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Feast of Tabernacles

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COVER: Brethren and co-workers around the world will gather for the 1980 Feast of Tabernacles Sept. 25-Oct. 2. This issue of *The Good News* is devoted to explaining this important Feast of God and its meaning. Photo by Warren Watson, inset photo of Pastor General Herbert W. Armstrong by Mike Hendrickson.

Letters

May "Personal"

What words can reveal to you [Herbert W. Armstrong] the feelings I have for you in my heart? You are my father in Christ on this earth and through your "Personal" in the May *Good News*, you sat down with me last night and gave me exactly the talking-to I've been in need of. I really felt like a tiny child being lovingly spoken to by her father — certainly a privilege I am most thankful for. Keep it up! I'm sure we all need more of the same.

Diann Galligher
Blackwell, Okla.

Meat of the Word

For years I pictured the "meat of the Word" as perhaps a tender, juicy T-bone steak from a grain-fed steer that would be very mild in taste.

Lately, however, in reading the last few issues of *The Good News* I have come to view the "meat" as coming from a wild, snorting, tough and "gamey" "moose" — much stronger.

The articles you [Herbert W. Armstrong] and others are writing really are giving us a deeper understanding of God's Word and how we can conduct ourselves so as to ensure our finish of the race and our entry into the Kingdom of God.

Much love to you and all who are charged with feeding us "spiritual food."

George T. Kurts, Jr.
Jackson, Miss.

"Let God Handle it"

We think the April *Good News* articles the best yet on faith.

We especially appreciated Mr. Aparthian's article, "Let God Handle It."

Too often we hear brethren criticizing how the Work is being done. We must let God handle that. He knows what is going on. God's ways are not our ways. We are not wise.

Many examples are given in the Bible how God did things that didn't look right in man's eyes but they always turned out for the good.

We have all we can do to take care of our own affairs.

Just pray for unwavering faith like Abraham and leave it in God's hands.

Mr. and Mrs. H.H. Williamson
Burlington, Kan.

Personal from



HOW WE SHOULD thank God for all His blessings to us! Even the things we humans think we suffer under the most, such as unjust PERSECUTION for serving God, turn into BLESSINGS, and are a part of the stuff that builds righteous character within us.

This morning I wrote a big full-page newspaper advertisement about FALSE WITNESSES.

Deputized Roman government agents used the allegations of false witnesses to put Jesus to death. Deputized agents of the California attorney general's office used the untrue allegations of FALSE WITNESSES — revenge-lusting expelled former members — to bring the massive civil lawsuit against GOD'S CHURCH.

Satan is the "ACCUSER OF THE BRETHREN." And Satan is still actively accusing — FALSELY accusing — through former brethren and even former trusted ministers turned to bitterness and hate, seeking REVENGE!

They would wish me DEAD! I am reminded of the reply of Golda Meir, late prime minister of Israel, when asked why she did not just surrender to the Arabs. "Because," she replied, "they want us DEAD — and we have decided to go on living."

I myself did die, in August, 1977 — but only for a minute or so — I was brought back by mouth-to-mouth resuscitation. I have just received a letter suggesting that this Church of God might not even still be in existence had not God restored my life — to put His Church back on the track — cleaned up — coming to be READY for Christ's coming for His BRIDE. That letter will be reproduced below.

Did you read my article in the June-July *Good News* on what is a

Christian? God's PURPOSE in each of us is the building of holy, righteous CHARACTER. There may be an instant when we first receive God's Holy Spirit, after repentance, faith and baptism. But we receive the Holy Spirit by DEGREE — perhaps only a small portion of God's Spirit and His nature at that begettal instant. Jesus alone of all humans had God's Holy Spirit in all its FULLNESS — COMPLETELY. We receive it by degrees.

At first we are only newly begotten babes in Christ. We have not then yet learned how to walk spiritually, to think spiritually or to live perfectly. Like the apostle Paul said, with his mind and heart he *wanted* to live perfectly according to God's spiritual law. But he found himself actually doing otherwise.

If the newly begotten Christian stumbles spiritually and falls down at times, he must confess his sin (to God, not to people), repent of it, turn from it, and the blood of Christ will cleanse him of all sin.

We are ALL sinners. Some of us are sinners being saved by grace. Supposing one such sinner, unrepentant and disfellowshipped from God's Church, in his angry resentment seeking REVENGE, accuses the minister of God who had to put him out, probably manufacturing in his own rebellious and depraved mind unthinkable evil things, which only a depraved and satanic mind could conjure up, and he feels he will obtain a fiendish enjoyment of so falsely accusing the minister whom GOD IS USING!

Will some BELIEVE his wild, perverted ACCUSATIONS? Well, some still today believe the false witnesses whose evil testimony resulted in the death of your Savior and mine.

However, Jesus said it is not for us to judge or condemn — especially on the evil allegations of revenge-seeking castaways. Jesus said we shall KNOW — not judge or condemn, but KNOW — by their fruits. Jesus Christ

is NOT using or bearing good spiritual fruit through these accusers.

You and I — all of us within God's Church — are sinners now being saved by grace, being cleansed by Christ's precious blood, not accusing or judging, but IN LOVE and in living FAITH, pressing on together, that the living Christ may infuse within us, more and more, His Holy Spirit and that holy, righteous and perfect CHARACTER of Christ Himself!

Daily I pray for all of YOU. I know that many and even most of you do pray daily for me. We all NEED IT! I pray daily also for my persecutors, and ask you to do the same.

The great commission may be already virtually completed. There are many signs of the times and indications that we have reached the time when God will, as in Romans 9:28, "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

If I say to some, I think perhaps we have about completed the Work of the great commission, and our Work may therefore come very quickly to an end, they say: "Oh, don't say that! We have much more work yet to do." But did not Jesus tell us to pray, "Thy Kingdom come," and should we, then, pray, "Oh, don't let your Kingdom come quickly now — but let us go on, and this sick decaying world go on and on longer"?

We may be now near, at or past the event of Revelation 12:7. More of that later.

I would like now to reproduce for you one or more letters I received just today.

June 1, 1980

Dear Mr. Armstrong,

Thank you for allowing God to rule your life! Why do I say this? I mention this because it is through your direction that *The Plain Truth* magazine and *The Good News* magazine
(Continued on page 34)

How Ex-member Dissidents Fill Their Minds— How About YOU?

By Herbert W. Armstrong

ONE EMBITTERED expelled former member, whose principal purpose in life now seems to be to “expose the evils” of the Worldwide Church of God, has said, so I am told, that ex-member malcontents fill their minds continually with nothing but conjuring up in their minds what they seem to enjoy thinking is **WRONG** with the Church of the living **GOD**.

Their whole thought — their conversation — dwells on nothing, it seems, but what they like to suppose is wrong and evil about God’s one true Church.

They twist and distort facts into that which is *not* true. They enjoy conjuring up in their embittered and often perverted imaginations monstrous, impossible, filthy lies about the Church or its leaders, and enjoy spreading false rumors.

Significant? Those of us in the Church fill our minds on, more than anything else, the **WORK** of God’s Church, the wonderful **TRUTHS** of God’s precious Word. But, it seems, those who once had their minds on these **POSITIVE** things of **GOD**—of His **WORK**, and of His **CHURCH** — still keep their minds **ON GOD’S Church**, but now in a negative, embittered, resentful, hating and satanic trend.

It fills their minds not only, but their hearts.

This is a **WARNING** to **YOU!** Don’t let *your* mind and heart be filled with such vengeful bitterness!

Are they now, as Jude says: “filthy dreamers [who] defile the flesh, despise dominion, and speak evil of dignities . . . [who] speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. **WOE** unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity [love] . . . feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. . . . These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words . . . mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit” (Jude 8-19).

“But,” this passage continues, “ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, **Keep yourselves** in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life” (verses 20-21).

This is definitely a prophecy respecting God’s Church in these last days. As a man thinks in his heart, so is he (Prov. 23:7). So, **THINK NO EVIL!** “If ye then be risen with Christ . . . Set your affection on things above, not on things on the earth. For ye are dead, and your life is

hid with Christ in God” (Col. 3:1-3).

We, brethren, **ARE** the **BODY** of **CHRIST**, the **CHURCH** of the living **GOD**, now in the short time remaining, letting Christ prepare us as His Bride to whom He soon will come. We must be found without spot or wrinkle or any such thing. Never mind the **PAST**. If confessed to **GOD**, and repented of and turned from, the precious blood of Christ has **COVERED** all our sins. Let **HIM** prepare us for His soon **COMING!**

PRAY for our former members, who have gone out or been put out according to Romans 16:17-18, and II Thessalonians 3:3, 6, 14-15. Pray that God will reveal to them that God is blessing His Church with **PEACE**, and that in spite of Satan’s persecution, the Church is **GROWING**, is **BACK ON THE TRACK**, that we are knit together with God and with Christ. When our ways please Christ He **BLESSES US AND HIS WORK!**

Those who have gone out are **NOT** so blessed. Pray that they may see it, and **REPENT**, that they may be received back with **REJOICING!**

Some eight or 10 little splinter groups have gone out from us. **NOT ONE HAS PROSPERED!** Some have even been fighting one another! They have caused many to drop out, not only from God’s true Church, but from their little groups, and departed entirely from **CHRIST!** That is the **FRUIT** they have borne! Some have been lost **FOREVER!**

Also pray fervently for **ONE ANOTHER**. Pray for me, as I pray for you **DAILY** — that we may allow God to preserve us faithful, enduring unto the **END** — now **NEAR!** □

