

# Church of God, The Eternal

P. O. Box 775  
Eugene, Oregon 97440  
[www.cogeternal.org](http://www.cogeternal.org)

The late Raymond C. Cole  
Founding Pastor  
Jon W. Brisby  
Pastor, Director

Offices in: United States  
Philippines  
Switzerland  
Kenya

## Announcement Letter September 2009

Dear Brethren:

Very warm greetings to all of you, with many sincere thoughts and prayers going out for your continued strength and success in every endeavor, both physical and spiritual.

This month's letter will be devoted to unveiling some new items you will see in future issues of our monthly mailings, as well as a description of some new expanded services we hope will become a blessing to all of our members. In the big scheme of things, none of these things are truly earthshaking, but there certainly is a reason for every administrative decision we make, and we want all of you to be the first to know about them.

To begin with, we will soon begin offering a number of new articles for all of you. Where did these articles originate? They were originally written by Mr. Raymond Cole (and yours truly), published as *Monthly Letters* years ago. Why should these meaty topics languish in obscurity, published only one time and then hardly seen again thereafter? There is so much value in that material, we want it to be available conveniently for many to read, both now and in the future. To enhance that goal even more, we are going to release these new articles in booklet format. (Eventually, we plan to convert many of our current articles into booklet format as well, but that will take time to accomplish.) Even as many topical booklets of the Radio Church of God originated as articles in *The Plain Truth* or *Good News* magazines, so will we begin to use our historical *Monthly Letters* as the source for new booklets. In times past, one particular minister who separated from our fellowship has tried to take credit for writing "all of our articles," and claiming we have not produced any new ones since his departure. What is actually true is that we have consistently been writing *many* new articles every year in *Monthly Letter* format. We just have not called them "articles." By finally transforming this material into article/booklet format now, it should certainly dispel the perception that we are producing nothing new. The first sample selection of new booklets will be made available at the U.S. Feast of Tabernacles sites in just a few weeks. Thereafter, we will publish a list of titles which can be ordered from the church office in future months as they become available.

Secondly, we will soon be updating the appearance of our Internet website. That will really include only cosmetic changes, but we want all of you to know about these changes before they occur. All of the same valuable material and functionality will be available as always, so be assured we intend to continue to maintain and enhance that interface to make it even more beneficial to the expanding community of our users.

Thirdly, we are unveiling a new version of our church name in the form of a "logo" which will become part of the new website homepage, as well as used on the cover of our new booklets. This logo will also become part of our official stationery which we will use for all future church correspondence, including these monthly mailings to you. Here is what that new logo will look like:



First of all, why do we need a logo at all? If we have not had one for thirty-five years, why do we need one now? The presentation of our name on the Internet website and also printed upon CDs and other newer media is a relatively recent advent, beginning within the last decade. Back then we actually created a *defacto* logo which we have been using for many years, found on the church website right now. It is the church name displayed upon a pastoral scene including a rainbow. That same image was used for a time on certain CDs, including the hymnal CDs. Using the long, typed-out name—Church of God, The Eternal—is simply not practical for some of these applications, so something else had to be done. But we have never been really satisfied with that current image. For one thing, although there is nothing wrong with a scene from God's creation—including a rainbow—the rainbow has been co-opted in this Babylonian society to imply a number of things we simply do not want associated with us.

A second reason for using a distinctive, more professional logo is to help distinguish this little remnant group from many others who have cropped up in the past few years. In the last ten years, at least two new splinter groups have formed out of former Worldwide Church of God members, and they have adopted names very similar to our own. One of them calls itself Church of The Eternal God, and the other, The Eternal Church of God. We are now regularly contacted by people who confuse us with these other groups. This does not mean that adopting a logo will totally eliminate this confusion, but having a unique "brand" which sets us apart should definitely help.

