave home, have the service and fellowship, go home and eat. Simple. Sabbath services, in too many cases have become little more than social events that revolve around eating.

Let's Examine Ourselves

The answers to all three excuses are the most hard-hitting in the Contemporary English Version:

> "Some people have gotten out of the habit of meeting for worship, but we must not do that. We should keep on encouraging one another, especially since you know that the day of the LORD'S coming is getting closer" (Heb 10:25).

"Obeying God is always for our good and is part of how we show love to God," states Don Haney (1) (Duet. 10:12-13). In other words, it's our responsibility to obey God. I don't see much responsibility in the Church these days, I see irresponsibility.

The Holy Days have been attacked with this "Do Your Own Thing Virus" as well, as in the following example: "We keep the Passover as the spirit moves us with whatever we have, including pop and pretzels. That's not wrong, is it?" they ask. Answer: Yes, it is.

> For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the LORD'S body (1Cor. 11:29).
>
> For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things (Phil 3:18-19).

I doubt very much, if any, of this is of God. The Sabbath (and Holy Days) are intended as signs between ourselves and God (Ex. 31:13). By not meeting on these days, we are taking down our signs! Could it be that this is what was meant when Christ said, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

And what about another sign? Love. Where is it? This is another sign that's hard to find anymore. First, perhaps we need to be reminded what love is!

> A new commandment I give unto you. That ye love one another, as I have loved you, that you also love one another. By this shall all men know that ye are my disciples, if ye have love one to another," (John 13:34-35).

Squabbling over song books, making up excuses to not meet together, and generally making a mockery of the commitment we once had is **not** love! "We don't have to agree with each other on every point of doctrine to love one another," says Brian Knowles (2). It is possible to disagree without being disagreeable. We can agree to disagree and remain friends. We can grow up, and quit focusing on food, and picking at every little thing. If not, God may take us to the wood shed for a thrashing, and you can bet it's not going to be as comfortable as if we disciplined ourselves.

"We need to really consider," continues Don Haney, "Do we come off as arrogant or humble? This latest tragic satanic attack [referring to the shooting in the

Living Church of God], ought to encourage us to **examine ourselves** and to really **be humble**, and not to at all exalt ourselves!" We wouldn't do **that** would we?

Decieptfullness of Sin

Apparently, we would. We are taking down our signs, hiding our lights under bushel baskets, burying our heads in the sand, and saying we are just fine: "... Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked [spiritually unclothed]..." (Rev. 3:17). We need to be reminded of the deceitfulness of sin. In the tape/CD entitled, "The Passover Mystery," Duane Nicol (3) does just that. He says "if nothing has changed in us, we have fallen into [sin's] trap," and are experiencing the deceitfulness of sin. If we have adjusted to our sins, done things without thinking about them, we are still carnal. It's also carnal to think we are doing just fine, when it is obvious to everyone but ourselves that we aren't. "Take care, brothers and sisters, that none of you may have an evil, unbelieving heart that turns away from the living God. But exhort one another every day, as long as it is called "today," so that none of you may be hardened by the deceitfulness of sin" (Heb 3:12-13, NRSV).

The theme of Ron Dart's (4) recent CEM letter was also about sin being alive and well, and finding a comfy home in the church: "In something as small as Paul's 'a little leaven leavens the whole lump', we are reminded that we are accountable for maintaining the integrity of the church. And if we don't, the whole church can be corrupted by a very small matter tolerated over a long period of time." He offered a taped sermon on the subject, "The Church Accountable," delivered four years ago at Pentecost. He warns, however, "...be aware, this sermon will pinch more than a little. It will pinch you and your church."

We all ought to be "pinched," as Ron Dart put it, "more than a little" by the following. Kenneth Westby (5) says, "A.M. Rosenthal of the New York Times writes, 'The shocking untold story of our times is that more Christians have died this century simply for being Christians than in the first nineteen centuries after the birth of Christ.' " While we in comfortable, relatively safe America let our candles flicker out, other Christians in China, Sudan, Mauritania, Pakistan, North Korea, Saudi Arabia, Vietnam, Egypt, Nigeria, Cuba, Laos and Uzbekistan are being persecuted. Westby says China is the worst, and that is hard to believe when you consider dissidents and Christians in North Korea may be being gassed, not just individuals, but **whole families (6),**

While distant brethren faithfully and bravely suffer, the Church of: "God Is Too Much Trouble" is in danger of falling away from the Laodicean Church, the one Christ says He will spew out (Rev. 3:16). Why? Because we can't be bothered to even try reaching the "high" standards of the most lukewarm church in the Bible. We need to wake up and grow up before it's too late. As Christ said, "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19).

Hopefully, we still have time to do that. 🕮

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(1) Haney, Don, "A Wake Up Call to a House in Mourning", (godward.org)
(2) Knowles, Brian, "On Being a Christian in Troubled Times", (godward.org)
(3) Nicol, Duane, "The Passover Mystery", Church of God, International
(4) Dart, Ron, CEM letter, May 1, 2005
(5) Westby, Kenneth, "ACD newsletter", "Keeping Watch", (godward.org)
(6) World Net Daily, "Claim: North Korea Gassing Citizens," http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=44029

State of Independent Churches

This heartfelt article indicates some of the problems that are occurring in the church at this time. These specific problems seem to occur more frequently in independent groups than in hierarchical groups, where a certain standard of behavior is expected or enforced. Brethren in independent groups need to realize that the price of freedom from this enforcement is that each of them, as an individual, is now required to have a close relationship with God and to look to Him to "keep them on track".

For years, *Servants' News*, and other publications have carried articles about the sins and errors of church hierarchical leaders. Satan certainly attacked and tempted those leaders and he sometimes won. That writing was necessary and sometimes helped those involved to see the problems and change, or to leave those who would not change.

But Satan also attacks the leaders and individuals in independent congregations. Are the independent groups setting a much better example of submitting to Christ and overcoming Satan? Many people left big churches because the corporate ministry was spending too much to take care of themselves rather than preaching the gospel and feeding the flock. Are independent believers also spending too much to take care of themselves and not preaching the gospel or feeding the flock?

Because they are independent, these groups cover the whole spectrum: Some are very diligent to serve our Father, doing much with little. Other groups, while they quote the scriptures continually, are such a poor example to the outside world that they are an embarrassment to our Father. Independence is of little value if it produces no fruit.

A short article like this cannot begin to solve all of these problems. But independent believers need to realize that there is much, much more to submitting to Christ than just leaving a church hierarchy. Rewards are not based upon knowledge, or upon a governmental system, but upon what we do:

> ...and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire (1Cor 11:13-15).
>
> For if we would judge ourselves, we would not be judged (1Cor 11:31).

. —NSE

We print a representative sampling of our mail—both positive and negative. We do not include names unless we are fairly sure that the writer would not object.

To avoid any difficulty, writers should specify how much of their name and address they would **like us to print.**

Appreciate Genuine Effort

LETTER: July 17, 2007

Hello!

This is John & Francine Heykoop from Newington, Ontario,Canada. We would like you to know that we appreciate all the genuine effort you're doing for God. We want you to know that we want the whole thing to work out all right at the end of all the trial that you had until now.

We are in our good 8 years of financial trial ourself and can really help you with prayers, but when the relieves comes we are thinking to help as we can.

We are sure that all the effort to help God's people will be rewarded.

By for now.

—John & Francine Heykoop, Ontario

RESPONSE: Thank you very much. Your letter came on a day when we needed the encouragement.There is nothing like an 8-year trial to encourage us (who have only been in a 3-year trial). May the Eternal strengthen you in yours!

— NSE

Learns from *Servants' News*, Hebrew Roots

LETTER: July 1, 2007

I heard you were putting out another issue of *Servants' News* after a lengthy absence, while you were pouring yourself out for the Port Austin Bible Campus.

I just would like to say that, for a lot of us Canadians, "we've missed you" in the pages of SN. We have fewer, good, wholesome, non-corporate Christian sources north of the 49th (parallel).

In the past, you made reference to *Hebrew Roots*, published by Dean and Susan Wheelock [PO Box 400, Lakewood, WI 54138; 715-757-2775], and over the last several years I have slowly but progressively been becoming more familiar with our Israelitish background, not as a lot of us learned through WCG or British Israel, but in the area where we have seemingly been "afraid to trod", where the word "Israel" has been changed for "Hebrew". In our past WCG connection and possibly having a Protestant or Catholic subconscious, we think "Hebrew" or "Jewish" is connected with man-made tradition. Now this got planted and stuck.

We have cut ourselves off from a vast amount of knowledge and instruction that Israel and the early church would have had. This includes better and more informed ways to worship God, and understand the beautiful indepthness of his holy feasts. For instance, I read a lengthy article of Dean Wheelock, called "Counting after years of stumbling through Passover season with what meaning was available to us". This article added clarification in a profoundly meaningful observance. How much more would we also like to know about the spiritual aspects and manner of observing the Fall Feasts? I have found this publication inspirational to date. They like to use a number of Hebrew interpretations of names, but if we can step out of our boxes and accept other people's choices, it's often to our benefit.

I remember, during much religious (not Christian) striving years ago, happening upon *Servants' News*. It was that great aid that cleared the way for so many of us, and has continued to be "an opening of minds" from confined doctrinal limitations, and fear of stepping out of those "walls" for furthering our knowledge in God's truth.

I know that your time now is very accounted for, with your newer project of PABC, a huge undertaking, and we pray a very successful one. I feel you did a great service to the brethren (of any denomination that reads *SN*), to help ready us for necessary growth in God's truth now and going forward even in our communities to serve. I really hope and pray you can continue to produce the *SN*, perhaps just in season. It's too good to lose.

But, if you can't continue on with *Servants' News*, there is no substitute out there for it that I know of, but God knows the answer.

I referred to Hebrew Roots as being very informative, but I am not suggesting that everyone who connects themselves with Messiah's name, the term Messianic, is all informed or correct, as the web and some groups have a real mixture of good and bad.

However, we must pray and study and grow, and fear more, I suspect, being an unprofitable servant and fearful of the journey. Thank you to you both, for your journey is certainly a full and rewarding one.

May the peace of God be with you always,

— Marilyn Harris, Canada

RESPONSE: There is a lot of good and bad teaching from both Christian and Jewish sources. I encouraged the Wheelock's to start their Hebrew Roots ministry years ago. They have been a blessing to many. Life is simpler if we believe that one group has "the truth"—but it just isn't true. All teachers and writers should be determined to teach what is true—not what is best for their organization.

— NSE

Finding It All Worthwhile

LETTER: May 18, 2006

Hello Norm,

We did get the Servants News; like the print magazine, pictures, and being bound. No matter my intentions, I never did get around to putting the loose

sheets in folders, to my dismay.

The renewal form is in my folder I take to work, want to send you a check, but felt it was important to get a quick message out anyway first. I drive almost 3 hours a day, things get put off.

One thing to your credit is your "doing" things to further the Cause, which I admire. From the old *Servants' News*, to playing the music when in Haslett, to starting the Port Austin "work", along with the new *Servants' News*. Most important: the positive way you impact your boys.

Hope to visit you someday up "there"

Thanks again,

—Don Kylman, Onondaga, MI

RESPONSE: Thank you for the encouragement!

Using PABC CD in Worship

LETTER: April 1, 2006

You all did a wonderful thing...we are sharing this CD with others in our fellowship as well as outside our group. We are a Messianic fellowship but for us to sing it is no problem for us to alter our pronunciations a bit.

Someday we will all be on the same page, but for now we'll just have to read out of the same 'BOOK' and wait for that day.

In Our Savior's healing Name;

—Dennis & Rebecca Whited
The Lewiston Berean Fellowship, Idaho

RESPONSE: Thank you very much for your encouragement. We cannot all wait until we understand our Father perfectly before we praise and worship Him. We must share our understanding and grow a little at a time.

We hope other young people will be encouraged by it.

— NSE

Will the Second Coming Be Unexpected to Some?

LETTER: August 29, 2003

I have a couple of questions for your consideration that were never properly addressed by WCG that I know of.

1) How is it that the world will have gone through uprisings (Mat 24:7), martyrdoms (Mat 24:9), famines (Rev 6:6), plagues (Rev 6:8), massive earthquake, darkening of the sun, meteor shower (Rev 6: 12-13), a third of trees being burned (Rev 8:7), comet strike (Rev 8:8), and not be expecting the Second Coming? If you read (Mat 24:38-39), there will be some place on this earth where people seem completely oblivious to what has gone on. The Second Coming will be totally unexpected to these people (Mat 24:43). There will still be governments functioning (Rev 17:12-13) and even capable of fighting a war (Dan 11:40). I don't understand the paradox.

RESPONSE: This is a great question that I think deserves an answer.

First, governments do not tell the truth about what is happening, and unfortunately, most people believe the false stories because they seem popular. For example, some Jews in the 1930s did their research, realized that Hitler wanted to eliminate their race, confirmed the rumors that he was doing just that, and left their country—often leaving their wealth behind. Other Jews believed the oft-repeated official lies that they were just being relocated. When they found themselves unloaded from a train at a concentration camp it was too late. As hindsight has shown, the governments of many other nations knew of these atrocities, but did not report them or attempt to help.

Today, many people believe that other nation's governments lie, but not their own. I would love to write an article covering some of the major areas where the government of the USA is lying to its citizens, but most people would dismiss me as a "nut-case" without iron-clad, irrefutable proof. Such proof takes a long time to prepare so it is both thorough yet easy to understand. For example, I have seen the declassified military documents obtained through the Freedom of Information act that show that our military considered shooting down one of our own planes with USA citizens on it, and then blaming Fidel Castro for the job so they could go to war with Cuba. However, there are multiple complex documents that refer to each other, so putting everything together to explain what happened, while still maintaining proof that these are all genuine, unaltered documents can be a little difficult.