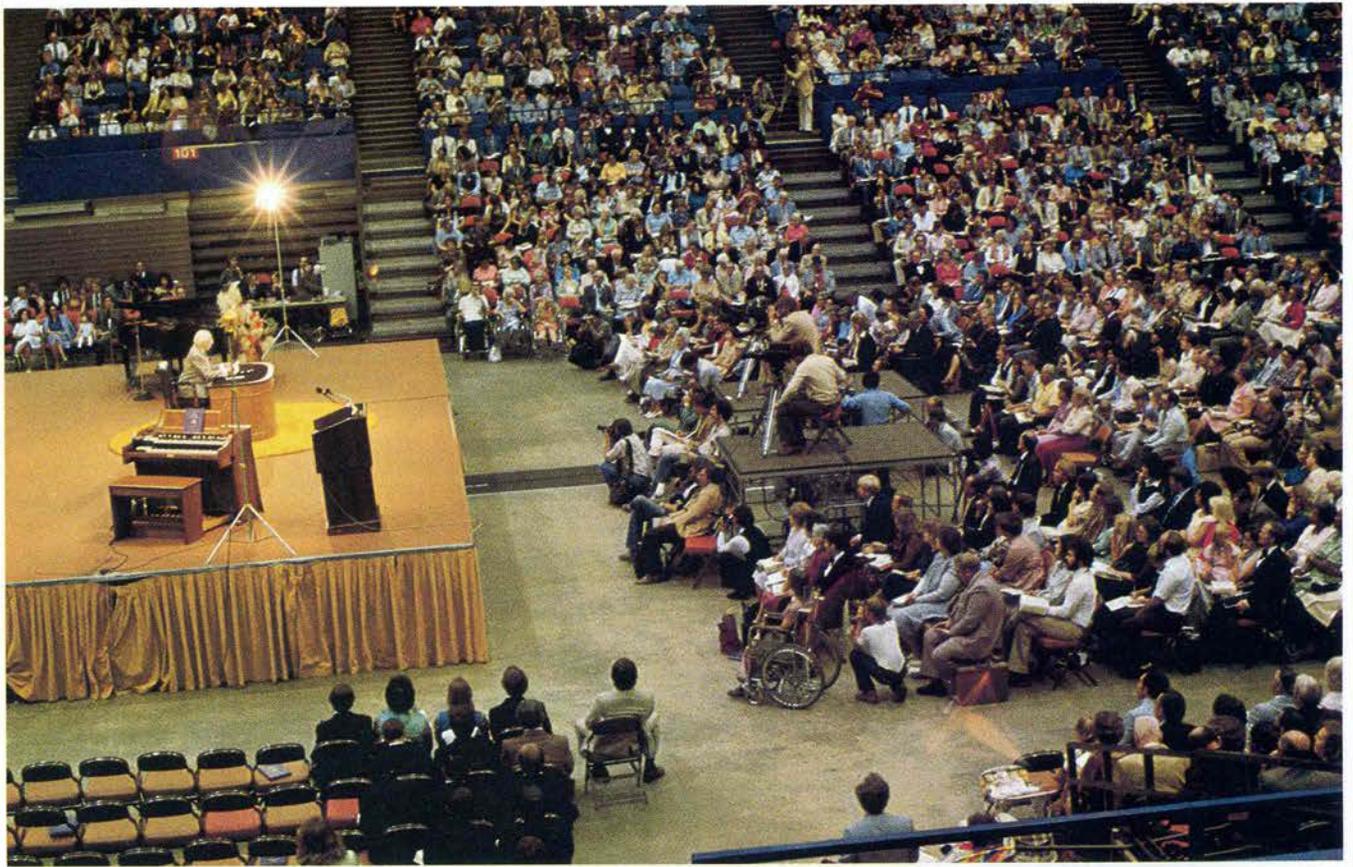


Photo by Michael Snyder

The History of the Beginning and Growth of the Worldwide Church of God

By Herbert W. Armstrong

UP TO THIS point I have covered events preparatory to the actual beginning of this "Philadelphia era" of God's Church, The WORLD-WIDE CHURCH OF GOD.

The time was August, 1933.

Elmer E. Fisher of Eugene, Ore., was brought into the Church through a Bible study I had with him and his wife one stormy evening during the tent campaign held in Eugene. He was chairman of the school board of the Firbutte

school, a one-room 36-seat school eight miles west of Eugene.

Sven "Sam" A. Oberg and A.J. Ray started a campaign at the same time in the 150-seat church in Harrisburg, Ore.

All connected with the start of the present Church era began from

smallest beginnings, in the midst of the worst economic depression of our time. During this campaign I stayed at the Fisher home, my family remaining in Salem, Ore.

I found a rock atop a hill close by the Fisher farm, which made a prayer rock before which I knelt in prayer every day of the meetings. Average attendance for the six weeks was about 40.

I first typed out on a borrowed typewriter an outline of subjects to be covered in the meetings, with many carbon copies. These I carried in person afoot over the sparsely settled area. The roads were graveled. I walked over these rough graveled roads with shoes that had "holy soles." Part of the time Elmer Fisher let me take his Chevy car.

We had in attendance the Fishers, the elder Mr. and Mrs. Alva Ellis, their son Claude and wife, who had been members of Sardis in Southern California.

About a week before the conclusion of the meetings, I found Ernest Fisher, brother of Elmer, ready for baptism, and I baptized him.

Meanwhile Sam Oberg was having a smaller attendance in his 150-seat Harrisburg church than I in my 36-seat schoolhouse. This intensified jealousy. Mr. Oberg was producing no "fruit" whatsoever. Messrs. Oberg and Ray induced Mike Helms to call a "business meeting" at the Harrisburg church on the Sunday prior to the last week of the campaigns. It was an "inquisition." Through the morning and part of the afternoon, each of them orated about an hour and a half against me, accusing me of improperly baptizing Ernest Fisher. I spoke 15 minutes in my defense, reading from Matthew 28:19-20 that he who taught was to baptize those taught, after which by laying on of hands they would receive the Holy Spirit, *then* teaching them the way of the Christian life.

At that point, as I finished, Elmer Fisher drove up to take me back to the Firbutte school for the Sunday night service.

I asked Messrs. Oberg and Ray if they would take no action until I could be present at another meeting. They promised.

Half or more of the brethren went with me outside to see me off. While

they were out, Oberg and Ray pulled a double cross, breaking their promise before all, and steamrolled through the few left inside a resolution condemning me for baptizing according to Jesus' specific command.

On hearing this I immediately wrote to Mike Helms, then president, rejecting any further receiving of the \$3 per week "salary," saying that henceforth I would rely on God for support, not the brethren.

Anyway, the meetings closed at the end of that week, and afterward I organized the 19 we had, including the Fishers and Ellises, into the parent church of the present Worldwide Church of God.

This was the "Philadelphia" succession of the CHURCH OF GOD founded the day of Pentecost, A.D. 31, by Jesus Christ. It was founded entirely through living FAITH in Jesus Christ. It was founded in poverty in the midst of the worst economic depression within the memory of man. And it was founded amid political persecution from the ministers Sven Oberg and A.J. Ray. It was founded after I had severed my connection with the Oregon Conference. And I had never been a member of the "Sardis" succession of God's Church, nor of the Dugger offshoot started 1932 in Salem, W.Va.

However, my friendship and brotherhood with the Oregon Conference brethren continued. Often many of them began driving down to Eugene to attend services with the fledgling new "Philadelphia" succession of God's Church. Always the brethren of all "Sardis" people had been more than friendly to me — they really did love me and my wife. It was their jealous ministers, who were fruitless in the work, who persecuted me.

The new Church resulting from the Firbutte school meetings began meeting three times a week, including Sabbath afternoons, at the Jeans schoolhouse, some four miles on west of the Firbutte school.

Meetings were held by the new church Sabbath, Tuesday and Thursday nights.

Soon I began holding meetings in the old Masonic Temple building in downtown Eugene. These meetings were held on Sunday, Monday and Thursday nights, beside the three

meetings weekly held by the new church at Jeans school.

There was a new Masonic Temple in Eugene. The old Masonic Temple auditorium was on the second floor, with store rooms (retail) below.

Also, for \$10-a-month rent, I was given a small room on the second floor adjoining the hall as an office. That was the first office of the newly raised up Church of God.

These three-times-a-week meetings in Eugene continued into the winter, but I learned that meetings three times a week will not draw an audience like meetings six nights a week. Nevertheless, we had a good attendance of some 50 or 60 per service.

Oregon Conference brethren go with Dugger

Soon the brethren who had operated as the Oregon Conference decided to join up with the Andrew N. Dugger offshoot headquartered at Salem, W.Va.

The Dugger church was claiming to have a "Bible organization." They claimed 12 apostles, which included most of their ministers, 70 leading elders, of which they had only a few, and a financial board of seven.

This was a clever deception, used by Mr. Dugger to deceive the membership into thinking that he, only, had "the Bible form of organization." He claimed the 12 original apostles were instituted as a permanent board to head the Church. They were not. They were 12 who had accompanied Jesus wherever He went during His 3½-year earthly ministry, and the 40 days after His resurrection, to be personal WITNESSES of the divinity and resurrection of Jesus Christ.

Actually, the opposition the Church met during its first five or 10 years was Jewish opposition, which rejected Jesus as the promised Messiah. The early preaching of the apostles was primarily eye-witness testimony of the miraculous ministry, death and resurrection of Christ. There is no indication whatever in the Bible that Jesus intended them to be a permanent board of 12 apostles — and in historic fact, they simply were not.

At one time in His ministry Jesus had appointed 70 followers to go on a special mission as advance men preparing the way in cities where Jesus

(Continued on page 35)

THE FEAST OF TABERNACLES 1980



Photo by Daniel L. Russell

GN FEAST SPECIAL



Why I Keep the Feast of Tabernacles

By Raymond F. McNair

How many professing Christians have even so much as ever heard of the Feast of Tabernacles?

Few in today's "Christianity" realize that Christ, His apostles and the New Testament Church of God all observed the Feast of Tabernacles. Why, then, don't those who profess to be Christians follow Christ's steps by keeping this Festival and the other feasts of God instead of the holidays of this present evil world — many of which originated in ancient paganism?

What are God's feasts?

Notice God's instructions to Moses:

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts" (Lev. 23:1-2).

Notice that these instructions came from God Himself. He, when referring to the Passover, the Days of Unleavened Bread, the Feast of Weeks or Pentecost and the Feast of Tabernacles, calls them "the feasts of the Lord." "Even these are my feasts," declares the great God!

Why, then, do the vast majority of ministers today dare teach that these God-ordained festivals are merely the "feasts of the Israelites" or scoff at them as Jewish observances?

In this same 23rd chapter of Leviticus, God clearly orders His people to observe the weekly Sabbath as well as all of His commanded annual feasts. In three places, He commands that these "feasts of the Lord" be observed "for ever" (verses 21, 31, 41). The Hebrew word *olam*, rendered for

ever in the English translations, means "eternal" or "everlasting."

The Feast of Tabernacles

"And the Lord spake unto Moses, saying . . . The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. . . . on the eighth day shall be an holy convocation unto you . . . it is a solemn assembly; and ye shall do no servile work therein" (verses 33-36).

Because God commanded "an offering made by fire unto the Lord" for "seven days" (verse 36), some have concluded that the seven days of the Feast of Tabernacles are no longer to be kept, since animal sacrifices are no longer commanded during this New Testament age.

