By Dixon Cartwright

SEAFLITE, Wash.—Ken Westby's conferences are known for sparking debates. But this time the One God Seminars included on their agenda a formal disputation between a Trinitarian and a unitarian.

Two young men—Sean Finnegan for the Jesus-is-not-God side and Brant Bosserman arguing on behalf of the believers of one God in three persons—used their best to sway conference attendees with their arguments in the 3,000-year-old dispute about the nature of the Father, Son and Holy Spirit.

That was on June 1, 2008, in a conference room in a Seattle hotel. But the debate was presented from 10 men and one woman, all of them arguing for the oneness of God.

Oneness in this case referred to the concept of being the Father-God and that Jesus, although the Son of God, is a separate being whose life, death and resurrection was part of the Holy Spirit.

The knowledge about the Creator is important enough to Mr. Westby that he began his seminars in 2002 in Seattle. Since that year locations for the annual events have included Virginia, Texas, Georgia, New York and Ohio.

This year, the seventh, took Mr. Westby and colleagues back to Seattle for two days in the Embassy Suites hotel near the Seattle-Tacoma airport.

Most of the presenters at the conference were Sabbatarian Christians, but not all.

Then who?

The first speaker was Rick Rich-ardson, also of the Seattle area, who wrote the book Origins of Our Faith: The Hebrew Roots of Christianity.

Mr. Richardson presented “If Not God, Who?” To answer his question, he cited Bible passages and interpretations to show who Jesus believed He was. For example, Mark 8:29 has Jesus acknowledging He was the Messiah.

Daniel 9:26, John 7:31 and John 11:50 indicate that Jesus, although believing He was the Messiah, also believed He would die. Mr. Richardson asked: Just who did Jesus think He was?

“Jesus believed He was a Messiah that died.” That is, in terms with Jewish tradition, Jesus was Messiah ben Joseph, the suffering Messiah.

The King James virgin

Noel Rude of Pendleton, Ore., pre-sented a paper titled “The King James virgin?”

Mr. Rude, who serves as pastor of the Seattle group and has a PhD in chemistry, began by pointing out how the King James Version was translated and used as its basis for the Revised Standard Version and other versions of the Bible.

“Why is the King James version the starting point of modern translations?” he wondered.

The answer, he said, was because the KJV was based on the original manuscripts of the Greek Testament.

Mr. Rude argued that the Authorized Version was rooted in a late manuscript that was not present in the original source material. This, he said, has led to a distorting of the original meaning of the Bible.

Mr. Rude then proceeded to a series of Bible passages, including Genesis 3:15, that he felt showed the prophecy of Jesus Christ was fulfilled in the KJV text.

WORSHIPFUL PRAISE—The praise team in the Kingston congregation of the Church of God International in Jamaica leads a lively praise-and-worship session during Pentecost services June 8, 2008. In Kingston, **from left**: Tanhoe Subaran, Shavonne Barns, Ashtin Smith and deacon Christopher Corbin. The church, with an average attendance of 220 each Sabbath, boasts the largest congregation of members of a group derived from the Worldwide Church of God who as individual members were never part of the WCG. See the beginning of this page. See more photos on pages 22 and 23. [Photo by Bernardo Bedford]

The writer is pastor of the Church of God International in Jamaica.

By Ian Boyne

JINGOMA, Jamaica—A record 366 people turned up for Church of God International (CGI) Pentecost services June 8, 2008, in Kingston while about 100 persons attended Pentecost services at the other end of the island in St. James.

That two deacons, former political-candidate and senior George Ramocan and engineer and transformation coach Glenford Smith, were ordained as ministers on that day added to the delight of CGI Jamaican members, who have experienced phenomenal growth in the Church of God movement that on the whole, regretfully, has had problems with legalism. But a spiritual dimension does indeed pertain to this belief. The oneness of God is sacramentalism.

“God is present in the sacrament as well as in the people and his word,” Mr. Boyne noted. “The Spirit of Antichrist, then, would not be spirit of the Father-God, but the Great Spirit, the Holy Spirit of God, is a separate being whose life, death and resurrection was part of the Holy Spirit.”

Hitherto, faith that God is the Father of Christ and in the words of the King James Version “Eternal Father, strong to save,” etc., was the oneness of God that unfortunately has had problems with legalism. But a spiritual dimension does indeed pertain to this belief. The oneness of God is sacramentalism.

Mr. Westby and colleagues back to Seattle this month for an annual reunion near Houston.
The writer, who operates a con- struction company in San Antonio, Texas; Russell Bettis, who has lived and worked in Kuala Lumpur, Malaysia, for 25 years, visits the United States each year for the past four years; old friends have gathered in the Houston area for an evening of food and drinks when he’s in town.

Three of our old friends who used to meet with us during the Thanksgiving holiday in Dallas are deceased: Gilbert Gibson, and John Dickerson, business man- age, and car dealer, of Bryan, Texas.

Mr. Watkins, who is a member of the Tyler area, and the makeup and duties of the The-ology Committee.

Cem-Tyler COG rumors a ‘nonstory’

T he byline for this article is: ‘By John Dickerson.’ However, the text is not written by John Dickerson as indicated in the byline. The correct byline should be: ‘By Dixon Cartwright.’

The Journal: The writer, who operates a construction company in San Antonio, Texas; Russell Bettis, who has lived and worked in Kuala Lumpur, Malaysia, for 25 years, visits the United States each year for the past four years; old friends have gathered in the Houston area for an evening of food and drinks when he’s in town.

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