To summarize my first point, governments and news media will probably minimize their reporting of many of the prophesied perils in order to keep the citizens loyal and obedient. Our media has long underreported the many thousands of Christians that have and are being killed in Sudan, China, and Islamic countries. After we abandoned South Viet Nam, most news media ignored the massive carnage in South Viet Nam, Laos and Cambodia.

Secondly, I do not think most Bible readers understand prophecy, so they may be looking for the wrong things. To some degree, I include myself in this. The Bible encourages us to seek the ability to prophecy ourselves (1 Cor 14:1) and tells us that the Spirit "will guide you into all truth". However few receive this gift. In regard to prophecy. Daniel 12:10 says "none of the wicked shall understand, but the wise shall understand".

But where do most Christians get their understanding of prophecy? From the Holy Spirit? From sitting down afresh with a history book and a Bible and figuring it out? How many people do you know who have taken one of these two approaches and came up with exactly the same understanding as another believer? I can only remember two ladies who each claimed to have come to the same prophetic understanding on their own from the scriptures—but that was a few years ago. And they said Messiah would come in 2005—then 2006.

Most Christians understand prophecy by what they read in someone else's prophecy book. If the complete revelation of all Bible prophecy is published in a book, the wise, the wicked and everyone else will be able to understand it. I think many misguided people will miss the second coming because they will be expecting what some prophetic

teachers have told them, not what God has revealed to them.

2) My second question is a lot simpler. How was John the Baptist able to escape Herod's edict that all children under the age of two be killed?

I realize that you are a busy man and that you most likely won't be able to give a direct answer, but I hope you will consider what I have asked. Thank you.

RC, South Carolina

RESPONSE: The Bible does not say. But God had a plan for John, which would not be thwarted, so he was protected, as Jesus and Moses were protected from a massive slaughter of infants. John's parents could have taken him to safety, an angel could have protected him, or the soldiers could have simply missed him.

There is a good lesson here that should be added to the first question: When God has a purpose for your life, he protects you. Whereas, there are a lot of people who spend a lot of time trying to figure out the time, place and mechanism whereby God will protect them. I don't see a promise for their protection, but a statement saying:

> And He sat down, called the twelve, and said to them, "If anyone desires to be first, he shall be last of all and servant of all" (Mark 9:35).

Bible Answer Man Questions

LETTER: March 14, 2006

I am trying to reach Norman Edwards.

RESPONSE: You have!

LETTER: I am a long time follower of his website *Servants' News*, though I have no ties to the WCG or any of the splinter groups following.

RESPONSE: There are certainly others like you.

LETTER: have not worshiped on the Sabbath until recent conviction, though I still also attend Sunday church because it provides a great mission field.

RESPONSE: I think that approach is biblically acceptable. Paul went to synagogues that met on the Sabbath, but that did not believe in Jesus. Paul was sometimes heard and sometimes thrown out. He would have gotten beaten up less if he stayed in the homes of believers, but that was not his mission. On the other hand, Galatians 6:1 comes into play. If you are tempted to sin because all of the people around you are doing it, then you should leave.

LETTER: To get to the point, I very much respect his opinions, and wanted to ask about his thoughts on the recently aired program, Bible Answer Man (Hank Hanegraaff), and Joseph Tkach, Jr.

RESPONSE: I did not hear the program, but I used to hear Joe Tkach talk regularly, so I can possibly answer.

LETTER: I do not believe we must keep the Old Testament commandments for our salvation, but that salvation is through Christ alone, and not works.

RESPONSE: Many, if not most believers over the past 2000 years did not even have access to a complete Bible. Yet, there were those with the Holy Spirit in them who lived by it and what Scripture they knew. God promised in the New Covenant that He would write His laws in our hearts—hose are the same physical and spiritual principles in the Old and New Testaments. However, God also ended the Levitical priesthood in 70 A.D. and it has never restarted since. I believe that He no longer expects believers to do any of the laws that require a priest or Levite, though there are principles we can learn from all of them.

LETTER: Having said that, I also do not believe it is prudent to engage in activities or practices unhealthy to the human body. For instance, to say " I am free under the law of Grace to eat Pork" seems to me to be an ignorant statement. Sure you are free to do that, you are also free to drink lake water at your whim, but is this wise?

RESPONSE: I agree with that. But a person who enjoys swimming might not completely stay out of a lake, even though they know they might accidentally swallow a mouthful of the water. Similarly, a believer might fellowship with those who do not keep the dietary laws and someday ingest some unclean food that was added without his knowledge. One can ask in faith for God's healing in those situations. One who knowingly ingests polluted water or unclean food may have a much more difficult time pleading with God for restored health.

LETTER: It seems as though Mr. Tkach has abandoned the belief that there is a "need to heed" many of the Old Testament commandments.

RESPONSE: Yes he has. He appears to take a mainstream Protestant approach, which correctly emphasizes Christ as the central part of Christianity, but does not encourage people to "live by every word of God." I am happy for the people who are brought to God by this mainstream Protestant approach, but I think it is sad when a church group that used to teach a lot of the Bible decides to teach much less of it.

LETTER: I figure Norman Edwards might have a better read on this, so I am writing to ask if Tkach, Jr. is correct and I am misled, or if I am seeing this wrong.

RESPONSE: I do not think that Joe. Tkach, Jr. is correct. When His father, Joseph Tkach, Sr. became the leader of the WCG, Joe, Jr. was not even attending the WCG regularly and had never even been a "church pastor". His father brought him to the Pasadena Headquarters and placed him in charge of the ministry worldwide. As the international ministers refused to accept him, he was then placed in charge of only the USA ministry. It appears to me that he received his position primarily because he was his father's son.

LETTER: Please help this outsider figure out who to listen to, and whose teaching to avoid. Thank you for your time.

Trying to discern,

—Gina Kjar

RESPONSE: Thank you for your letter. If you are looking for a Sabbatarian group to attend, I would be glad to help you find something in your area. Please let me know where it is.

— NSE

Friday Night or Sat. Service?

LETTER: April 13, 2004

The church members and I have read so much of your literature and have enjoyed them very much. I came across your ministry on the web site. And have made many, many copies of your literature to give people who have really appreciated reading it. However, I have a question that I hope you may be able to shed some light on the matter.

Would you please clear up a serious matter that has separated the members of the church I attend. Some members have begun to have Sabbath service Friday night, instead of Saturday. Some argue they are still observing the Sabbath, because the Sabbath begins Friday after sunset.

The minister also believes it is all right to do so, therefore, he has two services. It has caused a division within the church service. I still attend the Sabbath (Saturday) service.

Would you please provide me with biblical information stating it is ok to have Friday night service.

Thank you so much,

— Shirley Reed, Kentucky.

RESPONSE: The main scripture telling us to assemble on the Sabbath is Lev 23:3. We see lots of examples of Jesus and Paul meeting on the Sabbath in the New Testament and Hebrews 10:25 says "not forsaking the assembling of ourselves together". The scripture gives times for various things in the temple service, but, to my knowledge, says nothing about the time for a Sabbath service meeting.

Some people teach that the Sabbath is morning-to morning, so I can see why they would not want a Friday night service. However, if that is not an issue for your congregation, then I would rejoice that your congregation now has two services, and would do what I can to encourage others to come.

For many years I have attended congregations with both a Friday night Bible study and a Saturday service and I frequently attended both. When I really needed the rest, I rested and attended only one. The Church of God (Seventh Day) in Owosso, Michigan, where my children go to school has that arrangement now and I still like it.

However, if people want a Friday night service so they can treat Saturday like any other day, then I see a difficulty with that. But it would be better that they continue to attend a Friday service where they could hear messages about why the Sabbath is a whole day and why God deserves our attention on it.

Church groups do not participate in the first resurrection or salvation. Only individuals do. If you can learn, and be a good example to others by attending one or both of your services, please do so. The double service will also allow you to attend your congregation on Friday night, and then visit another group on Saturday.

May the Eternal give us the desire and resources to fill the world with services to honor Him and edify his people!

— NSE

Must Explain Nature of God?

LETTER: August 26, 2003

It is important for Norman Edwards to state his beliefs on whether Jesus Christ is Eternal God or not; if he can't state in clear terms, how can he teach others?

Aloysius Abdiel, Malaysia

RESPONSE: I think this question can be fairly well answered by these scriptures:

> But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: **Tell us if You are the Christ, the Son of God!" Jesus said to him, "It is as you said.** Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven" (Matt 26:63).
>
> "that is, that **God was in Christ** reconciling the world to Himself..." (2Cor 5:19).
>
> By this you know the Spirit of God: **Every spirit that confesses that Jesus Christ has come in the flesh is of God,** and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world (1Jo 4:2-3).
>
> And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, **in His Son Jesus Christ. This is the true God and eternal life** (1Jo 5:20).

There are other questions about the nature of God which are not easily found in the scriptures. Does one need to answer them to be a teacher?

A cranial biologist may say to us, "Why are you teaching me? You understand almost nothing about the functioning of your own brain cells." A nuclear physicist may ask, "Who are you to teach when you don't understand the nature of the matter of which you are composed?"

The simple answer is that God has made these things to work quite well and that we can know many other things and do a lot with our life without understanding the fundamentals of how the matter of the universe or the cells of our brain work. We just use them. Similarly, we can understand what God and Christ want us to do and we can see Them working in our lives and in the world without knowing Their internal nature.

In my study on eternal judgement, I found many scriptures that said we would give account for what **we said and did**, but almost nothing that said we would be asked to explain the nature of God.

If I have studied only certain subjects in the Bible, and not others, I should write about the ones which I have studied. If you have studied other subjects, then you would write about those. One of the greatest causes of error over the centuries occurs when people who are very knowledge able and respected in one

field begin writing in an area where they have little knowledge. Often, people listen to them anyway. I would hope that no Bible teacher would take up a strong position in an area where he feels he has not thoroughly studied.

I have not made an extensive study of the nature of God, Christ and the Holy Spirit, so I have not written extensively on the subject. Christ places gifts in His Body as He wills—we do not all have the same gifts. We should avoid thinking that our own gifts must be more important than everyone else's.

— NSE

Perils of Polygamy

LETTER: August 1, 2006

Thanks for the update.

I'll probably be going back to Lake Murray for the FOT, that is where I have been going for the past several years, except for when I've been invited to the USVI.

I hope you have a wonderful Feast.

I have a question. Have you encountered any couples who are living in Polygamous marriages? What is your opinion of them?

— Marsha, Oklahoma

RESPONSE: When you say couples, I guess you mean husband/wife couples plus additional women. I do not know of anyone who biblically claims that a woman can have more than one husband at a time (Gen 20:3).

I do know of men who are married and think it is all right to have another wife. I have heard of one who is actually doing it. I also know of married men who think it is all right for them to have a girl friend as long as she is not married to anyone else because they consider her another "wife" or "concubine", even though they have had no marriage. I have actually known of cases where a man may consider himself married to a woman who has no idea that he thinks so. (Not much open marital communication here.)

Of all the men I know who have desired or obtained multiple wives, there are none that I would consider good husbands to their first wife. They need help! Some of them do not work much and try to get their wives to support them. The men who do work usually treat their wives like property.

It is my understanding that some Rabbis allow a man who has small children and is married to a woman who has become totally disabled to have a second wife. This allows the man to continue to take care of the first wife at home, and allows the children to have a committed mother rather than a series of nannies. There may be some wisdom in this, but it is not lawful in most countries. I have no experience with such a situation.

The Old Testament allows a man to have multiple wives, but the examples do not work out well. 1 Timothy 3:2 and Titus 1:6 show that leaders should have only one wife.

If anyone is asking you to be their second wife, run!

— NSE

Philippine Brethren Praise God

LETTER: January 7, 2004

Praise be the name of the Almighty Eternal God who says,

"I am God, and there is none like Me,...My counsel shall stand, and I will do My pleasure."

"For as the rain comes down, and the snow from heaven, and do not return there,

But water the earth,

And make it bring forth and bud,

That it may give seed to the sower,

And bread to the eater,

So shall My Word be that goes forth from My mouth:

It shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it" (Is 46:9-10; 55:10-11).

Your email came at a time the Fellowship needs encouragement. Presently, we are in mourning for the passing away of one of our elders. Mr. Servillano Miguel, 62, left the land of the living January 6, at 4:13 in the afternoon, having succumbed to a stroke. He was comatose for a little over 2 days, and was "taken away from the evil to come." He is survived by an only son, Arnold, and his family, Analiz, and two sons, Earl (7), and Steve (6). Arnold is being used as one of the lead men.

Your letter, which carries a glimpse of "light at the end of the tunnel," so to speak, gladdens a heart in mourning. Such a piece of good news... "as cold water to a weary soul, so is good news from a far country." (Prov. 25:25) "and a good report makes the bones healthy" (Prov. 15:30).

And how humbling and moving to be asked to have my letter printed. God's Word says:

"O give thanks to the LORD!...

Make known his deeds among the peoples...

Talk of all His wondrous works...

Remember His marvelous works which He has done,

His wonders and the judgments of His mouth" (Psalm 105:1-2,5).

"And in that day, you will say:

Praise the LORD, call upon His name;

Declare His deeds among he peoples. Make mention that His Name is exalted for He has done excellent things, this is known in all the earth." (Isa 12:4-5).

If the letter I have been inspired to write you will in any small way contribute to these "telling the wonders that God performs" (in my life) to God's glory, honor and praise, I will be more than grateful to God to share it with all.

Our love to one and all, and remember, you are always in our prayers.

—Priscilla Cardona , Makati City. Philippines

RESPONSE: We are glad that our announcement of the Port Austin Bible Campus inspired you. Your letter encouraged us very much. We are sorry that we were unable to respond to it or publish it during this time. However, we can be at peace knowing that our Father in heaven takes care of each local fellowship. When older leaders pass on, he raises up new ones. When opposition against Him arises, His purposes stand. When our plans fail, we humbly learn and grow.