But this is not sound reasoning. Animal sacrifices were offered on every day of every week (Num. 28:3-4), not just during the Feast of Tabernacles. True, Jesus Christ was sacrificed and became the Christian's substitute "passover" (I Cor. 5:7), ending the need for animal sacrifices. But Christ's sacrifice no more did away with God's annual Holy Days than it would have done away with any of the other days of the week. Christ's sacrifice did not mean that the followers of God were no longer to keep God's weekly or yearly Sabbaths.

In which month of God's sacred calendar was the Feast of Tabernacles to be observed? "And on the fifteenth day of the seventh month [corresponding roughly with our October] ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days" (Num. 29:12).

Notice that the Feast of Taber-

nacles was always observed after the great fall harvest: "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite [God's ministers], the stranger [or foreigner], and the fatherless, and the widow, that are within thy gates" (Deut. 16:13-14).

Though there was a serious purpose behind this Feast, it was intended to be a time of great rejoicing before the Lord.

"Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice" (verse 15).

During the Feast of Tabernacles God's people were to have all sorts of wonderful foods and delightful drinks to cheer them (Deut. 14:22-29).

Furthermore, at these commanded convocations, God instructed His people to make offerings in thankful appreciation to the Giver of all gifts.

"Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks [Pentecost], and in the feast of tabernacles: and they shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16:16-17).

If all of Israel's males assembled before God to keep His commanded feasts, would that not have posed a great danger for the nation? Notice

this significant promise by God: "And thou shalt observe . . . the feast of ingathering at the year's end. Thrice in the year shall all your men-children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire [to invade] thy land, when thou shalt go up to appear before the Lord thy God thrice in the year" (Ex. 34:22-24).

When the people of Israel faithfully obeyed God and kept His commanded festivals, God blessed and prospered them, and He also protected them from foreign invasion. However, Israel did not long continue to keep God's commanded festivals, and He let gentile nations destroy them, carrying them into captivity in other nations (Ezek. 20:12-24).

The rebellious 10 tribes of Israel (the Northern Kingdom) were taken into captivity by Assyria in about 721 B.C. They never returned to their homeland in Palestine. The Jews (of the Southern Kingdom of Judah), after their 70-year captivity, did finally resettle in the promised land.

Realizing that their fathers had gone into captivity because they didn't keep God's commanded feasts, the returning Jews decided to keep the festivals of the Lord diligently.

"And Nehemiah . . . and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day [the first day of the Feast of Tabernacles] is holy unto the Lord your God . . . Go your way, eat the fat, and drink the sweet . . . neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth . . ." (Neh. 8:9-12).

The people of Israel, including the Jews, had not kept the Feast of Tabernacles since the time of Joshua, just after they entered the promised land (verse 17). But from the time of Ezra and Nehemiah forward, the Jews kept God's annual Sabbaths, including the Feast of Tabernacles.

Christ kept this Feast

The Jews persevered in keeping God's commanded feasts for the next 500 years, until the time of Christ. Jesus also kept God's feasts, and these included the Feast of Booths.

"Now the Jews' feast of taber-

nacles was at hand" (John 7:2). Shortly before the Feast began, Christ told His brethren to keep the Festival: "Go ye up unto this feast: I go not up yet unto this feast . . . But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast . . . Now about the midst of the feast Jesus went up into the temple, and taught" (verses 8-14).

Did Jesus Christ remain for the entire Feast? Certainly!

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (verses 37-38).

Yes, Jesus Christ kept the Feast of Tabernacles with the Jews, as He also kept the other commanded feasts with them. By so doing, he was "leaving us an example, that ye should follow his steps" (I Pet. 2:21).

Apostles kept God's feasts

The book of Acts clearly reveals that Christ's apostles continued keeping the feasts of the Lord after the New Testament Church of God began in A.D. 31. Notice, for example, the celebration of Pentecost in Acts 2 and the keeping of the Days of Unleavened Bread in chapter 12, verses 3 and 4.

But did Paul, the apostle to the gentiles, also keep God's feasts?

It was Paul who was observing the Feast of Pentecost, an annual Sabbath, mentioned in Acts 16:13 and 20:16. Paul and his company also observed the Days of Unleavened Bread (Acts 20:6), and he kept the Day of Atonement ("the fast") mentioned in Acts 27:9.

But did Paul ever keep the Feast of Tabernacles? He certainly did.

Paul, in about A.D. 50, traveled from Asia into Europe and began preaching the Gospel at Philippi "on the day of weeks" — Pentecost, according to the inspired Greek text (Acts 16:13). After spending a few weeks at Philippi (verse 12), Thessalonica (Acts 17:1), Berea (verse 10) and Athens (verse 15), Paul came to Corinth in the late summer of A.D. 50 (Acts 18:1). He spent several Sabbaths teaching in the synagogue

(verse 4), and continued holding meetings in the house of Justus (verse 7) for "a year and six months" (verse 11). This brings us to sometime during the spring of A.D. 52. After a riot in Corinth had been quelled, Paul "tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria" (verse 18). By now it was well into the summer of A.D. 52, which means that the feasts of Unleavened Bread and Pentecost were both past. The major autumn Feast of Tabernacles was fast approaching.

"And he [Paul] came to Ephesus . . . When they desired him to tarry longer time with them, he consented not; But bade them farewell, saying, I must by all means keep this feast [of Tabernacles] that cometh in Jerusalem" (verses 19-21). Notice that he felt impelled to "keep" the Feast of Booths in Jerusalem.

Since Paul kept God's commanded festivals, including the Feast of Tabernacles, why do some claim that he taught it wasn't necessary for gentile Christians to keep God's Holy Days? Never once did he say this.

"Ye observe days"

Some misunderstand and pervert the meaning of Paul's statement in Galatians 4:10, "Ye observe days, and months, and times, and years." Is Paul here labeling the observance of God's Holy Days unnecessary?

Remember, Paul is talking to gentile Galatians who had never observed God's commanded Holy Days. They had, however, observed (as did all pagan nations) certain days, months, times and years. This is what Paul was scolding the Galatians about. "I am afraid of you, lest I have bestowed upon you labour in vain," said Paul (verse 11). "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (verse 9). Paul was decrying the Galatians' tendency to hold to their former pagan observances.

Many also misunderstand the meaning of Paul's statement in Colossians 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of [margin, *in part of*] an holyday, or of the new moon, or of the sabbath days." Was Paul abrogating God's command to keep His feasts?

(Continued on page 33)



God's Holy Days: The Master Builder's Blueprint

Few people in the world today keep God's Holy Days. But what significance do they have for God's Church?

By Leroy Neff

My wife and I attended our first service in the Church of God in August, 1951. We were living near Portland, Ore., and had heard from friends that Herbert W. Armstrong would be preaching in a small house where the Church met every Saturday. Not only was this our first service in God's Church, but it was the first Sabbath we had ever observed!

We had been listening since that January to Mr. Armstrong's radio broadcasts, and had been reading some of the Church's literature. It was very different from what we had been taught since childhood, but it was true according to the Bible.

We had just read a booklet about the Sabbath and had accepted it, as we saw it proven from both Old and New Testament. The arguments we read against it from our own church's teachings and other religious sources did not hold up under careful biblical examination.

We had been attending services with about 2,500 other people in a large Protestant church. The group we found in this "church" — actually

it was a remodeled home — was only about 40 people, including our family of five.

People had come from all over northern Oregon and southern Washington to hear Mr. Armstrong.

What a surprising time we had that Sabbath! It was utterly unlike anything we had experienced before. We had been forewarned about what to expect, from the people who told us about the service.

The sermon was the longest we had ever heard, and the subject was covered in more detail than any other subject we had ever heard expounded. That was not quite as surprising, though, as Mr. Armstrong's reference, on several occasions during the sermon, to "the Feast of Tabernacles" and "the Days of Unleavened Bread." He might just as well have been speaking in Greek or Chinese, as far as I was concerned. What strange sounding names these were!

I had been a Bible student ever since I could read. I rather prided myself in reading a chapter or two of the Bible every day and had always faithfully attended Sunday School, but I never remembered reading

in my Bible about such things as we heard of here.

Those strange Holy Days

It took me a couple of months to really be convinced about these strange "Holy Days." But I had accepted them by the time the Feast of Tabernacles came that fall, and I went to Belknap Springs, Ore., where the Feast was being observed that year. As I recall, there were only 100 or so people attending.

God has certainly given fantastic growth to His Church in the 29 intervening years!

Probably you could tell a similar story about your introduction to God's Church, and how surprised you were when you first heard about the Holy Days. It is to be hoped that we all have been doing a lot of study since then to prove these things, and that we refresh ourselves of these same truths year by year.

For some, this Fall Festival season may be the first they have ever observed, and so these truths may be entirely new. Others have kept the Feasts for years. In either case, let us look into the Scriptures to see what these days are all about.

Commanded in Egypt

The Holy Days were commanded to the children of Israel before they left Egypt, before the old covenant was made and before the sacrificial or Mosaic laws were given.

Exodus 12 gives the instructions for the Passover and Days of Unleavened Bread. These instructions were

given while Israel was still in Egypt. The Feast of Trumpets was also commanded in Egypt, and this certainly implies that the other feasts were commanded there as well (Ps. 81:3-5).

A reading of the law, especially Leviticus 23 and Deuteronomy 16, shows that the festivals were included in God's commandments to Israel. Of course, Israel disobeyed those commandments almost immediately after they had been given at Mt. Sinai (Ex. 20), by worshiping the golden calf (Ex. 32). Only at this point did God add a sacrificial law, to teach Israel obedience (Gal. 3:19). Thus sacrifices were offered on the Holy Days and every other day of the year.

But just because sacrifices were added to those days does not mean that when the sacrifices were no longer needed that the days were done away — Christ's supreme sacrifice no more did away with the Holy Days than it did away with any of the other days of the year!

Kept in New Testament

In the New Testament, we read of Jesus Christ (and His parents, when He was a child) keeping the Holy Days. Throughout the book of Acts and the epistles we find the true servants of God keeping these feasts (see "Why I Keep the Feast of Tabernacles," p. 6). It is strange with all these New Testament texts about the Holy Days that most Christians, who claim to follow the New Testament, fail to see them.

Bible prophecy reveals that even gentile people, in addition to all Israel, will keep these special days during the Millennium (Zech. 14:16).

These days mean much to God, and He commands us to keep them holy. But why did God establish these days in the first place?

Why Holy Days?

There is no record that God made the festivals holy from the time of Adam, as He did the weekly Sabbath. The weekly Sabbath was made for man — all men, not just Jews or Israelites, though very few humans have kept it (see Mark 2:27).