Next, why did we choose the specific logo that we did, and what do all of its elements signify? Every element of the new logo image reveals something important about this little group and what we stand for. It is one more way we can confirm what we believe in contrast to all of the others. Here is the explanation:

- Many people—including our own members—misunderstand our name. Because of the comma placement, we tend to read it as two separate ideas, "Church of God," and "The Eternal." But that makes no sense, and it certainly was not what Mr. Raymond Cole ever intended when he decided upon our name. We are the church of *God, The Eternal*. "The Eternal" must always relate to God as a descriptor, not as a separate idea. Our new logo encourages all who see it to interpret our name correctly—Church of who? *God, The Eternal!*
- God, The Eternal is the foundation, the Rock (1 Corinthians 3:11; Matthew 16:18). Everything is built upon Him. That is why His name is below.
- That is also why the specific *type font* selected for His name is strong and bold, depicting His role as an unmovable foundation which undergirds His work. This is a God who does not change. He is the same, yesterday, today, and forever (Hebrews 13:8).
- "The Church" is portrayed sitting on top of God, who undergirds. The Church is His work, and we are His house, built upon that sure foundation (Hebrews 3:6; 1 Corinthians 3:10).
- The Church is also the ornament of God (Ezekiel 16:11–14; 1 Corinthians 3:12–14). That is why the *type font* for "The Church" is more ornamental, depicting the work of God through His chosen people. That church is portrayed as a woman, and therefore we selected an elegant, feminine font.
- The image to the left is a simple, gabled house, reinforcing the identity of the Church as the House of God, built upon God as the foundation.
- The house image is not solid all the way through. Why not? A solid house image would imply that we consider ourselves to be the "whole" house of God. We are not! We are only a small part of the *larger body* God considers to be His church.
- We are only *a remnant* of that church, depicted by the solid base fragments left standing. Those solid base pieces represent those portions of the true church still holding fast to the faith once delivered.

- The smaller fragments above depict the scattered state of God's church today. They are still very much part of spiritual Israel—the church—but they currently abide in a spiritual wilderness, chaotic and confused. Yet God has not abandoned them at all. He yet will do a grand work to recover the remnants of His people (Job 14:15; Revelation 7:14).

Some might question, is it right to use any image—like the house—to portray the church? This was considered very carefully from many angles. The last thing we want to do is to violate God's law in any way concerning "graven images" or anything that would create a questionable impression. God forbids us very specifically from making images out of elements from His natural creation (Exodus 20:4). Even so, Mr. Armstrong surely did not interpret it to be a violation of this principle to depict a lion, lamb, and little boy on the seal of Ambassador College. If *that* is permissible, certainly our depiction of a house is even much safer by comparison! The picture element is valuable because it truly helps make our logo unique and distinctive. When people see that insignia, over time it will register in many minds with "that little Monday Pentecost group," alleviating much of the confusion which persists right now. That image also speaks to the fact we do not try to put a fence around ourselves—claiming we are the only ones—and provides a discussion piece to prove that is truly part of our doctrine.

The other concern was the potential of adopting an image which holds some past pagan connotation. The previous use of the rainbow is a good example. There is nothing at all wrong with a rainbow, but as its meaning has been so warped and twisted, it is something we prefer to avoid. We conducted a search to try and find any past pagan or so-called "Christian" uses of a simple gabled house in their images. We found none. That was quite amazing, given they have co-opted almost every other concept you can think of—human beings and parts of the body, animals, vegetation, certain geometrical shapes, etc. There are depictions of towers and other structures, buildings with steeples on them, but oddly enough no use of a simple gabled house. They certainly have traditions about "houses" in their theology, but it does not seem to be portrayed nearly as much in actual symbols as is the case of so many other concepts. For that reason, we became confident in utilizing this symbol in our logo to create an interesting and informative statement about what this group believes. The use of this image should not trigger past pagan ideas in the minds of people who see it, as might the rainbow do today.