Thank you again.

— NSE 🕮

Our Visit to the Creation Museum

by Norman Edwards
photos by James Edwards

The **Creation Museum**, located just outside of **Cincinnati, Ohio**, was on our return trip from the Church of God (Seventh Day) Convention. We had read about it extensively beforehand, and everyone in the family wanted to see it. The 60,000 sq.ft. facility cost $27 million to build, and opened May 28, 2007. It has already had over 100,000 visitors.

The Museum is largely the brain-child of Ken Ham, who has published the creation-oriented Answers in Genesis magazine (www.AnswersInGenesis.org). We at Port Austin can sympathize with him in that his first efforts to acquire property for the museum ended in legal difficulties, but he persisted, found another property, and made his dream a reality.

The Museum is a refreshing change from the typical natural history museum (see box, below). It had a multi-screen A/V production of the six days of creation, followed by a display of the wonderful diversity that God created all at once. There was a wonderful life-size walk through display of the Garden of Eden. (see pictures, next page). Then after Adam and Eve sinned, there was another display showing how they had to work to provide food, and later when Cain killed Abel.

While we cannot be sure what the people or their surroundings looked like at that time, the evolution based groups cannot be sure either. It is far better to experience the life-size exhibits that are constructed to agree with Scripture and history than it is to see anything that views the creation as an evolutionary accident.

Another important part of the Museum is making Noah's ark and the flood come to life. Beside the life-size 3-D models (see pictures), there is much evidence to show that the fossil record is better explained by a worldwide flood than deposits over millions of years. A surprising amount of information has come from the Mt. St. Helens explosion in 1980: layered strata, a river system, a canyon, a coal incubation bed, and multiple layers of logs vertically floating one on top of each other. These features, which scientists formerly claimed to have formed in thousands of years, have been shown to form in days or a few years.

While some Sabbatarians understand Genesis to say that the earth is millions of years old and a "recreation" occurred about 6,000 years ago, Exodus ties the time of creation right to the Sabbath day:.

> For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it (Ex 20:11).

Is the Sabbath a literal seventh day rest, or only a symbol of a long eternal rest? Are the seven days of creation literal days or only symbolic of long periods of time?

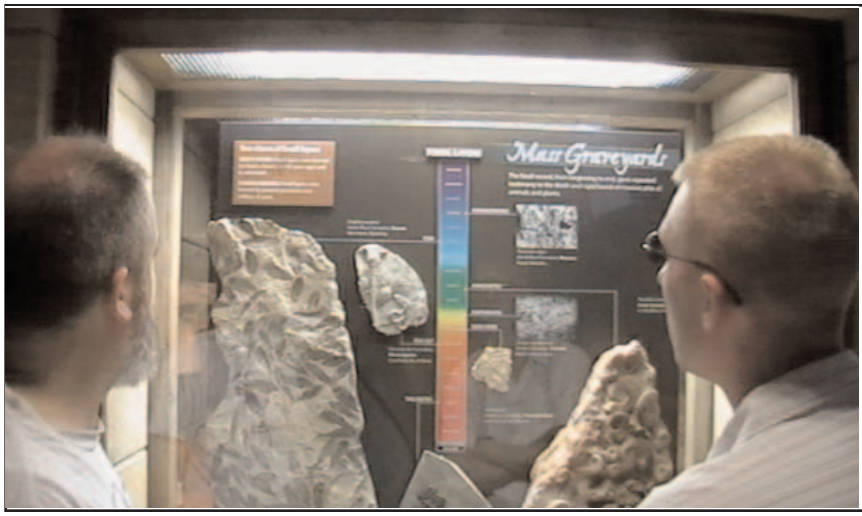
Sabbatarians need to look at the case for a 6000-year-old universe. There are reasonable scientific explanations for the big issues. The apparent millions of light-year distances between galaxies can be explained by evidence that the speed of light was once much faster, and is still slowing down now.

The Creation Museum's A/V presentation stopped on the 6th day—it said nothing about the Sabbath. As we need to learn from their creation research, they could learn from us about the Sabbath. May God help us to work together!

The typical natural history museum begins with displays of microscopic life, then primitive life, then eventually dinosaurs, then mammals, then primates which gradually ease their way into mankind. These evolution-based museums will show the "geologic column"—layers of rock that were supposedly deposited over millions of years with the corresponding fossils that are found in them. They almost never explain where these miles of rock came from, why some layers are missing or in out of order in much of the world, and why there are fossilized trees that extend through what they claim to be millions of years of rock layers. Does anyone believe that a tree stood for millions of years without rotting while particles settled around it and turned into rock? They also do not explain why the ancient geological layers are perfectly flat—showing no signs of wind or water erosion. The Creation Museum has good explanations for these important events.

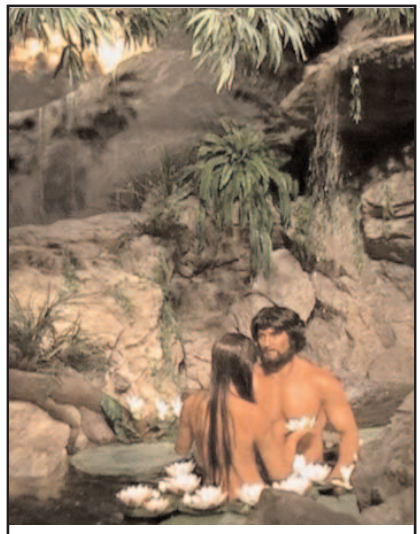
The Creation Museum presents a unique and unparalleled experience, a walk through time portraying significant, life-altering events from the past, illuminating the effects of biblical history on our present and future world.

--visitors guide, Creation Museum
creationmuseum.org 888-582-4253
2800 Builittsburg Church Rd
Petersburg, KY 41080



Norman Edwards and Drew Bailey look at "Mass Graveyards" display. Most unearthed fossils are found in great abundance in a particular area. They do not appear to have died from old age, disease or predators, but from a catastrophe that killed many at once and left their bodies piled together. Broken large bones indicate force was used. Evidence is offered to show that these fossils were likely deposited from a massive flood, in different layers based upon their buoyancy, size, ability to swim, tendency to cluster with their own kind, etc.

"The Flood Rearranges the Earth" covers geological evidence and theories about how the Earth changed as the result of the flood. The displays frequently acknowledge that beyond the biblical account, we cannot be exactly sure what happened on the Earth during the flood or before.



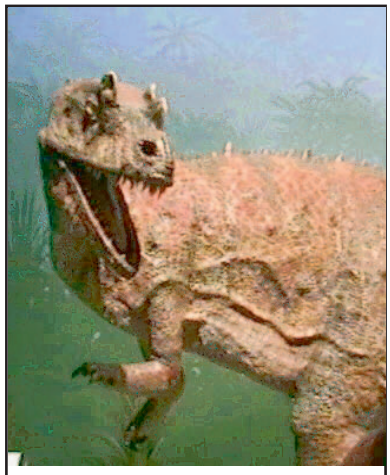
The life-size model of Adam and Eve and the Garden of Eden reflects a beautiful environment where food was available with very little labor.

After Adam and Eve sinned by disobeying God, they were sent out of the Garden of Eden and had to work hard to cultivate their food. This life-size model shows Adam working with younger Cain and Able. Eve looks on, pregnant, no doubt experiencing the added pain in childbearing that was not present in the Garden.

Next room: Sin did not stop with Adam and Eve. Out of jealousy, Cain killed his brother, Abel.

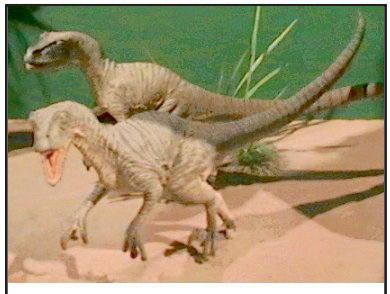
If the fossil record is the result of the biblical flood, questions arise as to whether Noah could have actually built an ark that preserved the animals of the world. This small model, built to the biblical proportions demonstrates how the ark may have looked and how it was built. Tests show that the craft would be stable on the water. Since God instructed Noah to soak the wood in pitch, it would certainly be able to withstand its one year voyage. One hundred and twenty years is indeed a reasonable length of time for eight people to build such a boat.

A life size model of parts of Noah's ark show that the boat could be built with technology available at the time. Multiple layers of notched planking secured with wooden pegs could be made without any metal. Swelling from water makes it tighter.



Dinosaurs are a big attraction to children at natural history museums. The Creation Museum also has life-size animated dinosaurs—a tyrannosaurus rex!

Since God performed the miracle of bringing all of the animals to Noah, it is logical that he implemented a continuing miracle to stop them from fighting while on the ark. He probably brought babies or very young versions of the large animals. They would eat less and take less room on the ark. Here the Creation Museum accurately portrays seven of each clean animal and two of each unclean animal.



Since God provided two of every "kind", did he provide baby dinosaurs for the ark? If dinosaurs are like crocodiles, their babies are tiny, but they never stop growing. Are the Biblical "leviathan", "behemoth" and "dragons" dinosaurs?. Do the many folk tales of "slaying dragons" explain the extinction of land dinosaurs after the flood? Some ocean-dwelling species, once thought "prehistoric" (coelacanth, frilled shark), are still alive today. 🕮

Dwindling Youth Population Among Sabbatarians:

I read with great interest in the last issue Roger Waite's concern for the church's teenage/youth population and Norman Edward's vision and purpose for PABC. Both were quite lengthy but not entirely unrelated, as I will try to expound. (As you will see from my language, I write from a different perspective but not contrary to that which is familiar to the readership).

Let's start with Roger's article: Mr. Waite rightly spoke of a very real developing fact among the Church of God groups: the youth are leaving in droves and hence, leave the door open as to whether there will be **any** Churches of God by the next generation. To those who love their church, this is a very real "threat" and should be resolved beginning right **now** if they don't want to see the reality come to pass.

Mr. Waite pointed out several key factors at work in this generation: the lack of interest among the youth at church; few, if any peers their age, continuing to attend their church; little, if any, dialogue between the youth and their youth leaders; lack of opportunity to choose like-minded mates and careers when they become young adults, etc., ad infinitum. He could've easily expanded the list in my opinion. I would begin at the biblical admonition that he pointed out, which many neither do *nor* fully understand! The love for Yah and His people and education begin with the family.

What Deut 6 *Really* Says

The instructions given in Devarim (Deut) 6:4-9 are so important that they are read every Sabbath service in synagogues and among most Messianic kehillot (congregations) Our Master, Yeshua himself, quoted two of these verses as being **the** most important commandment of all. By saying that these verses were the most important, Yeshua was inferring by extension the importance of the rest of this passage which says:

> And these words which I command you this day shall be in your heart; you shall diligently teach them to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down and when you arise…

The word "you" in "I command *you* this day" refers specifically to parents because of what follows. But it speaks far more than just teaching our children the mitsvot (commandments) of Elohim – YHVH is actually *commanding us* to home-school our children! Am I stretching or adding to the Word? Let me simply substitute one word and corresponding pronouns in the above passage to match today's typical reality:

"And these words which I command you this day shall be in your heart; [schools] shall diligently teach them to your children, and [schools] shall talk of them when [they] sit in your house, when [they] walk by the way, when [they] lie down [with your child] and when [they] arise…"

It is clear from this spurious interpolation of words that Believers have handed over the task of educating our children from dawn to dusk, 180 days a year. Is it really any wonder that the children love the things that their classmates love, take on their culture, want to have a career that will, *invariably*, be at odds with our faith?!?

Some will cry, "that's it! We need to create a parochial school!" Is that really the answer? If you think public schools are indoctrinating our kids, do you think that religious schools don't do the same? It is like what Mr. Waite referred to in the last issue: teachers are dropping propaganda (doctrines) into the students' heads. **Real** education comes first, from the Bible and then living out the principles of whatever you are studying. Centralized, public schools don't do this and can't do this!!

Some people will object saying that they can't home-school because both parents need to work. That is the leading objection I hear all the time. I tell everyone this but I would ask you, the Believer, do you *really* love Yah and your family? (This is what Yeshua asked Kefa [Peter] three times). It really comes down to what culture do you want to live by? Do you want to live in the culture of our nation(s) or do you want to define culture? I do not consider home-schooling to be "my" theory because among Messianic Believers,

The Many Faces of Home-Schooling

There are many strong feelings about home-schooling, both for and against. This writer has raised four children in a combination of our own home school, multi-family home school, parochial school and public school, and has had first-hand experience with the efforts of dozens of other families. Parents and their ability to teach, and children and their needs for schooling vary greatly.

Single mothers or fathers do become believers; Unless they are wealthy or established in a home business, home-school is almost impossible for them. Furthermore, some parents lack the organizational skills necessary to run an effective school, or they are unable to challenge their precocious children. Finally, some older children thrive in a larger social environment, and parents would best find one for them.

On the other hand, their are numerous families who could home school, but their focus is too much on the economic good life and not enough on the spiritual growth of their children. Unfortunately, brethren—even in their church services—often praise members for their nice homes, cars and clothes, but quietly do not talk about the fact that their teens have dropped out of services.

All parents should make extraordinary efforts to implement home-school, cooperative home school with multiple families, local private schools, or Sabbatarian boarding schools like Spring Vale Academy (sva.cog7.org). We also need to help families who are less fortunate than ours.

— NSE

Coincidence or Purposeful?

by Yochanan ("John") Qavah

children growing up and leaving their faith isn't a problem. Why? Among many reasons, I would cite that many (clearly the majority here in Portland, Ore.) families home-school their kids. It is not easy for some; but for everyone, it is a choice they have made. Even among Orthodox Jews, fathers/sons and mother/daughters do not grow up with that "generational disconnect" like the rest of America does because the sons study with their dads and daughters work with their moms.