As we saw, God ordained the Holy Days while the children of Israel were still in Egypt. They were made holy at a time when Israel was be-

coming a nation — and they were made for Israel.

These days were for God's people, His nation, His Church. It would be through that Church, during Christ's reign on earth thousands of years later, that the rest of the world through Israel and her God would learn of these important days.

God established these days as national or Church "holidays" for a special reason. Other nations have had their holidays, too. They have usually been established by people in remembrance of nationally important historic or religious events. There has not been much rhyme or reason in the establishment of holidays, but such days help join people together in a common bond or interest.

God's days are much different, because they have great purpose. They were not established haphazardly. They were not only to aid in bringing God's people together in a common celebration, but, more importantly, they reveal to God's people His great plan of salvation.

In order to understand this plan of God, we need to briefly look at each Holy Day and its meaning. The Holy Days picture events of historic and future importance to Israel, the world and the Christian.

Passover and Days of Unleavened Bread

To ancient Israel the Passover pictured, year by year, the birth of the nation and its deliverance from Egyptian slavery. It reminded Israel of when God sent a death angel to destroy all the firstborn of man and beast in the land, except for those who had the blood of the Passover lamb painted on their doorposts and lintels of their homes. The death angel did *pass over* those Israelites who obeyed God's instructions through Moses, His physical leader at that time. This event took place on the 14th of the first month.

Only after this last plague would Egypt's pharaoh finally let Israel go. The very next day after this first Passover, on the night of the 15th of the month, Israel was finally assembled together and started out of Egypt.

"They set out from Rameses in the first month, on the fifteenth day of the first month; on the day after the

passover the people of Israel went out triumphantly in the sight of all the Egyptians" (Num. 33:3, RSV). They went out by night (Deut. 16:1) after having kept the Passover the previous day.

The Passover reminded the Israelites that their firstborn had been spared in the land of Egypt as a result of obedience to God's commands. Starting the very next night they began to leave Egypt. But it was a long trek to the Red Sea, and the pharaoh and his army followed them there, ready to bring them back into slavery. Through a mighty miracle God parted the Red Sea and they walked through on dry ground. When the Egyptians attempted to follow they were all drowned in the sea. God had a great victory in delivering His people from slavery. That deliverance apparently took place during the last or seventh day of Unleavened Bread.

As the Israelites observed these Spring Festivals, they were reminded of these remarkable deliverances of their nation by almighty God.

But what do these Spring Holy Days represent to us as Christians? Paul said, "Christ our passover is sacrificed for us" (I Cor. 5:7). We no longer are to kill a lamb, roast it and eat it for our Passover on the 14th of Abib. The ancient Passover ritual, which required the life of a lamb, pictured the "Lamb of God" who would become our Passover — Jesus Christ.

Christ became our Passover Lamb on the same day of the year that the Passover lamb was slain. He gave His life's blood so we might have the death angel *pass over* us and not take our lives. As a result, we may, after repentance, baptism and accepting Him as our personal Savior, be forgiven of our sins. So the Passover in Christianity reminds us of Christ's sacrifice so that we might be forgiven of past sins and reconciled to God.

The next day after the Passover, the seven Days of Unleavened Bread begin. We are commanded to put leaven out of our homes for the duration of these days. This teaches us obedience and reminds us that we are to put sin out of our lives. Leaven is not sin, but it does represent sin as a type. Leaven puffs up, just as sin puffs up. Paul said, "Therefore let us

keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (verse 8).

Pentecost

About seven weeks after leaving Egypt, upon their arrival at Mt. Sinai, God Himself spoke the Ten Commandments for all Israel to hear. He also wrote them with His fingers on two tables of stone. Historically, the Jews have said that this occurred on the next Feast — Pentecost.

Now Israel had a special historical reminder as they observed Pentecost year by year. On that day, years before, God Himself had spoken His great law for all Israel to hear. But very soon after this great occasion, even after promising to do otherwise, Israel sinned grievously in making and worshipping the golden calf.

A short time later they again rebelled and believed the negative report of 10 of the spies sent in to look over the promised land. God then sentenced them to spend 40 years in the wilderness, a day for a year (Num. 14:34).

Pentecost also has great significance for Christians. After we repent, are baptized and begin to put sin out of our lives, we find that another ingredient is necessary — God's Holy Spirit. It is a power emanating from God, a portion of His very own character. It begets us to eternal life. It was on Pentecost in A.D. 31 that God sent the Holy Spirit to beget, inspire and strengthen His servants.

Pentecost is a Greek word and is commonly used in the New Testament for this third Festival of God. But this Festival was called by other names such as the "Feast of Weeks," because it was necessary to count seven weeks from Sunday during the Days of Unleavened Bread to determine when it would be observed.

It was also called the "feast of the harvest, the firstfruits of your labors," because it was connected with an important harvest. Actually it was the early harvest in Palestine, starting during the Days of Unleavened Bread. This was a much smaller harvest than the fall harvest and included primarily grains. A much larger harvest ended just before the Feast of Tabernacles. This smaller

harvest, or harvest of "firstfruits," reminds us that the spiritual harvest God is reaping now is the smaller harvest. The much larger spiritual harvest will come later, when God will save the world.

Israel denied rest

Because of Israel's grievous sins, God denied them the opportunity to enter into rest in the land of Canaan at that time instead of having to wait several thousand more years. "For if Joshua had given them rest, God would not speak later of another day" (Heb. 4:8, RSV).

If Israel had entered that rest as a result of obedience, they would have understood the special national meaning in celebrating the great *Fall Festivals*. But they probably had little, if any, perception of the relationship between these days and God's overall plan, or what they would later mean to Christians.

The "Day of Blowing"

The next festival is the Feast of Trumpets. It might literally be called the *Day of Blowing* (Num. 29:1), from the Hebrew *yom turuah*.

This day was marked by a blowing of horns or "trumpets." The book of Revelation and certain prophecies of the Old Testament speak of trumpet blasts in a prophetic sense. Revelation's seven last trumpets signal dire plagues that come on the earth as a result of God's intervention in the affairs of this world.

These events climax with the return of Jesus Christ and the resurrection of the saints at the seventh or last trumpet. This is followed by the establishment of the Kingdom of God on earth.

Accuser of the brethren stopped

The next event in God's plan is pictured by the next Holy Day, the Day of Atonement. Celebrated on the 10th day of the seventh month, it is a day of commanded fasting, or total abstinence from food and drink. The ancient ritual for this day is found in Leviticus 16, where the removal of the Azazel goat represents the banishment of Satan into the "wilderness" where he will bear all the iniquities he has caused in the world.

This symbolism is described in plain language in Revelation 20:1-3.

Here Satan, who has deceived the whole world and accused the brethren (Rev. 12:10, 20:3), is bound in an abyss for 1,000 years and his evil activities are brought to a halt.

With Christ ruling on earth, assisted by the now-immortal saints, we come to the events pictured by the Feast of Tabernacles and the Last Great Day of the Feast.

All Israel saved

Now Christ, ruling in His Kingdom, finally begins the work of *saving the whole world*. Paul refers to an important part of this process when he says, "And so all Israel shall be saved" (Rom. 11:26). This is one of the most exciting and significant verses in the Bible, since Isaiah and other prophets show that the gentiles will be called, too! God is no respecter of persons, as far as salvation is concerned.

The first seven days of the Feast of Tabernacles picture the millennial period. This is 1,000 years when the whole earth will be full of the knowledge of God. But one great day still remains — the Last Great Day or eighth day of the Feast.

There is still an important work to be done. All the dead who never knew the real Jesus Christ and who never had a chance to be converted — the ones God the Father did not draw to Christ before — are still in their graves, dead.

These vast multitudes will be resurrected to physical life. The books (of the Bible) will be opened to their understanding for the first time (Rev. 20:11-12). The book of life finally will be open to them. If they live according to the books (Bible), repent, obey God and overcome, they too will receive eternal life.

The incorrigibly wicked will then be cast into the lake of fire, also called Gehenna fire (verse 15). The earth, purified by this fire, will now be ready to be made new, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1).

That is a skeletal outline of God's plan of salvation as portrayed by the Holy Days. There is much more that cannot be told here in these pages.

Come to the Feast of Tabernacles and hear the rest of the story! □

But WHY 'Temporary Dwellings'?



Photo by Scott Smith

The Feast of Tabernacles pictures the Millennium. But this Feast is also the Feast of "temporary dwellings." Why? What do temporary dwellings have to do with the Millennium?

By Clayton Steep

In the Millennium, depicted by the Feast of Tabernacles, the whole world will be filled with the knowledge of God.

Jesus Christ will be administering God's government and ruling all nations with a rod of iron. Every person on earth will understand the reason for this human life. No longer will the knowledge about the *incredible human potential* be suppressed by diabolical forces.

People everywhere will at last know the reason why they were born. All over the world the true religion of God will be the *only* religion. In every facet of society true values will be recaptured.

And the rejoicing will be great!

But what does all this exciting news about the way the world will then be have to do with us living in

temporary dwellings today during the Feast of Tabernacles?

Plenty, as we shall see.

What is a "tabernacle"?

A tabernacle, a booth or a tent is a temporary shelter. The name "Feast of Tabernacles" or "Feast of Booths" means the Feast of Temporary Dwellings. It was among the feasts God gave to ancient Israel to keep them mindful of His purpose. But the Israelites rebelled against God. As a result they went into captivity and lost the knowledge of God's ways.

Later a Jewish remnant returned to their homeland under the leadership of Ezra and Nehemiah. The period witnessed a revival of true religion, during which the following remarkable discovery was made in the Scriptures:

"And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month [the Feast of Tabernacles]: And that they should . . . fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written" (Neh. 8:14-15).

They found in the law of God that all Israel was to dwell in temporary dwellings during the Feast of Tabernacles.

"So the people went forth, and . . . made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so" (verses 16-17).

The Feast had never been national-

ly observed in the correct manner since the days of Joshua. This handful of people who came back out of captivity made themselves booths and lean-tos from branches. In these shelters they lived during the Feast.

The law that they had "rediscovered" is in Leviticus 23:39-43. "It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths" (verses 41-42).

It doesn't matter what the booths or dwellings are made out of. Back then they were made of branches. Today they may be canvas tents, aluminum trailers, brick motels, hotels or condominiums. The important point is that they be places of temporary residence.

But why was Israel to spend the Feast in temporary abodes?

The answer is given in verse 43, "That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

After the tribes of Israel came out of Egypt they had to wander in the wilderness for 40 years before going in and possessing the promised land. While in the wilderness they had no permanent dwellings. They wandered from place to place, setting up their tents, staying awhile, then pulling their tents down and moving on.