In spite of the above listed reasons for what we are doing, we are sure that some few with their own agendas will criticize. There will always be detractors who attempt to capitalize upon anything, no matter how trivial, to further their cause. We will be accused of "changing" things. They will claim this is evidence that we are departing from the faith once delivered. Just remember, what we are holding fast to is *the doctrine* of Jesus



Christ—His Truth. Do not be confused about what that doctrine includes. God gave his true ministry authority to make administrative judgments concerning nondoctrinal issues, and He backs up those decisions as if they were His own. If we ever become guilty of apostasy, you will know it from the doctrines we are teaching, not by how our stationery looks. Mr. Armstrong changed the look of *The Plain Truth* magazine many times over the years from 1933 through the 1970s. Such changes in presentation had nothing to do with apostasy, and God continued to bless that work greatly through many such "changes." Hopefully our sincere members know the difference between doctrine and administration. We certainly weighed the potential of opportunistic criticism if we adopted these new changes to our website, booklets, and church stationery. We thought, perhaps we should forego these ideas to avoid giving our enemies any potential ammunition? In the end, we decided to press ahead anyway. Why?

We are not here to pander to the accusers. We are here to serve those who voluntarily choose to be part of this fellowship because they believe this is God's work—not man's. If these small changes to the appearance of our documents present a more professional image to the scattered sheep of God at large, and if it helps cut down on confusion involving other splinter groups who have similar names to ours, that is more important than worrying about those few who will criticize us no matter what we do. In fact, it is another wonderful opportunity to test whether you each know how to make correct judgments. Hopefully, you will appreciate the hard work we continue to do to make the revealed Truth—the faith once delivered—available to the lost and confused sheep of God at large in this world today (Ezekiel 34:2–5). We are not presuming to do a grand Work to the uncalled world, but we are absolutely committed to making the light of God's revealed Way available to those sincere little ones who are still searching to find it.

If anyone has any questions at all concerning any of our administrative decisions or our philosophy in doing this work, please feel free to ask. There will also be opportunity to answer questions in person at the upcoming Feast sites in both Yachats, Oregon and Townsend, Tennessee.

## **Spiritual Principle—Church Assembly Protocol**

With the Feast of Tabernacles only weeks away, it seems a good time to reiterate some specific church assembly protocol that has often been overlooked or misunderstood. These principles apply to every weekly Sabbath service throughout the year where larger groups meet as well as annual festival meetings, but since many of us do not have the opportunity to meet often except during the fall Feast, some may not be aware of these principles.

First, a special note needs to be made about special music. At times, it has been common for people to use the special music portion of the service to get up and go to the restroom, sort through notebooks and Bibles in anticipation of the sermon, or other noisy and distracting activities. This should not be the case. The special music performance is not like a commercial break in a television program. It is a key part of the offering we are making before God, whom we have asked to come into our very presence and to be worshipped. Besides the fact that we record these performances and do not want extraneous noise on the recordings, the more important issue is the respect we give to God to sit quietly and respectfully during the special music performance. There should be no traffic in or out of the hall at this time. If you are in the hall when the performance begins, you should stay in. If you are outside the hall when the special music begins, you should stay out until the performance is completed. Along with this, unless someone has an unusual medical condition, it should also not be necessary to be getting up and down and going in and out during the sermon either. This, too, can be a sign of disrespect before God, if it is simply based upon a lack of self-discipline to remain seated during a ninety-minute program. Many in the world today cannot seem to manifest such discipline, but the converted people of God certainly should be capable of a higher standard and be able to set a better example.