Home-schooling, or the lack of it among COG families isn't the only problem contributing to a bleak future. It is only a symptom. Space does not permit me to write about the solutions here which are why I wrote a book on this "generational crisis" and how it will be solved (see end of article). This leads nicely to what Norman Edwards wrote about in the last issue because he is doing what I wrote about before I met him!

Solution to the Generational Crisis?

The solution to the flight of young Sabbatarian people cannot be fixed by any one quick fix or some new church program because some of the problems are fundamental assumptions made by those of the Sabbatarian faith. I have no doubt that Christian Sabbatarians want their children to continue in the "faith once delivered" but there are dynamics at work that undermine living one's faith before we even leave the starting gate, so to speak.

One of the biggest Lies that <u>*everyone*</u> (including this author at one time) has swallowed whole, in our country at least, is the myth of Independence and Freedom. These two ideas are the foundations of the U.S.A. and it has warped the mind of those who believe in Yeshua/Jesus the Christ as Messiah. What started off as a great (and necessary) Innovation at the birth of our country has become the trap of all Believers everywhere. Our ancestors fought for freedom of religion, the right to own arms, etc., and that was good and necessary so that we didn't have to live forever under Roman European persecution. But once our Independence was won, our President and King Yeshua did not mean for His people to all work *independently*! No! The Believers of the New Testament **never** lived their lives independently from one another; quite the opposite! The Re-Newed Covenant scriptures (Brit Chadasha) is full of teaching on how the Jewish-Christians were a *Body* of Believers (1Cor12:14-26; Eph 4:4) who assembled not as "churches" but as living, breathing, faith-filled *Communities (all of Acts)*!

The reason some families cannot seem to make the transition to home-schooling is because Believing families ***were not meant to*** educate and raise their children on their own. The reason your children choose to go off with their classmates and marry unbelieving spouses is because they were never meant to become One with the world. I am not saying that Believers should never know unbelievers; I am saying that **all** of us, according to the pattern set out before us in the Re-Newed Covenant, were to be a Community of Believers evangelizing the world, not a bunch of seed scattered to the wind for the world to reshape in its image! That is **exactly** what you are saying when you lament losing your children.

This is why I find pioneers like Norman Edwards and a few others so invigorating. They are completing the circle back to the "faith once delivered". The goals and operations of PABC are beginning to fulfill what has been lacking among the True Believers for far too long. Read again what Norman Edwards wrote about PABC in the last issue. He is right. Many people will see PABC as another church or denomination but it's not a "church"—it is so much more! It is a *Community* whose primary mission is to educate young adults; to be a light to their neighborhood; to provide a place where people can serve Adonai (Lord) more fully; a place for summer camps, festivals, etc.

Tell me, if anyone can: ***who*** has the time to educate one's child **and** care for the elderly and stranger **and** evangelize the nation **and** host parties, festivals, Sabbath meetings every week…. and so on? <u>Who</u>? The question is rhetorical because **no one** can, not even churches and synagogues. <u>Only when you begin working with your fellow Believer, together, as a community</u>, will you save your children, be the instrument to save an Unbeliever, feed the poor and downtrodden, etc. Because, let's face it: unless we *physically* move to a place such as the Port Austin community, we (I included) will not have the time *nor* resources to serve other people that Yeshua commanded us to do!! We are too busy trying to survive ourselves!! And if you say that you can do all the above, you are either rich, a liar, or in need of sharing your methods with the rest of us! That's why I've decided to move to Port Austin. I know of no other opportunity on earth like PABC right now. It's not easy for many to do this; it has taken me literally over a year just to make plans, but it will pay off for somebody, someday.

As the title asks, is it coincidence or inevitable that young Sabbatarian people are choosing an alternate future? I think it is obvious: What do Sabbatarian churches offer them? I know what people are going to say to that so I will leave that for an article in the next issue (Lord willing).

If you are not close enough to visit Port Austin but want to learn more about the Messianic community concept, I offer my book, *Blueprints of the Kingdom*, which explains in more detail how some families can go about creating a community in their area, built upon biblical principles (ykqavah@yahoo.com). 🕮

"Teaching Believers" from page 1

moral and spiritual education is far removed from biblical standards. Few people recognize that today's secular education is far away from what the Bible teaches—and often far removed from the truth.

Better Secular Education Needed

Much of today's secular education is funded by grants from corporations and foundations which purposefully promote ideas that will support their business interests. Truth often loses.

One blatant example of this is the medical profession. We may shake our heads about past ignorance when we hear that doctors used to prescribed toxic mercury as a medicine. But how many drugs during our day have surged into rapid use only to be recalled when disastrous side effects are discovered a few years later?

Much of the Continuing Medical Education required for doctors is sponsored by drug companies and is centered around the application of drugs. Simple dietary, herbal or other remedies which can be equally or more effective offer little opportunity for profit—so they are not taught. Indeed the situation can be more grim: medical schools and drug companies sometimes have overlapping boards of directors, and other entangled arrangements where the school gets more money when the drug company profits.

It is beyond the scope of this article to adequately critique today's educational system, but to help the reader see the need for the biblical methods, three more paragraphs about today's higher education are in order:

Today, the colleges and universities, including the professors who sit on the boards that accredit them, have a monopoly on education. In order to serve as a doctor, lawyer, counselor, engineer or in many other professions, laws require that one have a degree from these accredited institutions. No amount of capability or proven track record of success can replace the degrees these institutions grant. With many hundreds of universities in existence, one would think that it would be impossible for the same errors to be taught at all of them. But the centralized accrediting process has a great deal of control over what can be taught. For example, there are no universities that will grant a degree in paleontology if the candidate's thesis refutes evolution—even though a multitude of scientific evidence exists. As another example, there are no law schools today that teach how to organize a church as anything but a non-profit corporation, even though other methods were predominant for years and are still used by thousands of churches.

Today, the higher education system contains legislative, executive and judicial functions all rolled into one. It decides what students must learn (legislative), it teaches them (executive), and it certifies that the students have learned with a degree (judicial). This is in great contrast to some areas of technical education, such as auto mechanics, where one industry group or government agency may write standards for what workers will need to know, where private schools teach the students, and where another agency tests and certifies them.

For brevity, this article does not cover:

- false teachers,
- penalties for false teaching,
- teaching methods after Christ returns.

These are all worthwhile subjects to study, but they are not covered here.

The rising cost of higher education, which greatly exceeds the rate of inflation, is further evidence of the monopoly it holds. All of the schools together are required to develop more and more elaborate programs, raise faculty salaries and benefits, etc. Students simply have no other choice but to pay if they want a job that requires a degree. After the student pays his money and finishes his course of study, the school has no legal responsibility—either to the student or his employers—that the student is able to do any specific job. The school has moved on to teach a new group of students. While most schools are "non-profit" entities, their administrators certainly control vast amounts of wealth and provide large salaries and numerous benefits for their faculty. Too often, they are "all about money."

Education from Levites

The Old Testament provided for a system of adult education that is quite different than what we have today. God gave the job of teaching to a certain group of people suited for the task. These people were not permitted to accumulate large estates for themselves. They did not charge the students to learn, but were paid based upon how the people as a whole were prospering. They did not have school and classrooms, but went to the people when they needed to learn. Most were only part-time educators—they also had their own farms and did other work for a living.

This people, of which we speak, are the Levites, one of the tribes of Israel:

> Then the LORD spoke to Moses, saying: "Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine (Num 3:11-12)

Most of Numbers 3 is devoted to explaining the role of the sons of Aaron (a branch of the Levite tribe) as priests and how the other Levites were to help the priests in moving and caring for the Tabernacle. They received tithes

of the crops of Israel in exchange for their work , but could not own farmland individually:

"...They will receive no inheritance among the Israelites. Instead, I give to the Levites as their inheritance the tithes that the Israelites present as an offering to the LORD. That is why I said concerning them: 'They will have no inheritance among the Israelites'" (Num 18:23-24, also Deut 8:2).

They prospered only as the people prospered; they could not use the educational system to channel the wealth of the nation to themselves: Land is the fundamental source from where all food and manufacturing wealth comes. The most the Levites could own is a house:

'Nevertheless the cities of the Levites, and the houses in the cities of their possession, the Levites may redeem at any time. 'And if a man purchases a house from the Levites, then the house that was sold in the city of his possession shall be released in the Jubilee; for the houses in the cities of the Levites are their possession among the children of Israel. 'But the field of the common-land of their cities may not be sold, for it is their perpetual possession (Lev 25:32-34).

Notice that the Levites were allowed to repurchase houses that they had to sell because that was all they had, whereas the rest of the Israelites could sell houses permanently (Lev 25:29-30). The word translated "common-land" in the NKJV is Strong's' #4054. *migrash*. This was land that the Levites shared among themselves for their crops and animals, but did not personally own any part. The KJV says "suburbs" and other translations say other differing things, but the NKJV is consistent in its translation of this word that appears over 100 times, with the exception of Ezk 36:5; 45:2 where *migrash* is translated "open country" and "open space. (There it refers to the open space around the temple—another kind of "command land" maintained by the Levites and Priests). By living on this common property, the Levites learned to put God and the good of all first, rather than serving themselves and their own families.

After the Israelites settled in the promised land, there was no longer a need to move the Tabernacle. A prophecy from Jacob himself revealed that the Levites would be scattered throughout Israel (Gen 49:5-7). The Levites were given cities to live in that were distributed throughout the other tribes:

"So all the cities you will give to the Levites shall be forty-eight; these you shall give with their common-land. And the cities which you will give shall be from the possession of the children of Israel; from the larger tribe you shall give many, from the smaller you shall give few. Each shall give some of its cities to the Levites, in proportion to the inheritance that each receives" (Num 35:7-8).

This distribution of Levites throughout the land of Israel made local teaching possible. Their mission to teach was pronounced by Moses just before his death.

About Levi he said: "Your Thummim and Urim belong to the man you favored. You tested him at Massah; you contended with him at the waters of Meribah. He said of his father and mother, 'I have no regard for them.' He did not recognize his brothers or acknowledge his own children, but he watched over your word and guarded your covenant. He teaches your precepts to Jacob and your law to Israel. He offers incense before you and whole burnt offerings on your altar. Bless all his skills, O LORD, and be pleased with the work of his hands. Smite the loins of those who rise up against him; strike his foes till they rise no more" (Deut 33:8-11, NIV)

The Levites have the tendency to put their service to God ahead of caring for their families. This entire chapter of Deuteronomy 33 has both praise and correction for the twelve tribes. It was good for the Levites to uphold their teaching responsibility and the law of God, but they must also tend to their family responsibilities like everyone else. The scripture shows that the Levites are clearly suited to the job of teaching and pronounces a curse on anyone who would oppose them.

Many Bible students know little about the role of Levites in education. They assume it ended when the temple priests ceased offering animal sacrifices. But even if we don't know who the physical Levites are today, we should be studying and still using biblical education methods today.

The Levites were not just teachers of theory, but responsible for solving the real problems affecting people. They built their own houses, did their own farming on common lands, made implements, etc. Their expertise extended into the medical and legal areas.

Take heed in an outbreak of leprosy, that you carefully observe and do according to all that the priests, the Levites, shall teach you; just as I commanded them, *so* you shall be careful to do (Deut 24:8).

Leviticus 14 is an entire chapter dealing with infectious diseases and mold in houses. Some information is contained in the chapter, but the priests and Levites were clearly expected to develop expertise in these areas and teach it to others.

"And you shall come to the priests, the Levites, and to the judge *there* in those days, and inquire *of them;* they shall pronounce upon you the sentence of judgment. You shall do according to the sentence which they pro-

nounce upon you in that place which the LORD chooses. And you shall be careful to do according to all that they order you. According to the sentence of the law in which they instruct you, according to the judgment which they tell you, you shall do; you shall not turn aside *to* the right hand or *to* the left from the sentence which they pronounce upon you" (Deut 17:9-11).

Other scriptures (Deut 16:18-20) show that some judges were to be appointed locally, but the Levites and priests were to be involved in difficult cases. People were responsible to go and learn God's ways if they did not know:

> For the lips of a priest should keep knowledge, And people should seek the law from his mouth; For he is the messenger of the LORD of hosts (Mal 2:7).

When King Jehoshaphat made great efforts to restore worship to the true God, appointing Levites and priests to go out and teach the people was an important part of it.

> Also in the third year of his reign he sent his leaders, Ben-Hail, Obadiah, Zechariah, Nethanel, and Michaiah, to teach in the cities of Judah. And with them he sent Levites: Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah — the Levites; and with them Elishama and Jehoram, the priests. So they taught in Judah, and *had* the Book of the Law of the LORD with them; they went throughout all the cities of Judah and taught the people (2Chr 17:7-9).

After the nation of Judah returned from captivity in Babylon, the Levites help teach the people from the scriptures at the Feast of Trumpets:

> Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, helped the people to understand the Law; and the people stood in their place. So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading.... So the Levites quieted all the people, saying, "Be still, for the day is holy; do not be grieved".... Now on the second day the heads of the fathers' houses of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law (Neh 8:7-8,11,13).

Levite Principles Today

It exceeds the scope of this article to consider the issues of whether their are flesh and blood Levites today who should be teaching. As we can see above, Jehoshaphat and Ezra appointed some leaders as well as Levites to teach. They tried to do the job as close to the biblical method as possible with the available resources. Today, if we cannot identify capable Levites, we can work using the same principles used by the Levites:

- The Bible is the foundation of teaching. Teachers of physical knowledge should be knowledgeable of the Bible as well. (Early in this nation's history some political offices and teaching positions required their occupant to profess Christianity.)
- Teaching is a lifetime commitment for people who are naturally gifted to do it. In most learning situations, students generally seek to "pass", but a few usually ask questions and seek to master the subject beyond what was intended to be taught. Some of these people are natural teachers that should be doing that job.
- The teachers are funded by the overall prosperity of the people rather than charging each person for teaching. Their wages are not appreciably more than those whom they teach.
- The teachers are not permitted to collect a lot of personal wealth, but share common facilities—they are serving God.
- The teachers work themselves as well as teach.
- The teachers solve real-world problems—they do not just teach theory.
- The teachers live in a community with shared resources where people can go to them, but they also go to the people.