The Israelites were *heirs* to the land God had promised to them. But they were not yet *inheritors*. They were merely heirs waiting to become inheritors of the land of Canaan.

That is why they lived in temporary dwellings. They were sojourners, pilgrims. They lived *in* the world of the wilderness, but they were not *of* it. Their inheritance was elsewhere.

Abraham had been a pilgrim too, as were Isaac and Jacob.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed . . . By faith he sojourned [a temporary stay] in the land of promise, as in a strange country [because he hadn't yet received it for his inheritance], *dwelling in tabernacles* [tents, temporary dwellings] with Isaac and Jacob, the *heirs* [not yet *inheritors*] with him of the same promise: For he looked for a city

which hath foundations [permanence], whose builder and maker is God" (Heb. 11:8-10).

Yes, Abraham in faith looked for the new Jerusalem and the glorious Kingdom of God. He and other saints "died in faith, not having received the promises [the inheritance], but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (verse 13).

What a beautiful picture for us!

Christians are "strangers and pilgrims" (I Pet. 2:11) in this life. We are *in* the wilderness of this world, but we are not *of* it (John 17:11, 14). We are separate from the world (Rev. 18:4) — heirs, but not yet inheritors, of our permanent dwelling place, the promised Kingdom of God.

We are temporary

We are mortal beings, made of the dust of the ground. The human existence is truly fleeting — here today, gone tomorrow. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14).

Only a few people on earth today are blessed with the knowledge of what this life is all about. Most people who have ever lived have come and gone without realizing why they were born — what their true potential has been.

In the Millennium, however, the whole world will understand the purpose for life and what the human potential is. They will comprehend that during this life we are mortal heirs who may become immortal inheritors of the Kingdom of God. By living in temporary dwellings during the Feast we portray a world during the Millennium in which everyone understands the truth of what life is all about.

All mortals are destined to die. Only by receiving the germ of eternal life from God's Spirit can a person hope to live forever. As Christians we have that eternal life abiding in us (I John 5:11). These physical bodies of ours — with all of their imperfections, their selfish desires, their weaknesses, yes, their aches and pains — are only meant to last long enough for us to qualify for eternal life.

The apostle Peter expressed this

thought. Getting along in years and realizing that the hour of his martyrdom was approaching as Jesus had foretold (John 21:18-19), he wrote, "I know my tent must be folded up very soon — as indeed our Lord Jesus Christ has shown me" (II Pet. 1:13-14, Moffatt version).

A tent that sooner or later will be folded up and put away. Is that how you think of your physical body? Too many people do not. They fret and worry about the shape of their nose, the color of their hair, the wrinkles and creases that come with age. They spend their lives in anxious pursuit of more luxurious ways to pamper, clothe, shelter and transport these temporary dwellings. They miss the point entirely. They don't know what this life is all about because they don't understand that we are merely pilgrims preparing for an eternal inheritance.

Step out into eternity for a minute and look back at this life. Does it really matter that you can't afford to feed and clothe your body as you would like, that you have flat feet, a bad back or that your "tent" is defective in some other way — maybe even with a serious or terminal disease? Your tent was not designed to last forever. It was only meant to last long enough to get you to your eternal inheritance. Then God will give you an eternal house.

"For we know that if our earthly house of this tabernacle [tent] were dissolved [as it is bound to be], we have a building of God, an house [yes, a *house* — no longer a tent!] not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" (II Cor. 5:1-2). It is part of the reward Jesus will bring with Him to give us at the resurrection.

"For we that are in this tabernacle do groan, being burdened . . . that mortality might be swallowed up of life" (verse 4).

That is what we need! "For . . . this mortal must put on immortality" (I Cor. 15:53). If we overcome and endure to the end, we will be made immortal.

Paul, who himself was a tentmaker by occupation, understood and preached the reason for which we were born into these physical, tempo-

rary bodies. He comprehended our incredible human potential. He wrote, "... we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20-21).

To become members of the God Family as Christ is a member. That is the purpose for human life. That is the only goal that counts.

Why the Feast of Temporary Dwellings

That brings us to the reason for which we are to abide in temporary dwellings during the Feast picturing the Millennium.

The ancient physical nation of Israel was to dwell in booths during the Feast of Booths to commemorate the fact that they were once pilgrims living in tents while waiting to inherit the physical promised land.

As Christians having the Holy Spirit, we see the spiritual analogy: We humans are temporary beings waiting to inherit the Kingdom of God. We are merely pilgrims in this present life. Human existence is just a time of preparation for eternity. Living in a temporary booth or dwelling during the Feast depicts the whole world understanding this awesome purpose for human life.

The Feast is a time to rejoice that this life is not all there is and that in the Millennium everyone will realize this truth.

The Bible makes a definite connection between rejoicing and dwelling in booths at the Feast. In Leviticus 23:40 God told the Israelites to build booths and, He commanded, "ye shall rejoice before the Lord your God seven days." In Nehemiah 8:17 all the congregation made booths and sat under them and "there was very great gladness."

Remember the wilderness trek

One of the sections of the Bible that can be profitably studied in connection with dwelling in booths is Numbers, chapters 9-21. Most of what we know about Israel's 40 years of living in tents in the wilderness is contained in these few chapters. But there are also some tremendously vital lessons we need to think about and apply to our Christian "so-journing" on earth. Here are a few

examples related to this section.

The purpose of the Christian life is summed up in Deuteronomy 8:2-3. The number 40 is often used in the Bible to indicate a period of testing. The Christian life is a period of testing to see whether we qualify for our inheritance.

"And thou shalt remember [a command!] all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." That is what God wants to find out. That is why we are mortal now. God is going to find out where we stand before we inherit eternal life. He doesn't want a Lucifer-type rebellion in His Kingdom.

"And he humbled thee . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

What a lesson to learn while we are in our earthly tabernacles!

God was an ever-present guide to the children of Israel. In a pillar of fire at night and a cloud by day He led them. They had to be always ready at a moment's notice — night or day — to pack up their temporary shelters and follow the cloud when it moved. "And . . . whether it was by day or by night that the cloud was taken up, they journeyed" (Num. 9:21).

Maybe they had just gotten their tents set up. Maybe some were particularly fond of a choice location near a big rock or a cave where the children could play. No matter. They had to keep their eyes on that cloud and fire. "Or whether it were two days, or a month, or a year, that the cloud tarried . . . the children of Israel abode in their tents, and journeyed not: but when it [the cloud] was taken up, they journeyed" (verse 22).

We might ask ourselves how responsive we are to God's direction. Are we always prepared to forsake any and every earthly tie that would hinder us from obeying God? Are we ready to move on?

Most of Israel's actions in the wilderness, such as rebelling against the leaders God had appointed, lusting and complaining, were examples of

what *not* to do. But they were recorded that way expressly for our learning (I Cor. 10:6). They should be thoroughly studied so you can "be reverent in your conduct while you sojourn here below" (I Pet. 1:17, Moffatt version).

Think about the meaning

Staying in temporary dwellings portrays Israel's pilgrimage in the wilderness, our own pilgrimage as Christians in the present evil world and the time during the Millennium when all will understand that they are pilgrims in this life.

However, we should consider one other event having to do with "temporary dwellings."

At Jesus' return to earth, the nations of Israel will have been in captivity. He will deliver them and lead them to their inheritance. This is described in Isaiah 65:9, "I will bring forth descendants from Jacob, and from Judah *inheritors* of my mountains; my chosen shall inherit it, and my servants shall dwell there" (Revised Standard Version).

As the newly delivered Israelites make their way to the land they shall inherit (Isa. 27:13, 11:12-16), temporary dwellings will once again provide shelter. "And I that am the Lord thy God . . . will yet make thee to dwell in tabernacles, as in the days of the solemn feast" (Hos. 12:9).

We foreshadow that happy event also.

How rich in meaning is the Feast of Booths! No wonder some brethren who don't have to travel because their city is an official Feast site go as far as to exchange houses among themselves for the duration of the Feast just so they can absorb and drink in as much meaning as possible from the occasion.

Think about the meaning as you open the door of your motel room. As you lie down in a bed not your own, as you eat under circumstances different from what you are used to, as you dig in your suitcase hoping to find another pair of socks, think about what you are portraying.

Think, Temporary. Think, Pilgrims. Think, Heirs. Think, World-wide understanding of the purpose for life.

Then rejoice and have a great Feast of Temporary Dwellings! □



Illustrations by Michael Jon Woodruff

Feast Fellowship

The Feast of Tabernacles just wouldn't be the Feast without the fellowship of God's people! Read here how you can benefit most from Feast fellowship.

Key to the Festival

By David Albert

Picture yourself at the most beautiful Festival site you can imagine, the one you've always wanted to attend. Imagine that you are hearing powerful, inspiring sermons every day. Add to your imaginary Feast scene mouth-watering meals and all

the recreational opportunities you could possibly pack into one exciting week. And going on with this Festival fantasy, imagine that you are keeping this Feast *by yourself* — *all alone!* Suddenly it's just not the Feast of Tabernacles, is it?

No, the Feast just wouldn't be the same without the *fellowship* of the people of God. And because fellowship is such a major part of the Feast experience, let's review some practical pointers on how to derive the maximum benefit from Feast

of Tabernacles fellowship in 1980.

Rejoice with your brethren

Our God is a God of joy! Joy is one of the fruits of His Spirit (Gal. 5:22). And this great God of happiness, humor and joy wants us to be like Him in this attribute. So He commands us to rejoice when we observe His wonderful Feast of Tabernacles (Lev. 23:40, Deut. 14:26).

Our marvelous God says to us, in effect: "Come to my Feast of Tabernacles and have the time of your

lives! Enjoy yourselves fully! Have fun together!" And God facilitates this happiness through the blessings He pours out during the Feast.

Of all the sermonettes I ever gave, the one that seemed to evoke the most comments over the years was one entitled "You Can't Be a Grump at the Feast of Tabernacles." Behind the humorous title was an important message I think a lot of people remembered — you really can't be a "grump" and properly observe the Feast, not when God commands us to rejoice. "Grumps" ruin the Feast for themselves and others. But joyful brethren spread through the entire congregation the priceless gift of God's Holy Spirit, a gift that makes fellowship an absolute delight.

Be hospitable

What better opportunity than the Feast could you have to fulfill the admonition to "Use hospitality one to another" (I Pet. 4:9)? With the fine facilities at our disposal and extra money to spend on food and drink, we can have some thoroughly enjoyable social occasions.