Second, proper use of the mother's room has always been a potential source of problems. Such has been the case for decades in the church. It was an issue that concerned Mr. Raymond Cole in years past, who tried to provide guidelines for proper use, but who often felt that it was being abused nonetheless. It seems appropriate to enunciate those same principles again for our young families today. A mother's room is provided specifically for those families with very young children who need special attention. The primary use is for a nursing mother and child. A father may be the one to take a child out of service temporarily, but it should not normally be required for both parents to go out at the same time. Periodically, even generally well-behaved children will occasionally manifest behavior problems and a parent will need a place to take them for a short visit. But for the most part, children who have been raised in the church by parents who have consistently practiced the faith once delivered in child-rearing at home should not need a separate room during a church service. In cases where a child does not have two converted parents, or a family has recently come into the church without previous opportunity to teach their children to sit quietly in church services, special accommodations will obviously be necessary. We want those families to have those facilities to help them in that transitional period. But all too often, the mother's room has been treated as a long-term "alternative" place for people/families to congregate during a service. This is not the case. One parent at a time please! It was the reason Mr. Cole did not like the idea of piping the sermon into that room with a speaker, because it seemed to foster this idea of an alternative place to hear the message. On the other hand, when the sermon message is not being broadcast into the room, there is a tendency for occupants to start talking among themselves in ways that are inappropriate. There should be

no such sideline conversations during a holy convocation, whether one is in the main hall or in the mother's room. Again, the main point is that we are appearing before God to worship and to show Him respect.

Third, as well as parents try to watch their children, at times a child may misbehave out of sight of a parent. In that case, other adults, especially deacons, do have authority to call that child down, and expect to be respected. Correcting someone else's child should never be frivolously done, but your children should be taught that they must respect the authority of other adults at our assemblies. If a child's behavior is grossly inappropriate, contact the parent right away; and parents, respect the efforts of other members who may become involved out of necessity. If we keep these principles in mind, we have the opportunity to make an acceptable offering before our Heavenly Father.

## **Death**

We are deeply saddened by the death of Miss Gabriel Bouwer of Fish Hoek, South Africa, who while walking her dog was hit by a car that was forced off the road during an accident Wednesday evening, August 19. We all sympathize with her mother and stepfather, Lydia and John; her sister, Belinda; and her brother, Jonathan, at this time of great loss. Our prayers are with them. Gaby was 19 years of age.

Mr-s. Dewey would like to thank all of the brethren for their prayers and sincere expressions of love and concern. All of the emails, letters, cards, and phone calls have been a great comfort during this difficult time.

## **Monthly Letter**

Because the preparation time of the *Monthly Letter* falls within the Feast of Tabernacles, there will be no letter for October.

## **Holy Days**

Feast of Trumpets . . . . . Sabbath, September 19  
Atonement . . . . . Monday, September 28  
Feast of Tabernacles . . . . . October 3–9 (1st service Oct. 2 evening)  
Last Great Day . . . . . October 10

## Trip Schedule (Mr. Brisby)

September 19 (Trumpets) ..... Modesto, California  
October 2–5 (Feast of Tabernacles) ..... Yachats, Oregon  
October 6–10 (FOT and Last Great Day) ..... Townsend, Tennessee

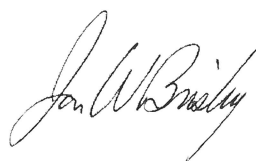
## (Mr. Robert Litz)

September 19 (Trumpets) ..... Roundup, Montana  
September 26 ..... Vancouver, Washington  
September 28 (Atonement) ..... Eugene, Oregon  
October 17 ..... Phoenix, Arizona  
October 24 ..... Stephenville, Texas

## Recorded Sermon Schedule

Sermon #	Mailed	Played	Title
WSE-JB 22-109-24V	08-13-09	08-29-09	Progressive Revelation
CL2 76	08-13-09	09-05-09	Christian Living Series #2 Kindness #8
WSE-JB 22-110-24W	08-13-09	09-12-09	The Real Fruits of Change
Holy Day Sermons	08-13-09	—	Trumpets/Atonement
CL2 77	09-03-09	09-26-09	Christian Living Series #2 Kindness #9
Holy Day Sermons	—	—	Feast of Tabernacles/Last Great Day
WSE-JB 118-1	09-03-09	10-17-09	The Truth About Tithing #1
CL2 78	09-03-09	10-24-09	Christian Living Series #2 Kindness #10

In Christ's service,



Jon W. Brisby