Music Teaches The People

While nearly everyone likes certain kinds of music and probably possesses some kind of collection of records, tapes or digital music, how many of us think of music as a vital teacher? Do we collect music that teaches lessons that we want ingrained into us? Do we seek out music that our children or our friends will like and also has a biblical message?

At least six times, when God had something for His people to remember, he taught them a song about it (Ex 15:1; Deut 31:19-22; 32:44; Jdgs 5:1; 2Sam 1:18; 22:1; Isa 23:15-17). Most people realize that they have long forgotten many things that they once committed to memory, but they can still sing the words to popular songs after many years. Unfortunately, this teaching tool that God intended for good has put a lot of bad advice and evil into people's heads.

Levites in the Kingdom of God

The prophecies of Ezekiel indicate that most Levites eventually went astray (Ezk 44:10). The sons of Zadok were faithful and will serve in the future Kingdom of God (Ezk 44:15). Like the former Priests, they will not have an inheritance, but will eat from the offerings (Ezk 44:28). When the land is again divided by lot in the Kingdom of God, they will have the same kind of "common land" for their animals that the Levites had in ancient Israel (Ezk 48:10-20).

It is not enough to learn some religious songs when we are young, and then sing them for the rest of our life. We are commanded to continually sing new songs:

> Sing to him a new song; play skillfully, and shout for joy (Pslm 33:3).
>
> Oh, sing to the LORD a new song! Sing to the LORD, all the earth (Pslm 96:1).
>
> Oh, sing to the LORD a new song! For He has done marvelous things; His right hand and His holy arm have gained Him the victory (Pslm 98:1).
>
> Praise the LORD! Sing to the LORD a new song, *And* His praise in the assembly of saints (Pslm 149:1).
>
> Sing to the LORD a new song, *And* His praise from the ends of the earth,... (Isa 42:10).

But what do we do if we struggle just to sing new songs and certainly cannot write them? God said that he would provide Levites to write the songs and lead music (1Chr 25:19-22). The responsibilities for music at the temple were significant enough that they take up an entire chapter of the Bible (1Chr 15:1-31).

When Jehoiada established the true worship of God again, he re-established the temple music (2Chr 23:18). Similarly, when Hezekiah turned the people to worship God, he also made sure that there were musicians (2Chr 29:27-31). Even much later, when the foundation was being laid for the second temple, the descendants of the Levites were again leading the music (Ezra 3:10-11).

Centuries ago, the best musicians were sponsored or employed by kings and other wealthy individuals. They composed music to support the popular preaching and teaching of their day. Even today, influential people who profit from an immoral society do what they can to make sure that their ideas are "pushed" in popular music.

The Music Teacher?

What do most people remember best? Bible verses, passages from school books, or words to popular songs? But what do popular songs teach? Rarely moral truth or practical knowledge. They often teach immorality—like mini soap-operas set to music. What effort are we making to produce music with biblical values?

Just because Satan has gained so much ground in popular music is no reason for Christians to give up in that area. Any major effort to turn people to godliness and righteousness should include music with a similar message.

Leaders to teach

While it may seem obvious that leaders should teach the people they lead, this concept is fading from our society. Today, politicians are often considered politically savvy people who avoid offending anyone and get lots of votes. We do not expect them to know much, or to even tell the truth. We have become too comfortable with the idea that it may be necessary to tell some lies in order to "get elected". Indeed, the last couple of presidents of the USA have frequently been portrayed by the mass media as not very intelligent. Today, people who want to learn usually seek out professors, authors or scientists—not politicians.

God's view is quite different. He wants leaders that know His word, live it and teach it.

> Then the LORD said to Moses, "Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them" (Ex 24:12).
>
> "'But as for you [Moses], stand here by Me, and I will speak to you all the commandments, the statutes, and the judgments which you shall teach them, that they may observe them in the land which I am giving them to possess'" (Deut 5:31).

Moses was also commanded to teach in Deut 4:14 and 6:1. His role is no exception. Many other leaders were commanded to teach, also:

> And Moses said to the children of Israel, "See, the LORD has called by name **Bezalel** the son of Uri, the son of Hur, of the tribe of Judah; 31 "and He has **filled him with the Spirit of God**, in wisdom and understanding, in knowledge and all manner of workmanship, 32 to design artistic works, to work in gold and silver and bronze, 33 in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship. 34 And **He has put in his heart the ability to teach**, in him and Aholiab the son of Ahisamach, of the tribe of Dan. (Ex 25:30-34)
>
> Lev 10:8 Then the LORD spoke to **Aaron**, saying: "Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting...**that you may teach** the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses" (Lev 10:8-10).
>
> Moreover, as for me [Samuel], far be it from me that I should sin against the LORD in ceasing to pray for you; but **I will teach you** the good and the right way (1Sam 12:23).

King David was a great teacher of the people. His Psalms were a big teaching tool (Pslm 34:11; 60:1). When he had sinned and felt like he was near spiritual death, he uses his teaching as a reason for God to preserve his life:

> Restore to me the joy of Your salvation, And uphold me by Your generous Spirit. Then I will teach transgressors Your ways, And sinners shall be converted to You (Pslm 51:12-13).

Ezra both taught the law to the people (Ezra 7:6,10) and set up leaders to teach the people who did not know (Ezra 7:25).

Elijah and Elisha taught a group of young people in a group known as the "sons of the prophets" (2Kngs chapts. 2-9). The Apostle Peter indicates that this responsibility has passed on to New

Testament believers:

"Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed'' (Acts 3:24-25).

New Testament Commands to Teach: Jesus Sets the Example

The commands for leaders to teach are even more frequent in the New Testament. Jesus Christ set the example as his continual passion:

Then Jesus went about **all the cities and villages, teaching** in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people (Matt 9:35).

Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there **to teach and to preach in their cities** (Matt 11:1).

… I sat **daily** with you, teaching in the temple... (Matt 26:55).

And again He **began to teach** by the sea. And a **great multitude** was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea (Mark 4:1).

And when the Sabbath had come, He began to **teach in the synagogue** (Mark 6:2).

… Then He went about the villages **in a circuit, teaching** (Mark 6:6).

Even after a very busy three year ministry, Jesus still reached only a small fraction of the world's people at that time. He commanded his followers to take his message and teach it to the rest of the world:

"Go therefore and make disciples **of all the nations**, baptizing them in the name of the Father and of the Son and of the Holy Spirit, "teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age." Amen (Matt 28:19-20).

And He said to them, "Go into all the world and preach the gospel **to every creature** (Mark 16:15).

The Apostles Follow Jesus

In general, Jesus' apostles and disciples followed his commands to teach:

Then the disciples went out and preached everywhere, and the LORD worked with them and confirmed his word by the signs that accompanied it (Mark 16:20).

There are many other specific verses that show that the apostles were very diligent to carry out Jesus' command. Here are a few

Acts 5:42 And daily in the temple, and in every house, they did not cease teaching and preaching Jesus *as* the Christ.

Acts 15:35 Paul and Barnabas also remained in Antioch, teaching and preaching the word of the LORD, with many others also.

Acts 18:11 And he continued *there* a year and six months, teaching the word of God among them.

Acts 28:31 preaching the kingdom of God and teaching the things which concern the LORD Jesus Christ with all confidence, no one forbidding him.

Teach—Even When Civil Authorities Oppose

Unfortunately, the teachings of Jesus Christ are perceived as a danger to many civil and religious authorities. The Bible teaches the authority of family units, with each adult responsible to Jesus Christ (Gal 3:28; 1Cor 11:3; Col 3:17-21). Civil and religious leaders frequently overstep their authority and begin to think that the people belong to them. These leaders want the people to see themselves as righteous and want to suppress the truth. So they usually make up false accusations against Christians and prosecute them in their legal systems as if they were criminals.

But the Bible is clear on this subject: The truth must be taught even when it brings persecution upon Christians. This, of course, resulted in the death of Jesus and many of his followers, "But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them" (Heb 11:16).

Therefore, here are some of the many verses encouraging Christians to teach the truth, even when the government and religious leaders oppose it.

But they were the more fierce, saying, "**He [Jesus] stirs up the people**, teaching throughout all Judea, beginning from Galilee to this place" (Luke 23:5).

And they called them and **commanded them not to speak at all nor teach in the name of Jesus**. But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard" (Acts 4:18-20).

So one came and told them, saying, "Look, **the men whom you put in prison are standing in the temple and teaching the people!**"... [the leaders] saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!" But Peter and the other apostles answered and said: "**We ought to obey God rather than men** (Acts 5:25, 28-29).

"and **they teach customs which are not lawful for us**, being Romans, to receive or observe." Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely (Acts 16:21-23).

Crying out, "Men of Israel, help! **This is the man who teaches all men everywhere against the people, the law**, and this place; and furthermore he also brought

Greeks into the temple and has defiled this holy place." (For they had previously seen Trophimus the Ephesian with him in the city, whom they **supposed** that Paul had brought into the temple.)... Then the commander came near and took him, and commanded him to be bound with two chains; and he asked who he was and what he had done (Acts 21:28-29,33)

When Jesus walked the earth, the only Scriptures from God were the Old Testament. They were well accepted by Jesus, most of the people, and the Jewish religious leaders of that day. Jesus told those leaders: "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me" (John 5:39). The leaders did not object to Jesus using scripture, but they wanted him to explain it "their way". The secular Roman government did not accept the scriptures, but was willing to punish anyone that appeared to make trouble for it.

It is a little more confusing today, but we still have both religious leaders who accept all of the Bible—but want it explained their way—and secular leaders who are seeking power and will punish anyone who gets in their way. As in Jesus day, the secular leaders and religious leaders will cooperate with each other when it is convenient, and will oppose each other at times as well.

This article cannot go into all of the persecution that is here and is coming on Christian teachers—both in the USA and around the world, but it is certainly increasing. The main thing that the reader must know is that ***deception*** is the name of the game. Civil and religious leaders do not say "this Christian is telling the truth so we must get rid of him", but say "he is stirring up the people", "endangering national security", "committing hate crimes", "violating the tax code" or some other false accusation. As Jesus said:

> But now you seek to kill Me, a Man who has told you the truth which I heard from God... (John 8:40).

All Brethren to Teach

All brethren, especially those who are mature, should become teachers to some degree. Certainly, God has given the gift of teaching to some:

> And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and **teachers** (Eph 4:11).
>
> Having then gifts differing according to the grace that is given to us, *let us use them…* **he who teaches**, in teaching (Rom 12:6-7).

Ability to teach is required for Christian leaders:

> Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, **able to teach** (1Tim 3:2, NIV).
>
> And a servant of the LORD must not quarrel but be gentle to all, **able to teach**, patient (2Tim 2:24).
>
> [to Timothy] These things command and **teach**... **Teach** and exhort these things (1Tim 4:11; 6:2).
>
> And the things that you have heard from me among many witnesses, commit these **to faithful men who will be able to teach others** also (2Tim 2:2) .
>
> Let him who is taught the word **share in all good things with him who teaches** (Gal 6:6).

Finally, the Scripture tells experienced Christians that they should be able to teach others:

> The older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things — that they admonish the young women to love their husbands, to love their children (Titus 2:3-4).
>
> For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food (Heb 5:12).

May God give us the wisdom to apply His teachings on biblical education in our homes, congregations and educational systems! 🕮

Learning from the Bible

Christians should certainly learn from the Bible—by reading it and writing it. We include a few verses illustrating this command, below. However, the easy availability of the scriptures today does not undo all the clear biblical commands to teach covered in the main article, above.

> Also it shall be, when he sits on the throne of his kingdom, that he shall write for himself a copy of this law in a book, from *the one* before the priests, the Levites. "And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the LORD his God and be careful to observe all the words of this law and these statutes (Deut 17:18-19).

The destiny of Christians is to reign with Christ as kings and priests (Rev 1:6; 5:10). While some of the law is physical, we can study it to learn the spiritual lessons, as the psalmist, David, did.

> Your word is a lamp to my feet And a light to my path (Pslm 119:105).
>
> ... and that from childhood you [Timothy] have known the Holy Scriptures [only the Old Testament was available], which are able to make you wise for salvation through faith which is in Christ Jesus (2Tim 3:15).
>
> Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2Tim 2:15, KJV). —NSE

The Creator as Teacher

Everyone who believes in the Creator of the Universe can have the confidence that He will teach them individually. That is an awesome promise!

But just because God promises to teach, does not undo all of His commands for His people to teach. God also promises to be a father to the fatherless, but that does not mean that human fathers are guiltless if they ignore their job. Parents need to teach their children. Mature brethren need to teach those new in the faith.

But whoever we are, wherever we are, we can also realize that God will teach us—if we are meek (Pslm 25:9), fear him (Pslm 25:12) and are willing to listen (Jer 32:33). Like David, we should ask Him to teach us (Pslm 25:4; 27:11; 86:11; 119:many verses; 143;10; 144:1).

God has made many promises to teach us in his Word (Deut 4:1, 10; 1Kngs 8:36; Isa 48:17; Titus 2:11-12). At times, he teaches through angels (Jdgs 13:8). There is a blessing to his teaching:

> Pslm 94:12 Blessed is the man whom You instruct, O LORD, And teach out of Your law,

God's Creation Teaches Us

God does not always teach us in a voice, or in some special occurrence just for us. He often teaches us from his creation, if we are willing to receive it. There is much wisdom to be found by working in agriculture, going into the wild, and otherwise studying these subjects.