Don't let your attitude be one of trying to *get* something out of the Feast. Rather, Feast time is a time to *give* of ourselves to our brethren. A selfish attitude will only ruin the Feast, so think of ways to give.

Some of the most enjoyable social gatherings I have attended at past Feasts

have been various parties, with beverages and snacks served to the guests and some good background music. What a pleasure it can be to mix with friends under such circumstances. The costs needn't be prohibitive if everyone who can contributes something.

And just as you plan what you want to serve, give some careful thought to whom you wish to invite. Of course, you will want to invite many of your longtime friends — especially those you only get to see once a year. But don't forget to include people who might get overlooked — the widows and fatherless (Jas. 1:27) and others who would deeply appreciate the opportunity for fellowship and may not frequently get the chance. It will make you happy to see these people enjoying your hospitality.

Exercise moderation

Your fellowship during this Feast of Tabernacles will be greatly enhanced if you avoid those all-too-human extremes and exercise moderation in all things (Phil. 4:5).

Be especially careful about your use of alcohol. God's Word plainly says to "be not drunk with wine, wherein is excess" (Eph. 5:18). Why spoil your Feast and fellowship with slurred speech, foolish, inappropriate behavior, a clouded memory and a hangover because of the lack of moderation? It simply isn't worth it, and

it degrades the Feast for everyone.

The same applies to extremes such as eating too much, staying up too late, driving too long and too fast — an open invitation to accidents — and too much recreation, which can subtract from the Feast's spiritual meaning. Ask God to help you exercise self-control in all things. It will greatly add to your enjoyment.

Let's come before God with rejoicing, and make our Festival fellowship pleasing and acceptable to God!

What Fellowship Really Means

By Gary Antion

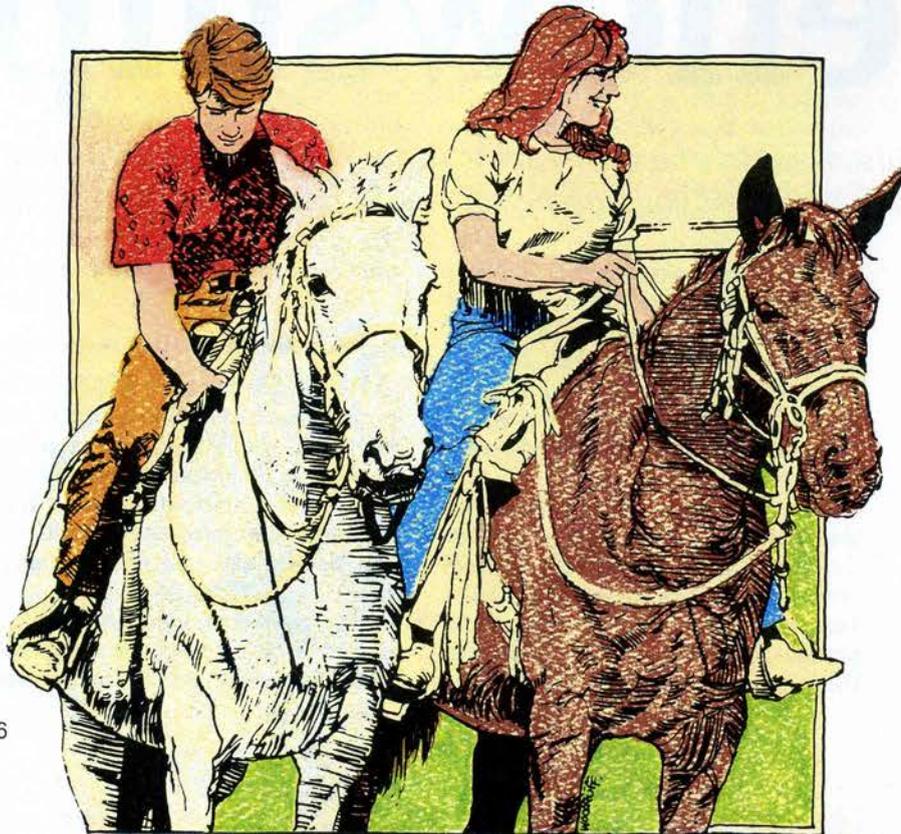
If Jesus Christ appeared in human form at the Feast of Tabernacles where you were attending, would you want to meet Him? I should say so! Everyone would be standing in line for the opportunity to shake His hand and fellowship with Him.

But the idea of fellowshiping with Christ is not that outlandish. At the Feast this year we will have the opportunity to meet dozens of brethren in whom dwells a little of Jesus Christ through the Spirit of God (Phil. 2:5). Yet some will be content to go off by themselves, and others will stick like glue to their small, select group of friends and thereby miss the wonderful experience of fellowshiping with someone new!

What is fellowship?

What does *fellowship* really mean? The word denotes companionship. It carries the feeling of sharing and of being a partner. The various Greek words used for *fellowship* in the New Testament mean "common," "partaker" and "communicate." So fellowship is more than just a passing acquaintance. It is more than a mere "Hello, how are you doing?"

Our fellowshiping involves greetings (Gal. 2:9), giving (Gal. 6:2, 10), conversation (Mal. 3:16), exhortation (Heb. 3:13) and hospitality (Heb. 13:1-2). It comes from God and is made possible through Jesus Christ. The Spirit of God binds us together more strongly than any mere human



organization such as a labor union, fraternity or social club. Notice what the apostle John wrote:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. . . . if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:3-4, 7).

This fellowship is not reserved for the few but is to be extended to others to make them feel loved and accepted in Christ's Body as well.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

A close relationship

The relationship we have with each other in God's Church is to be very close. We are to be "knit together in love" (Col. 2:2). This relationship is possible because we understand the same doctrines, have access to the same faith, worship the same God, have the same Spirit, believe in the same future and adhere to the same type of government now.

The prophet Amos questioned, "Can two walk together, except they be agreed?" (Amos 3:3). As the Spirit of God dwells in us richly, we have that unity we need to move ahead without division (I Cor. 12:12-13).

Even though we may not share personally at all times with each brother in the faith, we should have the same care for each. Paul stated "That there should be no schism in the body; but that the members should have the same care one for another" (verse 25). We are becoming more godly and qualifying for eternal life by our love for the brethren (I John 3:11, 14-18).

Be considerate of differences

What about personality differences? How may we share with some-

one of opposite likes? While we are to care for all in a loving manner, we may not have a closeness in all areas.

For instance, if you like to go dancing and a brother or sister in the Church doesn't like dancing at all, you would not want to plan on inviting him or her to a grand ball with you. You both would be uncomfortable.

Other people may be serious and have a hard time relaxing — they may be scintillating to talk with but do not enjoy games or cards. So, if an evening of games and cards is planned, it would be awkward to invite such a brother or sister to the social occasion. On the other hand, if you planned a Friday evening dinner or an evening of conversation, they would be perfect guests. Be sure to consider people's likes and dislikes in planning social occasions.

This year at the Feast of Tabernacles let's all strive to have godly fellowship with one another and look for Christ in the people of God, remembering that we have done unto Christ whatever we do unto the least of the brethren (Matt. 25:40).

Tips for Singles

By Richard Rice

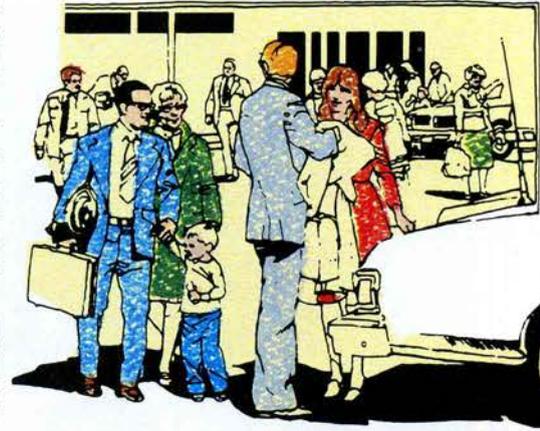
The Feast of Tabernacles is often spoken of in terms of the family rejoicing together and portraying God's Kingdom of peace and happiness. But while the members of God's Church are all part of a great spiritual family, many do not have physical families.

There are thousands of single people in the Church of God in this modern era. This group is made up of young unmarried adults, widows or widowers, divorced individuals and older unmarriages. They are an important part of the Church.

The Feast is intended as a time of rejoicing, learning and happiness for them as single people, too!

A special opportunity

Although you as a single person may not realize it, you can enjoy a



special blessing because you are single. Notice: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord" (I Cor. 7:32).

In other words, you as a single person don't have to look after a mate or children. You can better "attend upon the Lord without distraction" (verse 35). How? You actually serve Christ by helping the brethren! As a single person your time ought to be more flexible and more available for service to God and His people. This marvelous opportunity can make the Feast tremendously rewarding for you as a single — if you take advantage of it.

Prepare for the Feast

Since the Feast of Tabernacles is the high point of the year, it makes sense to prepare in advance to assure its success. Prepare spiritually. Pray about the Feast and study its meaning in the Bible. Ask God to guide you in your planning.

Emphasize in your mind the importance of God's principles of giving, sharing and outgoing concern. Turn your mind away from selfish motives. Engage in active service to help others make this Feast an occasion they will long remember. Deemphasize the "looking for a mate" approach. God really does know your needs — and He has promised to supply them. That includes finding you a wife or husband. Have faith in God's power to bring the right person into your life.

Give of yourself to others, not thinking selfishly of what you can get, and God will bless you. "Give, and it shall be
(Continued on page 34)

The Feast is for Young People too!

*Here's how you can help your children — and yourself —
benefit even more from the Feast of Tabernacles.*

By Ronald Kelly and Alex Peck

"And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter . . ." (Deut. 16:14).

How about it? Are you *and your children* deriving all you should from the Feast of Tabernacles? Maybe you have never thought of it before, but how your children regard the Feast may have a lot to do with their present and future relationship with God.

If the Feast of Tabernacles is a happy and positive experience for your children now, there is a far greater likelihood they will continue in God's way through the remainder of their lives.

But how can you make this Feast a truly special event for your children?

Instruct the children

When God gave ancient Israel His law, He instructed them: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall *teach them your children*, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (Deut. 11:18-19).

The year-in and year-out repetition of the festival seasons is one of the key ways children learn about God's good way of life. Children who grow up in God's Church should have many fond memories of the Feast of



Tabernacles. In fact, the highlights of their memories of preadult life should include the trips, activities and teachings of the Feast. God saw to it that learning His law can be fun. God's right way of life should be followed every day — year around — but the Feast of Tabernacles is the highlight of each year.