> Who teaches us more than the beasts of the earth, And makes us wiser than the birds of heaven?' (Job 35:11).
>
> Give ear and hear my voice, Listen and hear my speech. 24 Does the plowman keep plowing all day to sow? Does he keep turning his soil and breaking the clods? 25 When he has leveled its surface, Does he not sow the black cummin And scatter the cummin, Plant the wheat in rows, The barley in the appointed place, And the spelt in its place? 26 For He instructs him in right judgment, His God teaches him. 27 For the black cummin is not threshed with a threshing sledge, Nor is a cartwheel rolled over the cummin; But the black cummin is beaten out with a stick, And the cummin with a rod. 28 Bread flour must be ground; Therefore he does not thresh it forever, Break it with his cartwheel, Or crush it with his horsemen. 29 This also comes from the LORD of hosts, Who is wonderful in counsel and excellent in guidance (Isa 28:23-29)

This writer will have to admit that he does not fully understand the lessons taught here. But it would be good to know; the overall principle is that God has made things for certain uses and wisdom is learning how to use them, not forcing them into some use that does not work. The following principles should be clear for anyone to follow:

> Go to the ant, you sluggard! Consider her ways and be wise, Which, having no captain, overseer or ruler, provides her supplies in the summer, And gathers her food in the harvest (Prv 6:6-8).
>
> There are three things which are too wonderful for me, Yes, four which I do not understand: The way of an eagle in the air, The way of a serpent on a rock, The way of a ship in the midst of the sea, And the way of a man with a virgin (Prv 30:18-19).

While excitement can be almost indescribable when couples are in love and planning their life together, sometimes they grow weary as life goes on. Nature teaches more:

> Like a bird that wanders from its nest Is a man who wanders from his place (Prov 27:8).

The Bible account of Solomon's great wisdom tells how many songs and proverbs he wrote, but also gives his nature studies:

> Also he spoke of trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall; he spoke also of animals, of birds, of creeping things, and of fish (1Kngs 4:33).

When God showed Job how little he knew, He did not pose questions in math, logic or theology. Rather, He asked him about nature (Job 38 & 39).

Jesus used many agricultural analogies in his teachings and parables: the sower (Matt 13:3-23), the seed growing of itself (Mark 4:26-29), the wheat and the tares (Matt 13:24-30), the mustard seed (Matt 13:31-32), leaven (Matt 13:33-35), fishing with a net (Matt 13:47-50), weather forecasting (Matt 16:2-3), the good shepherd (John 10:1-21), the lost sheep (Luke 15:3-7), fig trees (Luke 13:1-9; 21:29-33; Rev 6:13), vineyards (Matt 20:1-16; Matt 21:28-36), and sheep and goats (Matt 25:23-46).

Holy Spirit Is a Teacher

> But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you (John 14:26).
>
> These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual (1Cor 2:13).
>
> But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him (1Jo 2:27).

The last verse does not eliminate the many commands for human teachers, but clearly states we are not dependent on any one man. And if men do fail, God is our Teacher!

—NSE 🕮

Honoring the King

by John Leitch

The Apostle Paul wrote in Galatians.3:29: "if we belong to Christ then we are Abraham's seed." If we as Christians are Abraham's seed, then this naturally makes Abraham our father. Christ says that Abraham's children copy him and follow his example (John 8:39). Genesis 14 describes a practice of our father Abraham—he paid a tithe to Melchisedec.

Paying a tithe is similar to observing the Sabbath. Both make a statement to others about the God we recognize, serve and trust for our well-being. What good is lip service if we do not back it up with our actions and material possessions? This is the problem with many Church of God ministries today. People that could help them do not but are content to sit back and enjoy the services provided. When a person gives from their material gain, this usually indicates where their heart is. As the saying goes "this is where the rubber meets the road".

Abraham made a powerful statement in Genesis 14 as to whom he viewed as his God and King. Abraham gave a tenth (a tenth is a King's share, 1 Sam.8:15-17) of all spoils of the victory God had given him. A king should do all he can to ensure victory when his subjects go to war. This tenth was given to God's representative Melchizedek. It should also be noticed that Abraham viewed this tenth, was a tenth of more than just farm products.

Abraham further reinforced the statement by giving all the spoils, which formerly belonged to the King of Sodom but now were legally Abraham's, back to the king (minus the real King's tenth). By doing this Abraham made sure people would never say his possessions came from any other source but God. The paying of a tithe is simply a statement a believer makes, showing to whom he looks and recognizes, as his personal King. Lets face the obvious and admit God needs nothing from us because He owns everything. Fulfilling of our legal responsibility and giving our King what is rightfully His, is for our own benefit. It is difficult for a family to forget the King exists, if they regularly send a tenth to Him. It will be equally difficult for the King to forget a family, from whom He receives a tenth on a regular bases.

Jacob asked God for food, clothes and protection—this is a king's responsibility to his subjects (in Gen 28:20-22). If God provides these, then Jacob promised to hand over a tenth to him, which would be the King's rightful share. Jacob, by giving a tenth, announces to the world that the God of Abraham is his King also. It should be also noted that Jacob said he would give back a tenth of all that God gave him (not just farm products) to the person he recognized as his King. People recognizing God as their King encompassed more than just farmers.

As time went on, God made it known that He was giving His Kingly tithe over to the Levites and anyone handing God's tenth over to the Levites, was recognizing God as their King, just the same as if they were handing it to God:

"For the tithes of the children of Israel, which they offer up as a heave offering to the LORD, I have given to the Levites as an inheritance; therefore I have said to them, 'Among the children of Israel they shall have no inheritance'" (Num 18:24).

Today it seems we have come full circle, with the King's tithe going to people that recognize

Melchizedek and His office of priesthood again (Heb 7:1-10). Christ has been given the authority (Matt 28:18) to represent the King (His Father), replacing the Levites and receiving the tenth that is rightfully His. The physical temple and Levites may have disappeared but thankfully for us, the King still remains. Our King remains on His throne, faithfully watching over His subjects.

Today, as Christians, our responsibility has increased even more because God is not only our King, but has become our father through the sacrifice of Yeshua, His son. As Christians, is not our primary aim to imitate Christ (1Cor 11:1) and follow His example? That is the meaning of the word. Each person that has put their hands to the plow (Luke 9:62), must ask himself, did Christ pay the tithe? The last command (Mal 4:4) given in the Old Testament (which was all the early Church had to prove all things) was to remember the Law of Moses, with its statutes and judgments. This verse is set in a time frame that is in our future.

It is not difficult to find people today that have a legal claim to the tenth. A person preaching the gospel (1Cor 9:14) and poor people (Matt 25:42-45) are two examples. When a person finds some of the King's tenth deposited into their hand, they must realize that the ever-watchful eye of the King will be upon them to see how they use it (Matt 25:14-30—talents parable). Right now, I feel the problems of some ministries are self-inflicted encouraging people to claim the Father as their King without giving a tenth of their gain, which is rightfully the Father's if we claim Him as our King. It is of great importance that Christian Sabbatarian ministries continue. Those served by such ministries could easily assure their existence by simply sending them at least some of our Father's tenth.

People who give "freewill gifts" after paying for the other needs and wants that bombard us every day often find very little left over to give. Those who set aside the King's share first must design the rest of their life around living on the remaining 90%. 🕮

Personal Note

Norm, I thought I would add this comment and send it along with the response page. You can take it for what it is worth and that might be very little, but if I say nothing, I will feel very guilty. I realize that you and your family have set an excellent example for all of us to follow and have over the years, given far more than a tenth, in your work to strengthen the people God has called, but there are people out there that say our Father's tenth, that which He is owed as King, has disappeared with the physical temple. Some of these people claim they are of this opinion because of what they have read in Servants' News. If some people feel they have no material responsibility to the Father, they certainly won't feel any responsibility to financially support any ministry either.

Your Friend, John Leitch

Response to Personal Note

John: I still think my writing, How Do We Give to the Eternal?, *biblically shows that neither God nor the apostles transferred Levitical tithing to the New Testament Church. I also do not see that there there is any clear command to tithe before Moses. But these things do not undo the main point of your article.*

Whether God commanded Abraham to tithe, or whether he chose to tithe to honor his KIng, it is still a powerful example of faith for us today. His example is not superceded or replaced by Jacob's example or Levitical tithing.

I know of many people who tithed to a church organization for years, and even though the organization may have wasted much of it, some good work was accomplished. Now, they may be giving much smaller amounts to other types of organizations that are still wasting much of it, or may be giving little at all. The same people are often slow to evangelize or accomplish any local work. Knowing (but not doing) the most truth frequently becomes their only issue.

The issue of tithing was little discussed in the New Testament because the Israelites continued to tithe to the Levites (Luke 11:42) and because the Gentiles were not expected to tithe at all. Initially, the preaching of the Gospel and the needs of the poor were handled by people selling their houses and lands and living together as a community (Acts 4:33-35). While a very few of us have attempted to adopt this letter method to serve God, it is far more intrusive—and far less popular—than tithing.

Believers need to ask themselves: What work is Christ accomplishing through me? Is it of gold, silver and precious stones? (1Cor 3:11-15). Do I want to accomplish about the same thing in that next 10 years that I have accomplished in the past 10 years? Has my service to others laid up a crown for me? (2Tim 4:6-8).

Historically, good Christian work has been accomplished by many methods. Christ will judge them. The ***choice*** *of a believer to Honor the King in this way has served well at times. — NSE*

"Teaching Young People" from page 1

them. Whether you are a geneticist or someone who has just worked with a lot of young people, you know that many children are not born with the same interests and abilities as their parents. For example, Dad was a farmer and mom a writer; but son likes electronics and daughter wants to be a musician.

Where do children learn things that their parents cannot teach them? The biblical answer is "apprenticeship"—learning while working with someone who is a "master". Let us read in detail what the Bible says about parental teaching and apprenticeship.

God Commands Parents to Teach their Children

What does the Bible say about teaching young people?

> "that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged … And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (Deut 6:2,6-7).

These verses show that the commandments of God should be taught to young people by parents **who do them and who have them in their hearts.** Parents who are consistent with rewards and punishments can mold almost any desired behavior into very young children. When children reach the teen years, they begin to watch their parents to see if they are doing what they are teaching. When parents do not do what they teach, young people usually rebel against their teaching.

This does not mean that teens are always right in their "watching" or that all teenage rebellion is justified. However, parents just often do not realize how much their example overshadows their words. The young person's rebellion may show up as open hostility or as an unexpected departure from home. When parents effectively repress the rebellion, the result in the young people is often depression, severe illness and occasional suicide.

While parents may think, "I keep the commandments", it is amazing how many excuses they have:

- "Of course I cannot get along with my husband/wife, because he/she always does…"
- "I know I should go talk to that fellow-believer with whom I am upset, but I just know that they won't listen or change."
- "If my life were not so difficult, I would not need to eat so much, drink so much or take so many pills."
- "The work and entertainment that I do on the Sabbath is more important than what my children want to do."
- "The reasons I give my boss for missing work are at least partly true."

Bible References to Schools and Colleges

The Bible contains no description of a school or college, and certainly no command to build them or attend them. The only place where most Bible translations contain the word school is in Acts 19:9:

> [Paul] departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus.

The reason he used it is given in verses 8 and 9—he had to depart from the synagogue because some people there were speaking evil of him. Paul used houses, market places and other places to preach the Gospel. While this went on for two years (v. 10), it was just Paul preaching—there is no indication that Christians were teaching young people there.

In Galatians 3:24-25, the King James Version (KJV) compares the law to a "schoolmaster", but the Greek word translated "schoolmaster", *paidagogos,* is well understood to mean a servant or guardian that wealthy Greek and Roman families employed to protect their boys and make sure they behaved—not a man in a classroom teaching students. In any case, this says nothing about God's people sending children to school.

Only the King James Version and a few other translations contain the word "college". Huldah the prophetess is said to dwell "in the college" (2Kngs 22:14; 2Chr 34:22). Most other translations say "in the second quarter" as the Hebrew word here is *mishneh*, which literally means the "second place". The KJV translators were probably confused because the same word, *Mishneh* (or *Mishna*), is the name of a very important Jewish book written in the third century A.D. It was called "second place" book because it contained the "oral law", which was considered second in importance to the written law, the Holy Scriptures. Because of the close association of the word "mishneh" with "teaching" the KJV translators assumed that this *mishneh* was a place of teaching, or college. However, the literal meaning of "second place" is a much better translation as this Hebrew word was not associated with teaching until hundreds of years after the book of Kings was written.

It is a mistake to say that the Bible does not teach the use of schools because "they weren't invented yet". The Romans, Greeks and some civilizations prior had classroom education. Little technology is required to build classrooms the size of an ordinary house, to provide teachers and to require young people to attend.

It is important to realize that the Bible does not condemn classroom education. But it is more important to realize that the Bible explains how teaching should occur.

Are we using the methods that God gave us?

—NSE

- "I would help to preach the Gospel, feed the poor and do the other things taught in the New Testament, but I just don't have time."

Yes, young people can be overly judgmental, but far too often a substantial portion of their criticisms are right. Young people can be hypocritical too—their criticism can be right, but they can have the same problems in their lives as well. But each age-group will find it works much better to ask God to help them change themselves, not to try to change the other. When a parent is not doing what they teach, but insists that their children do it, frustration is usually the result for all involved.

This does not mean that a parent must be perfect in order to teach the Bible to their children. Parents who acknowledge where they fall short to their children, and who are actively seeking to overcome these sins through the power of the Spirit, usually will be as effective as the parent who has already overcome the sins.

> You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up (Deut 6:7).

Teaching the Bible should not be done only at some "study time". It should be applied in an ongoing way during daily activities. This is good for both the teacher and the student! This writer knows of Christian children that once complained to their parents "we think the Bible is good, but do you have to bring it into everything we do?" The answer is "Yes, God wants that." The parents are commended to teach and the children are commanded to listen:

> My son, hear the instruction of your father, And do not forsake the law of your mother (Prov 1:8).