Plan together

Whether you are now preparing for the 1980 Feast of Tabernacles or are already considering the 1981 Feast, the first order of family business is planning together. Involve your children. Find out what they would really like to do, too.

Whether you are going far away or only a few hours distant, let your children help plan the route. How

about some special stopping points of interest to them on the way to and from the Feast? If possible, visit historical sites and stop to view some of the beauty of God's creation.

When school officials know you plan to visit natural wonders or important historic sites, they will often look more favorably upon the children's absence from school than if the youths will only be attending a religious convention. In dealing with the schools, here is a chance to be "wise as a serpent and harmless as a dove."

When it is nearly time to leave for the Feast, have the children pack their own suitcases. To be sure they include everything they need, help them make a list of things to take. Will they need swimming suits, jackets — or even possibly snow boots (There may be snow at the mountain sites!)?

Even if the scenery is beautiful, sometimes travel can be boring if you are going to be driving all day. So planning travel games and stops along the way is important. Nothing can spoil a good trip like bored or overly tired children. Therefore, get the kids involved in the planning right from the start, and they'll be happier travelers.

Another way to help a child anticipate the Feast is to help him or her prepare financially for the trip. You parents have saved second tithe, but what about some money for the children to call their own?

Throughout the year, or at least a

Photos by Warren Watson



few weeks in advance, give them a Feast allotment. Use a jar or box labeled "Feast Money" where they can put their second tithe — perhaps money earned from running errands, raking leaves or collecting redeemable cans or bottles. You may want to add a few extra dollars of your own now and then. And maybe Grandma or Grandpa will even send them a gift of some Feast money. If the children see their own Feast fund building up, they will really get excited.

The scripture, "spend the money for whatever you desire" (Deut. 14:26, Revised Standard Version), has a lot of "kid appeal." But a child needs to be taught how to spend money at the Feast. God instructs that this money should be spent for the trip, food and entertainment, but He also commands that those who appear before Him at the feasts are to give Him offerings. Even a child should plan to give a special offering of thanksgiving to God on every one of His Holy Days. And how about a gift for a Church friend or for Mom, Dad or the grandparents? Giving is one of the great lessons of life, and what better time to learn it than during the joy and excitement of the Feast of Tabernacles?

Whether you are planning to camp out, rent a house or stay in a hotel or motel for the Feast, be sure the whole family looks forward to spending time at your temporary dwelling. If the children don't get to swim very often at home, they might really enjoy a swimming pool at the Feast. Most sites have such accommodations, so if the children know what is ahead, it can be more exciting.

Even though dining out may be a luxury for your family throughout the year, you can plan some special meals at fine restaurants at the Feast. At many Feast sites there is a wide variety of delightful places to eat, and an occasional evening out can greatly contribute to family enjoyment. Eating in a really nice restaurant also helps children in their social development. Take advantage of this Feast opportunity.

Activity books will again be given out to children (ages 5-11) at many Feast sites. Go through each Feast book, page by page, with your children. Discuss with them whatever is not clear — whether it is how to work

a certain puzzle or a reference to the Millennium or Last Great Day that they don't understand. Make it a fun learning experience for them as you enjoy the books together. Many of the pages will also lend themselves to further ideas for discussion and teaching.

(Those who may not, for some reason, receive the children's activity books at their sites may request copies from the Festival Information Office after the Feast.)

Ideas you can use

We asked a number of Ambassador College students and others to relate some of their most memorable experiences at the Feast and to give us their ideas about how to make the Feast more enjoyable for children. Here are some suggestions we hope you will find helpful.

- Show the children how much better God's Feast days are than Satan's pagan holidays. By saving second tithe the family can enjoy the Feast and a trip far more than any holiday in this world's society.

- Be sure the children understand that the Feast shows the 1,000-year reign of Christ, when we will have peace and prosperity for the whole world, just as the Church enjoys these eight days.

- Since Isaiah makes such a point of the millennial nature change in the animal world, talk to the children about animals as pets in the Millennium. All children love animals. What will it be like to have a pet lion or tiger? The possibilities are exciting!

- While you live in a tent or motel room for the Feast, talk to the children about the lessons of temporary dwellings. Show how ancient Israel built booths on top of houses. Maybe the children could make miniature "booths" out of cardboard or draw and color pictures to help them learn the lessons.

- Let each child select an activity that he or she would like to do for an afternoon or evening during the Feast.

- Do several things as a family during the Feast: Swim together, go skating, take a hike, fish — but be a family.

- As you enjoy the finery of your hotel or motel and the good food,

remind the children that the majority of the world have never lived like this — but in the world tomorrow the whole world will prosper.

- At the end of each day have a discussion with the children about the things you did that day: What did they learn from the sermon? Did they enjoy the day's activities? How did they benefit from the activity of the afternoon or evening? Show them the greater happiness that comes from doing things with and for others.

- Use some of your Festival funds to help others. If your children know of a needy family, have them ask a friend in that family to join you for a meal. There is real joy in helping someone else have a good time.

- Don't send the kids off to a babysitter day after day, evening after evening.

- Be sure to teach the children that the Feast is more than just a vacation. God's way is to provide a vacation with all the Church members together — but in an environment of learning the lessons to picture the wonderful world tomorrow.

In addition to these suggestions, you can make a list of your own ideas for family activities. And how about sharing them with fellow Church members before the Feast, so that all can have an even better time?

The spiritual lesson

Let's not forget the most important part of our Feast responsibility, which is to teach our children the meaning of the Feast, picturing the wonderful world tomorrow.

The Feast shows coming out of this world. As we travel to the Feast to live among and have fellowship with God's people for eight days a year, we leave behind our day-to-day cares.

While traveling point out, where appropriate, the contrasts of the beauty of God's creation with the pollution and ugliness caused by man.

As some families fly to the Feast in modern jetliners, or drive there in speedy automobiles, a fun conversation might be to discuss how God's people got to the Feast in Bible times. How did ancient Israel observe the festivals? How did Christ and His family get from Nazareth to Jerusalem every year? You will be surprised at how the children think it might have been during those days.



Another topic to discuss on the way to the Feast might be how the Feast will be kept in various locations around the world. How about the children in South America? Or in Africa? Or Australia? What languages will be spoken?

And how will all nations begin to keep the Feast after the return of Christ (Zech. 14:16)? Ask the children what they would do if they were in charge of Feast organization. How would they go about having millions of people keep the Feast of Tabernacles all at once?

Also, remember that most children do not comprehend the sermons as you do. So, help them understand by going over sermon messages with them while sitting around the pool or eating. Take time often to review the spiritual applications of the Feast.

If children are old enough to take a few notes during the sermons, be alert to guide them in this effort. Show by your attitude that the "meat" being offered through the ministry is an important part of the Feast. However, remember that the Feast should consist of more than spiritual "meat." During the eight days there, take opportunities to point out to your children the beauty of God's creation. Plan family outings and recreation, as well as fellowship with others. This way your family will enjoy a truly balanced Feast.

Teenagers are people, too

It is important for every member of the family to benefit as much as

possible from the Feast, so don't neglect your teenagers. At this time in their lives they are capable of understanding more of the Word of God than when they were younger. The teen years are the final molding opportunities for adult life, so during these formative years it is important that your youths see the purpose and meaning of God's plan.

Sometimes teenagers may not be very excited about the soon-coming Kingdom of God. Right now they may be far more concerned about their college educations, marriages and careers. Some teens tend to think the Kingdom of God will interrupt these opportunities in their lives.

However, they need to realize that should God's Kingdom be established before they reach career goals and marriage, they will live physically on into the millennial years. They will be the lead generation in the establishment of the world tomorrow. And if they have taken full advantage of being reared in God's Church, they will hold outstanding positions of leadership.

Therefore, teens should be encouraged to learn the joys of following God's way of life at the Feast of Tabernacles and throughout the year. Their future positions can depend on how well they respond right now.

The Church's youth organization, Youth Opportunities United (YOU), is planning a variety of entertaining afternoons and evenings for teens. Certainly, during this time in life, young people enjoy being with their

peer group often. Some of the strongest teen friendships have been formed at Church youth activities — summer camp, regional and national sports competitions, music competitions and other events and, very importantly, at the Feast of Tabernacles.

The main point is: Be aware teenagers have special needs — sometimes to be with the family and sometimes to be with their friends. Respect these needs, yet at all times encourage them to live God's way. Point out the resulting benefits they will receive, now and in the world tomorrow.

The trip home

All too soon the Feast comes to a close. Most of us have made a lot of new friends, and we certainly have seen a lot of old friends. The conclusion to the Feast is "bittersweet" — the final sermon, and then the final hymn that brings tears to many eyes.

Then we have to return to the world for another year. The hugs, embraces and the sad goodbyes are a natural part of life's experiences.

Our children wave goodbye to new and old friends, promising to see them next year and, perhaps, to write a letter soon.

The trip home is just as important as the trip to the Feast. It may also include short side trips to beautiful places or historic sites.

But, more importantly, as you travel home you should also have family discussions about what was learned and how each family member can grow in Christian character during the coming year.

Another matter of discussion on the way home will probably be — you guessed it: Where shall we go to the Feast *next* year? Shall we attend the same site? Or will we have an opportunity to transfer to another place we have always wanted to visit? And the more you think about the 1981 Feast, the more excited you all become!

Meanwhile, as you begin to plan for next year's Feast, don't forget to make your trip home from this Festival a safe one.

May the 1980 Feast be for you — *and your children* — the "best Feast yet" — that is, until next year. □

The Feast of Tabernacles— Its MEANING for New Testament Christians

God gave seven annual festivals to ancient Israel to preserve for New Testament Christians. But ancient Israel did not understand the meaning of these days. We do. Why?

By Herman L. Hoeh

Have you assumed that ancient Israel understood the plan of salvation because God gave to them, through Moses, His seven annual festivals? Nothing could be farther from the truth.

Ancient Israel as a whole never did understand God's plan of salvation. Only the few in ancient Israel — those whom God called to a spiritual knowledge of His way — ever understood. The rest were blinded spiritually. Read it for yourself, in Romans 11:7-8, Revised Standard Version:

“What then? Israel failed to obtain what it sought. The elect obtained it” — those whom God called to a knowledge of salvation — “but the rest were hardened [“blinded” — King James Version], as it is written, ‘God gave them a spirit of stupor, eyes that should not see and ears that should not hear, down to this very day.’”