There are many other scriptures where the Eternal commands parents to teach their children His ways.

> "And it shall be, when your children say to you, 'What do you mean by this service?' that you shall say,…" (Ex 12:26-27).
>
> "Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren, especially concerning the day you stood before the LORD your God in Horeb, when the LORD said to me, 'Gather the people to Me, and I will let them hear My words, that they may learn to fear Me all the days they live on the earth, and that they may teach their children'" (Deut 4:9-10).
>
> "Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (Deut 11:18-19).
>
> And He said to them: "Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law." (Deut 32:46).
>
> For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children. That the generation to come might know them, The children who would be born, That they may arise and declare them to their children, That they may set their hope in God, And not forget the works of God, But keep His commandments; And may not be like their fathers, A stubborn and rebellious generation, A generation that did not set its heart aright, And whose spirit was not faithful to God. (Pslm 78:5-8).
>
> The living, the living man, he shall praise You, As I do this day; The father shall make known Your truth to the children (Isa 38:19).
>
> And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord (Eph 6:4).

Group Teaching Not Eliminated

The above list of verses is not complete, but should be enough to see that the Eternal places the primary responsibility of teaching young people on parents. These commands do not prevent the need for people to learn as a group. God also commands men, women and children to hear his law together:

> And Moses commanded them, saying: "At the end of every seven years, at the appointed time in the year of release, at the Feast of Tabernacles, when all Israel comes to appear before the LORD your God in the place which He chooses, you shall read this law before all Israel in their hearing. Gather the people together, men and women and little ones, and the stranger who is within your gates, that they may hear and that they may learn to fear the LORD your God and carefully observe all the words of this law" (Deut 31:10).

Group teachings help each member realize that they all are brethren, striving together to follow the same God and the same laws. But group teaching once every seven years cannot replace the daily responsibility of parents and grandparents. One cannot leave the responsibility of teaching to "the church" or "the government". When God brought back some of his people to restore Jerusalem and the temple, it was "all the people" who "gathered together as one man in the open square that was in front of the Water Gate; and **they** told Ezra the scribe to bring the Book of the Law of Moses, which the LORD had commanded Israel" (Ezra 8:2).

The Biblical Apprentice

How do young people make the transition from a child of their parent to a fully functioning member

of society? If a series of part time jobs, high school, college and the related social systems are not the best way, then what is?

The most important concept of teaching young people has been lost in nearly all modern Bible translations. It may seem a bit bold to claim that a major solution to a problem affecting all societies has been lost in most Bible Translations, but this writer would like to challenge the reader to finish this article, and if necessary read the complete word study, and then see if he/she does not agree.

This lost concept is that of the **"apprentice"** or **"trainee"**, which is bound up in the meaning of two Hebrew and two Greek words and not adequately conveyed by any Bible translation known to this writer. There are two words in each language because each language has one for male and one for female apprentices. You do not have to know these Hebrew and Greek words to understand the concept, but it is helpful to learn them since we do not have any single English word that means exactly the same thing. The words are:

Hebrew & Greek Words for "Apprentice"

Word	Pronounced	Strong's	Used	Language/sex
na`ar	nah-are	5288	238	Hebrew, male
na`arah	nah-are-ah	5291	62	Hebrew, female
pais	pah-eece	3916	19	Greek, male
paidiske	pah-ee-dis'-kay	3814	13	Greek, female

The "Used" column, above, shows that these words occur 300 times in the Old Testament Hebrew and 32 Times in the New Testament Greek. That is a lot to study! These words are translated in many different ways: "young man", "young woman", "servant", "maidservant", "child", "boy", "lad", etc. Most lexicons, unfortunately, deal with them in just that way: they say these Hebrew/Greek words simply have all those varied meanings. The lexicons agree that there are no adjectives, prefixes or suffixes that would tell the reader which meaning is intended in a particular case. We can tell by the context that these words are used sometimes for little children and other times for men who fight in battles or who slay a calf and prepare it for eating. Sometimes they are used for family members, and sometimes not. They can apply to servants, they can apply to king's sons. So why would the Bible so frequently contain a word that could have so many meanings **when there are other specific Hebrew words that clearly denote each of these things?** (See the nearby box.)

The Bible's writers used these four Hebrew and Greek words, rather than other similar ones, because they imply a person who is learning—who is being educated. They would be better translated "apprentice" or "trainee" than in the many ways they are rendered. In ancient times, everyone recognized that there were people whose social status in life was one of an "apprentice" to a "master"—they were people who were learning, but also expected to be working at the same time.

This is quite different to the concepts that we have today. Today, if one is a "student", then one is expected to be primarily learning—a "student" may or may not have part time work—and it will often not be related to their field of study. Also, if one is a full-time "employee" or "worker", then one is expected to be working and receiving pay—and is generally not involved in any learning.

The reason that these four words are used in so many different contexts is because a young person can be learning from a mentor whether he is a king, a servant, a son or a soldier. The important part, is that there status in life is one of learning while they are doing. A young man learning his father's trade or a woman learning to be a wife are apprentices to their

Similar and contrasting words to Hebrew *Na`ar* and *Na`arah*

Strong's	Word	Definition
#5288	***na`ar***	**"male apprentice or trainee"**
#113	*adown*	"master" or "lord"
#120	*adam*	"mankind", also the name of the first man
#376	*iysh*	"man", but often includes all people
#582	*enowsh*	"man" or "a male human"
#970	*bachur*	"unmarried young man"
#1121	*ben*	"son"
#2145	*zakar*	"male", humans or animals
#2205	*zaqen*	"elder" or "older man"—opposite of *na`ar*
#2945	*taph*	"children" or "little ones"
#3206	*yeled*	"boy" or "child"
#5271	*na`uwr*	"youth" or "early life"
#5650	*ebed*	"servant", assumed male
#8334	*sharath*	"minister"
#5291	***na`arah***	**"female apprentice or trainee"**
#490	*almanah*	"widow"
#519	*amah*	"female servant"
#802	*ish-shah*	"woman" or "wife" (like #376, *iysh*)
#1323	*bath*	"daughter" (like #1121, *ben*)
#1330	*bethula*	"unmarried young woman" (like #970, *bachur*)
#3207	*yaldah*	"girl" (like #3206, *yeled*)
#3618	*kallah*	"bride"
#5347	*neqebah*	"female' (humans or animals)
#5757	*almah*	"virgin"
#8198	*shiphchah*	"handmaid"

(Some of the male words, above, such as zaqen, "elder" are occasionally used to apply to women)

father or mother. But he or she could also be an apprentice for the same purpose—or another purpose—to someone else.

These four words, *na`ar, na`arah, pais* and *paidiske* neither imply nor preclude some kind of formal apprenticeship arrangement. They would apply to a formal arrangement, but also to a young person learning from a parent. Certain trades have had very specific definitions of what a person had to do to be an "apprentice" and what was necessary for someone else to be their "master". The Bible never mentions any requirements for becoming a "master" or an "apprentice" or how one graduates from the apprentice status. Sometimes it is obvious. When a king assumes the throne, he is no longer a *na`ar.* When a wife in training marries, she is no longer a *na`arah.* A person in business may gradually lose their apprentice status. There is no need to develop a complex, exhaustive definition of the biblical apprentice. Rather, the general concept needs to be applied in everyday life.

What this writer hopes is that both parents and young people will come to realize that the Bible teaches young people to spend some number of years in situations where they can both learn from a mentor and do useful work at the same time. It would be best for these mentors to be fellow-believers, teaching both physical and spiritual lessons together. However, in some cases, a young Christian may need to have an unbeliever as a mentor to learn certain kinds of work, and then have other believers as spiritual mentors.

"Apprentice" Was Understood Historically

Centuries ago, apprenticeship was much more common. Apprentices were expected to both work and learn **at the same time**, but these concepts are now used much less in western society. The King James Version translators, in the 1500s and 1600s, did their work without the benefit of much of the Jewish learning of their day—most Christians and Jews did not get along well at that time. If the translators had access to Jewish learning, they might have known that **Rashi, the foremost Jewish commentator on the Old Testament**, writing in the late 1000s A.D., explains that *na`ar* indeed does mean "apprentice" or "trainee". Extensive detail is available in the article "NaAR Means TRAINEE " from *Rashi-is-Simple,* by Dr. Hendel President, © 1999-present, RashiYomi Inc., at http://www.rashiyomi.com/lad-1.htm.

Also, in describing events of nearly 3000 years ago, Historian James B. Prichard cited an ancient Egyptian account of the arrival of Na-arim (plural of *na`ar*) troops that saved Ramses in a battle, *(Ancient Near Eastern Texts Relating to the Old Testament, p256.)* "The arrival of the Nearin[na'arim]-troops of Pharaoh—life, prosperity, health!—from the land of Amurru" [land of Amorites—where ancient Israel was at the time]. These were younger, less experienced soldiers that fought and won the victory. A similar victory by the Israelite *na`arim* is documented in 1 Kings 20:17-20.

This writer did find a partial understanding of the meaning of *na`ar* in some reference works (Zodhiates' Complete Word Study Old Testament and the Theological Word Book of the Old Testament). The explanation was not under the *na`ar* entry, but under the entry for *zaqen* (Strong's #2205), "elder". There it stated that *zaqen* was the opposite of *na`ar.* While the "elder" versus "younger" meaning is valid, the "master" versus "apprentice" is more accurate.

Bible Evidence Is Overwhelming

Even without this history, the meaning of the Hebrew *na`ar* and *na`arah,* and the Greek *pais* and *paidiske* can be determined by studying the many uses of them in the Bible. This writer looked at all 332 of them. The complete word study, *Bible Words Meaning "Apprentice" or "Trainee",* is available by mail or in the Literature List on the *Servants' News* web site. Fortunately, the Bible contains many passages where these Hebrew and Greek words are used, and where there is much additional description of the person called a *na`ar, na`arah,* etc. From this, we can learn what the words mean. Since *na`ar,* the Hebrew word for male apprentices, accounts for 238 of these references, most examples in this article are about this word.

In every case, we can see that *na`ar* is used for a person who is some kind of "apprentice", and we can often see who the "master" of the *na`ar* is. While apprenticeship is always implied, the word implies little about other characteristics. It can refer to a family member or someone who is not a family member. It can refer to a baby, or someone who is middle aged. It can refer to a person of lowly social estate—a slave, or to Jesus Christ himself, in his capacity of an "apprentice" to the Father.

Let us take a walk through the Bible and look at numerous examples.

Na`ar is used for both Abraham's sons and his servants—both apprenticed to him (Gen 14:24, 18:7, 22:3,5,12, 19). It is also used for both the sons and servants of the Shunammite woman (2Kngs 4:19, 22, 24, 29-32, 35) and Job's sons and servants (Job 1:15-17, 19).

It is used to refer to servants of both Israelites and other nations: Pharaoh's daughter's servants (Ex 2:6), Balaam's servants (Num 22:22), Saul's servants (1Sam 9:3, 5, 7-8, 10, 22, 27; 10:14; 16:18), an Assyrian King's servants (2Kngs 19:6) and King Ahasuerus' servants (Esth 2:2; 3:13; 6:3, 5).

Na`ar* can be used for the very young, such as kings when they are born, because they are already "kings in training" (2Sam 12:16). Samuel was a *na`ar when he began training to be a priest at age three (**1Sam 1:22, 24-25, 27; 2:11**) The same word was used for

Joshua, Moses' apprentice, when he was probably around 40 years old (Ex 33:11).

The expression "old and young" is found in many Bible verses, as a way of referring to everybody (Gen 19:4; Ex 10:9; Deut 28:50; Josh 6:21; Pslm 37:25; 148:12; Isa 20:4; Jer 51:22; Lam 2:21, see also Prov 22:6). A better translation would be: "elders (hebrew *zaqen*) and apprentices (hebrew *na`ar*)" or "masters and apprentices". When apprentices do not respect elders, it is a sign of national degeneration: "The people will be oppressed,… The *na`ar* ['apprentice'] will be insolent toward the *zaqen* ['elder']" Isa 3:5).

Military men are frequently called *na`ar*—probably to remind them that they are under others more experienced than they (Gen 14:24; Jdgs 8:14; 9:54, 1Sam 14:1,6; 30:17; 2Sam 2:14; 18:15; 4:12; 1Chr 12:28). The word is used for David's and Abigail's servants—some were soldiers and some were not, but *na`ar* nicely describes both (1Sam 21:2, 4-5; 25:5, 8-9, 12, 14, 19, 25, 27; 26:22).

Similarly, *na`arah* is frequently used for young single women who are "wives in training" (Gen 24:14, 16, 28, 55, 57; Deut 22:15-16, 19-21, 23-29, Jdg 21:12)

In Genesis 34, Dinah's family refers to her as the "daughter of Jacob" or the "sister" of her brothers, but Shechem, who "forced" her and then was seeking to marry her, refers to her as a *na`arah* (v. 12)—emphasizing her "wife in training" aspect rather than her family status. Of note, Shechem is often referred to as "son of Hamor", but is also called an apprentice, *na`ar* in verse 19.

The prophet Elijah also had apprentices (2Kngs 4:12, 25, 38; 5:20, 22; 6:15, 17; 8:4; 9:4).

A person can both **be** a *na`ar* and **have** a *na`ar* at the same time. David's sons were his "apprentices" (2Sam 13:32; 14:21), but his sons also had their own apprentices (2Sam 13:17, 28-29; 17:18). Similarly, Rebekah is identified as a *na`arah*, a wife in training (Gen 24:14, 16, 28, 55, 57), yet she has *na`arah* of her own—her handmaids (Gen 24:61).

Apprenticeship Concept Sheds New Light on Some Verses

There are scriptures that are much more understandable when we see the true meaning of *na`ar*. Solomon calls himself a lesser *na`ar*—he was not physically a "little child" upon assuming the throne (1Kngs 3:7); He knew he needed training and wisdom, so he asked God for it and received it. His father David also referred to him as his trainee *(na`ar)* when Solomon first began to rule (1Chr 22:5; 29:1), but no one else would call him that.

A famous verse from David's Psalm 119 takes on more meaning when we see that it contains *na`ar*: "How can a young man [*na`ar*] cleanse his way? By taking heed according to Your word" (Pslm 119:9). This verse is not written just to "young men," but to anyone who wants to be an apprentice to God—and of course the solution is reading His word.

Here are some proverbs that can be better understood knowing *na`ar* means "apprentice":

> "To give prudence to the simple, To the *na`ar* knowledge and discretion" (Prov 1:4)
>
> "Even a *na`ar* is known by his deeds, Whether what he does is pure and right" (Prov 20:11)
>
> "Train up a *na`ar* in the way he should go, And when he is old [*zaqen*—contrasting word for "a master" or "an elder"] he will not depart from it" (Prov 22:6)

The following three verses are normally applied to children, but their usage is broader:

> "Foolishness is bound up in the heart of a *na`ar*; The rod of correction will drive it far from him" (Prov 22:15).
>
> "Do not withhold correction from a *na`ar*, For if you beat him with a rod, he will not die" (Prov 23:13).
>
> "The rod and rebuke give wisdom, But a *na`ar* left to himself brings shame to his mother" (Prov 29:15).
>
> "She [the 'virtuous woman'] also rises while it is yet night, And provides food for her household [family], And a portion for her maidservants [*na`arah*—daughters or female servants who are wives in training—they would not have their own husbands and households yet]" (Prov 31:15).

Here are examples of notable people in the New Testament who are called male or female apprentices (*pais* or *paidiske* in Greek):

- the servant of the Roman Centurion who was sick (Matt 8:6,8,13; Luke 7:7)
- Herod' servants (Matt 14:2)
- the people who angered the chief priests by crying out "Hosanna to the Son of David!" (Matt 21:5)
- a "servant girl" that accused Peter of being with Jesus when Jesus was captured (Matt 26:69; Mark 14:66, 69; Luke 22:56; John 18:17)
- Jairus' daughter, age 12 (Luke 8:42), who died and was healed by Jesus (Luke 8:51, 54)
- the "menservants" and "maidservants" beaten by the bad servants of Christ (Luke 12:45)
- Rhoda, the servant who answered Peter's knock, but was so excited she forgot to open the door (Acts 16:16)
- Eutychus, the young man who fell down three stories after falling asleep listening to Paul (Acts 20:12)

Na`ar of God

Both the nation of Israel (Luke 1:54) and king David (Luke 1:69, Acts 4:25) are referred to as apprentices (*pais*) of God.

They were to learn His ways, to practice them and to teach them to others. A person is always a "trainee" to God, even though they may be a teacher to others. Even Christ himself is a *na`ar* of God:

> "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a

Son, and shall call His name Immanuel. Curds and honey He shall eat, that He may know to refuse the evil and choose the good. For before the Child [*na`ar*] shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings" (Isa 7:14-16).

The Greek equivalent, *pais* is also used for Christ in the New Testament when Jesus was age 12 (Luke 2:43) and when he began his ministry at about 30 (Matt 18:12, see Luke 3:23 for age), and during his ministry (Acts 3:13, 26; Acts 4:27, 30).

But just because one is in training, whether it be to God or some other leader, one is not absolved from responsibility and taking necessary action. Jeremiah tried to use his apprentice status as an excuse. See what happened: "Then said I: 'Ah, Lord GOD! Behold, I cannot speak, for I am a *na`ar*.' But the LORD said to me: 'Do not say, "I am a *na`ar*," For you shall go to all to whom I send you, And whatever I command you, you shall speak.' " (Jer 1:6-7).

Using the Apprentice Concept Today

Understanding this Bible teaching on apprenticeship is only the first step in using it to help our young people. Implementation of the concept requires more steps:

- Older people need to learn to become good mentors.
- Younger people need to learn to become good apprentices.
- Both groups need to learn to stay with the concept when the world and their friends may be pushing them toward other systems.
- A way needs to be devised whereby potential apprentices and mentors can find each other.
- And ultimately, our society needs to recognize learning that takes place in this way, as opposed to only recognizing education in the form of a scholastic degree.

While the task is large, it is better to begin to re-blaze this little-used road to success than to travel the well-worn roads that lead young people away from God.

Yes, there are times when young people no longer want to listen to their parents. God has set in motion a process whereby each generation sifts through the knowledge of the past—keeping what is good and rejecting what is bad. If guided by God, that process can work well. If guided by Satan, as often happens, the good is often lost and the evil is kept instead.

As children age, it is best that parents point them to other mentors, friends, books, videos and music from which they can learn. Parents must learn to think about what would interest their child, not what would interest them. One child may be interested in creation science videos, another in the life stories of Christian athletes, and another in great Christians of the past. Still others may be inspired by good Christian fiction, and some may be interested in active Christian service. Find and cultivate these interests.

Even with those good things, one cannot stop teens and young adults from absorbing what is in their environment, but it is amazing how much control of the environment parents can exert if they so desire. Sending young people to Christian camps or boarding schools frequently has an amazing effect. Young people meet new friends and interesting adults. Suddenly, the Bible is not something that only parents try to enforce, but something that their friends study and use.

But why do we recommend Christian schools if the Bible does not promote the practice of an "all learning and no doing" school? The reason is that while Christian boarding schools may use standard educational techniques in the classroom, Christian mentoring takes place most of the rest of the time. A lot of good mentoring takes place in the student's school jobs, dorm life, sports, music, drama, recreation and other programs. The sometimes less-credentialed staff assigned to "watch the kids" are often dedicated Christians who care about the young people and who set good examples. This writer has spoken with both students and staff of Christian schools who have agreed that it was the **non-classroom hours** that made the biggest difference in the lives of the students or we could say, the "apprentices".

Sons of the Prophets

There is nothing wrong with believers setting up an organized method of mentoring other believers. This is apparently what Elijah and Elisha did with the "sons of the prophets" mentioned in the first 10 chapters of 2 Kings (2Ki 2:3,5,7,15; 4:1,38; 5:22; 6:1; 9:1). They lived and worked together. Both Gehazi (2Ki 4:12; 5:20; 8:4) and several other un-named "sons of the prophets" (2Ki 4:38; 5:22-23; 6:15, 17; 9:4) are each called a *na`ar.* These were Elijah's and Elisha's apprentices.

This concept of the "sons of the prophets" is continued in the book of Acts in the new Testament:

"Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one *of you* from your iniquities" (Acts 3:24-26).

Beside learning from the prophets and being sent out to do various prophetic work, these "sons of the prophets" also worked together as a community to take care of their physical needs:

And the sons of the prophets said to Elisha, "See now, the place where we dwell with you is too small for us. "Please, let us go to the Jordan, and let every man take a beam from there, and let us make there a place where we may dwell." So he answered, "Go" (2Ki 6:1-2).

These men did not say, "We are prophet students, we don't build buildings". They did what was necessary to accomplish the tasks at hand. While other mentors might have shown the apprentices how to avoid losing an axe head in the water (2Ki 6:5) or how to avoid poisonous gourds (2Ki 4:39), Elisha showed them a way to solve the problems—through miracles of God.

This concept did not occur only at one time or place. The prophet Samuel worked with "sons of the prophets" at Naioth and Ramah (1Sam 19:19-20). During Elisha's time, there are groups at Bethel, Jericho and Gilgal (2Ki 2:3,5,15; 4:38). Living and working together, in an environment where mentorship and apprenticeship naturally occur, continued in the book of Acts:

> Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all (Acts 4:32-33).

Much More to Learn, Much More to Do

This article cannot possibly cover all that needs to be learned and done to implement these biblical methods of teaching young people. We hope to have future articles to cover those subjects, and we hope to have help implementing them.

For parents and young people suffering difficulties at home, who need a solution now, there are alternatives. These are not mentorship programs, but schools where a certain amount of good mentoring goes on. There are numerous Seventh Day Adventist and evangelical Christian boarding high schools and colleges. Some of them have very dedicated people who will do a good job of mentoring the young people who go there. They avoid the secular humanism and general godlessness of the secular world, but they do tend to convert young people to Seventh Day Adventists or evangelical Christians. Even though most independent Sabbatarians would be quick to point out the doctrinal errors of these groups, they provide a much better start in life than atheism.

The one Sabbatarian boarding high school in the U.S.A. that is not Seventh Day Adventist is **Spring Vale Academy (4150 S M-52, Owosso, Michigan 48867; www.springvale.us 989-725-2391).** This writer has had three sons attend there, and both he and his spouse have served there in various capacities. Again, the institution is not based upon the biblical principles in this article, but this writer has seen the mentoring that goes on there produce wonderful results.

The only post-secondary seventh day Christian mentorship programs known to this writer are **PABC** (989-738-7774, PABC@PortAustin.net) and **LITES Ministries** (660-783-9544, lites.cog7.org)

Apprenticeship: How To Implement It

It is unlikely that classroom educational institutions will suddenly phase out themselves in favor of apprenticeship-type education. A more gradual implementation can occur in this manner:

1. People need to be made aware of the Bible teaching on apprenticeship so they appreciate its value. The must come to realize that a person does not have to be in "school" to be accomplishing important life learning.
2. Parents and young people need to seek out the apprenticeship-like opportunities that are available now.
3. Mature believers need to do what they can to create apprenticeship opportunities for young people, both on an individual and organizational basis.

The world needs hundreds—eventually thousands of places to mentor young people—to provide physical and spiritual teaching while expecting the young person to be responsible for themselves and to produce something of value. There is little chance of exceeding the need in the near future.

While this writer admits that the concepts presented in this article are not commonly taught, he also believes that **they are not some minimal teaching of the Bible**, **but that there are hundreds of verses commanding or supporting the concept.** It is easy to say, "that is not practical for today", "we presently use a different system", or "our secular education is bad, but I prepared my children to handle it". While there may be some truth to all these statements, the overwhelming evidence from young Sabbatarian Christians is that this world's educational systems take our young people away from the Sabbath, from any church and often from God.

This is a trend that needs to be reversed. It can be.

> Jesus said to him, "If you can believe, all things *are* possible to him who believes" (Mark 9:23). 🕮

Take Action Now!

Do you have a teenage child who needs help now? Do what it takes to provide an environment with positive mentoring!. You may need to change churches, change jobs, or move to a city where there will be good influences on your child. You may consider sending them to Spring Vale Academy (989-725-2391 www.springvale.us) or another Christian school—even in the middle of a school year!

Yes, these solutions may cost thousands of dollars and greatly diminish your career and financial position. The house, the cars and all other physical things perish. Successful children produce genealogies that can go on forever—each person having the potential for eternal life! —NSE

PABC Proclaims Feast of Tabernacles Observance Sept 27 to Oct 4, 2007

In keeping with Leviticus 23:4, we are proclaiming a Feast of Tabernacles observance at the Port Austin Bible Campus September 27 through October 3, 2007, the Eighth Day celebration on October 4, 2007 (Lev 23:36). The commands to proclaim the Feasts "in their seasons" and to observe them are obvious in scripture.

The Bible has no specific commands on how to calculate the calendar. Many sincere believers have searched the Scriptures and history and found different answers. We encourage all to proclaim and celebrate the Eternal's Feasts in faith. May we fill the world with people keeping our Father's Feasts.

The theme at our Feast site this year is:

"Harvesting In the World, Not Of the World"

Then He said to them, "The harvest truly is great, but the laborers are few; therefore pray the LORD of the harvest to send out laborers into His harvest" (Luke 10:2).

"But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth" (John 17:13-17).

How do we remain in the world, but not of it? How do we reap a harvest in the world when it hates us? How do we have His Joy in all of this? The biggest key is in the verses, above: through His Word and His Truth. There is so much more that we can learn about applying the Truth of Scripture to live and harvest in the world without being taken in by it.

In addition to the daily services and studies along these themes we will have praise music, family-style meals, Bible Bowl, sports, family activities, and a variety show. Anyone who would like to organize a study or an activity is encouraged to do so. Anyone who would like to prepare a specialty dish for the group or bring the produce from their farm or garden is more than welcome. We have our own commercial kitchen, dining space for 100, basketball, racquetball and volleyball courts, outdoor sports field and other facilities. Most meals will be prepared from organic produce grown in our own garden.

We have men's and women's dormitory rooms available for singles (one dorm bathroom on each floor), and some motel-like accommodations for couples and families. Tent and trailer spaces are also present with water and electricity and a nearby dump station. There are ample motels of varying price ranges about a mile away in town:

Beachcomber Motel:	989-738-8354
Blue Spruce Motel:	989-738-8650
Lake Vista Motel:	989-738-8612
Lakeside Motor Lodge:	989-738-5201
Port Austin Motel:	989-738-8729
Sun 'N Sand Motel:	989-738-7513

Port Austin is located at the tip of the "thumb" of Michigan. The campus is about a mile south of Port Austin on M-53. If you want to be assured a place to stay and food to eat, please notify us of your group's number as soon as practical. For more information or to reserve a place, contact: —NSE 🕮

PABC, PO Box 474, Port Austin, Michigan 48467
PABC@PortAustin.net; 989-738-7700.

"PABC Update" from page 2

- Our garden and chickens are producing very well, keeping our expenses to a minimum.
- There is other good news, but certain aspects of it need to remain confidential for now, so we will write about it in the next issue.

We hope that brethren will make an effort to visit PABC if they can, either during a Feast or some other time that is convenient. We have over-night rooms available nearly all of the time.

We welcome questions and comments and will try to print as many as we can in our letters section.

Our financial situation is still very tight—with essential money coming to us only weeks or days before we need it. But as long as God leaves the door open with enough space to walk through, we will keep going—even if we have to fast and further tighten our belt to fit through the door.

May the Eternal bless you all.🕮

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