Think of it! Ancient Israel, even when they observed the Holy Days, still did not understand their meaning. Only the elect — the few — were able to understand why they were to keep God's days holy. As Paul himself wrote the Corinthians: “But their minds were hardened; for to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day when-

ever Moses is read a veil lies over their minds; but when a man turns to the Lord the veil is removed” (II Cor. 3:14-16, RSV).

If you think that impossible, then look at the modern history of God's people. How many who were among us, who for years assembled on God's hallowed time with us, have now gone because they did not understand what they were doing? As it is written in Hebrews 4:2, “For good news came to us just as to them; but the message which they heard did not benefit them, because they were not united in faith with those who heard” (RSV footnote, which translated the correct original Greek text).

God's Holy Days do reveal the plan of salvation. But they are a revelation, an unveiling, only to those who are “united in faith with those who heard” and understood — such as Joshua and Caleb, and (today) Herbert W. Armstrong. The Holy Days were *preserved* by the Jews even though they as a nation did not — and even today do not — understand their spiritual significance.

The professing Christian world is taught just the opposite. They assume the festivals of God were meant only for the Jews and have been understood by them. Of course the reason they believe that is they too do not understand the meaning of the an-

nual Holy Days. But we do — because we keep them and have God's gift of faith.

What the Jews did — and didn't — know

Out of all the tribes of ancient Israel only the Jews preserved the Hebrew Scriptures. The Jews knew the will of God because they preserved the Book of God. “Then what advantage has the Jew? . . . Much in every way. To begin with, the Jews are entrusted with the oracles of God” (Rom. 3:1-2, RSV).

In those oracles are the annual festivals of God. Among them, the Festival of Tabernacles. The Jewish nation knew God commanded His people to observe this Festival at the time of the giving of the law at Sinai.

God's first instruction about the Festival is found in Exodus 23:16, RSV, “You shall keep the feast of ingathering at the end of the year, when you gather in from the field the fruit of your labor.” The Festival is here first revealed under the name “feast of ingathering.” It is a harvest festival celebrated at the close of the agricultural year in the northern hemisphere. The ancient Israelites focused in on the literal harvest of crops. They did not see its significance as a type of a final spiritual harvest of human beings. Only the

few, whom God was calling to salvation, understood.

Later that summer at Sinai God commanded through Moses, "And you shall observe the feast of weeks, the first fruits of wheat harvest, and the feast of ingathering at the year's end" (Ex. 34:22, RSV).

Or, as the Jewish Publication Society translation more specifically renders it, "the feast of ingathering at the turn of the year." The original Hebrew for "turn of the year" is *tekufah*, meaning the (autumnal) equinox. This was not to be a mid-summer festival, celebrated before the grapes and fruits were fully ripe. It is to be celebrated at its proper season, at the beginning of autumn. In contrast, the Feast of Weeks (Firstfruits or Pentecost), is to be celebrated at the end of spring at the completion of the barley, wheat and spelt harvest.

Through the centuries the Jews have known of these two harvest festivals. Yet they have not grasped the spiritual significance of the two harvests — that this is not the only time of salvation.

It was at the beginning of the following spring (compare Ex. 40:17 with Lev. 1:1) that the Lord revealed to Moses the name by which we commonly know the festival. In the King James translation of Leviticus 23:34 we read of "the feast of tabernacles" and in the Revised Standard Version "the feast of booths" — "tabernacles" in the footnote. And — you guessed it! — the Jews by New Testament times had focused on the literal booths, rather than on their purpose and meaning.

Sacrifices added — why?

For the first time also God temporarily imposed, in Leviticus 23:36-37, special burnt offerings on each of the seven days of the Feast of Tabernacles. When He initially revealed the Festival of Ingathering or Tabernacles, God did not command any burnt offerings (see Ex. 23:16 and 34:22).

The prophet Jeremiah makes this clear. "For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices" (Jer. 7:22, RSV). It was only when the nation sinned again

and again that first year after the Exodus that God imposed the sacrifices of the law to remind them of their sins and to teach them that the coming Messiah would shed His blood for them. But here too the Israelites focused on the details of animal sacrifices and completely overlooked their purpose.

It was not until well into the 40th year after the Exodus that God commanded Moses additional sacrifices during the Feast of Tabernacles for a special purpose. We read the account in Numbers 29:12-34. Upon entering the promised land the Israelites were to offer as burnt offerings 13 young bulls on the first day of the Feast, 12 on the next day, 11 on the third day, then 10, nine, eight and finally seven on the seventh and last day of the Feast. That makes 70 young bulls.

Why 70? The Jews searched the scriptures to find a meaning to these unusual 70 offerings. They knew that to offer a young bull was no ordinary sacrifice. When Israel as a nation sinned and sought forgiveness a young bull was offered (see Lev. 4:13-21). The sacrifice of a bullock was required of the nation or its leaders. Ordinary citizens could offer lambs or goats or doves. Here, then, were sacrifices during the Feast of Tabernacles representing nations or their leaders or progenitors.

The Jews found an answer to the number 70 in Genesis 10. You can, too. The sons of Noah were three. Their sons, grandsons and later descendants listed in Genesis 10 as progenitors of tribes (nations) were 67. That is a total of 70 about the time of the tower of Babel. Thus we read in the Talmud, "To what do those seventy bullocks [that were offered during the seven days of the Festival] correspond? To the seventy nations" (*Sukkah* 55b). A footnote to this quotation reads, "Seventy is the traditional number of Gentile nations, and the seventy bullocks are offered to make atonement for them."

Yet even Jesus' apostles did not grasp this great spiritual truth until God revealed His will through Peter at the time of the conversion of the uncircumcised Italian Cornelius (Acts 10). When the other apostles and the brethren heard Peter's account, "they glorified God, saying, 'Then to the Gentiles also God has

granted repentance unto life' " (Acts 11:18, RSV).

When this event in the history of the early Church of God occurred, shock waves rolled throughout the organization. Remember, at Pentecost in A.D. 31, when so many people were speaking different languages, they were all Jews (Acts 2:5) or Jews and (circumcised) proselytes (verse 10). There were no uncircumcised gentiles converted that day. But the conversion of Cornelius was different. All God's feasts now took on new meaning.

The Millennium revealed

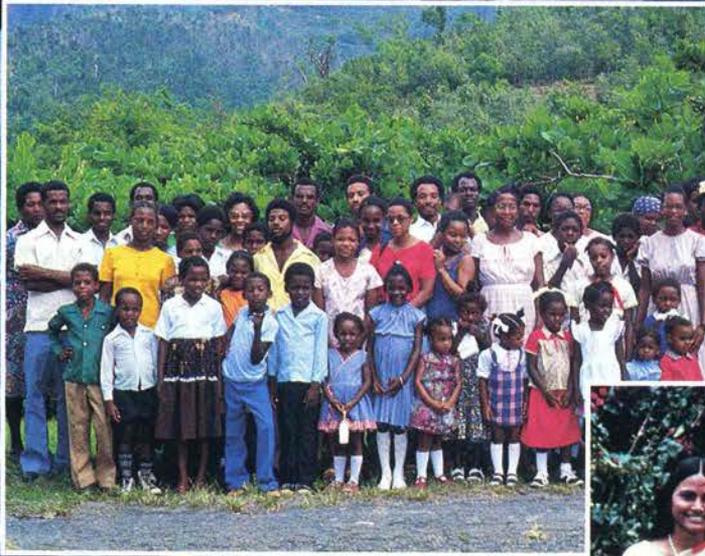
We take for granted today, in the Church of God, the knowledge of the Millennium — the 1,000 years of God's rule over the earth through His Son Jesus Christ. But there was a time when this great truth was not fully revealed.

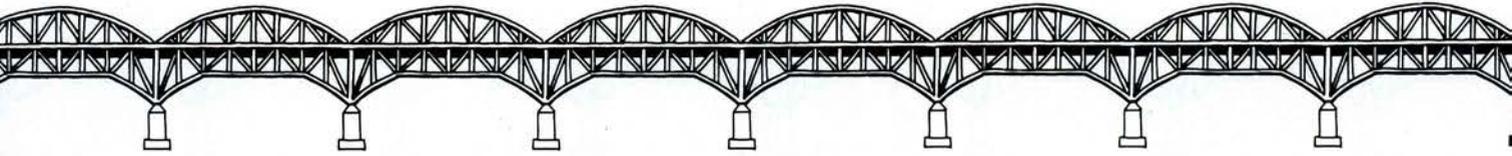
Not one of the prophets of old defined the length of the Messiah's rule over the nations, bringing them salvation. They knew there would be a coming spiritual harvest of human beings. They prophesied the gentiles would seek the Messiah. They knew the Feast of Tabernacles pictured that coming day. But all they could say was that it would be fulfilled "in that day."

Jesus' apostles asked Him in their day if the time had come for the fulfillment of the Feast of Tabernacles, when the Kingdom would be restored to Israel. Every Jew knew the week ended with the seventh-day Sabbath. They knew the Feast of Tabernacles fell in the *seventh* month of the year on God's calendar. Moses and Peter were both inspired to compare a day to a thousand years with God (Ps. 90:4 and II Pet. 3:8). But it was not until Christ revealed to John the book of Revelation that the picture became clear (Rev. 20:4, 6). The Feast of Tabernacles in the seventh month pictures a *millennial* Sabbath (1,000 years) of rest from sin, following 6,000 years under the government of Satan.

This final revelation of the rule of Christ in the seventh 1,000 years of human experience came to the Church of God because it is a commandment-keeping Church and observes the Holy Days of God and His Christ! □

A Bridge Around the World





By John Halford and Rod Matthews

The island nation of Tonga sits astride the International Date Line in the South Pacific Ocean. When the sun sets Wednesday, September 24, the 25 Tongan members of the Worldwide Church of God will be the first people in the world to begin observing the 1980 Feast of Tabernacles. But only the first!

A few minutes later, the sun will set over Fiji, New Zealand and the Solomon Islands, and God's people will be gathering for the first evening services in those countries. Next, members will begin meeting in Australia, where there are nine different Feast sites this year.

And so the sun will continue setting around the earth, across Asia and Africa, through Europe, across the Atlantic Ocean to Canada, the Caribbean, Central and South America and the United States of America. By the time the sun sets over Lihue, Kauai, the Hawaiian Feast site, the Feast of Tabernacles will be under way in 86 sites, on every inhabited continent on earth.

A worldwide Feast

Truly, we are part of a *Worldwide Church of God*. Our physical and spiritual ancestors in ancient Israel, going up to Jerusalem to keep the Feast, would have been astonished if they could have known that 3,000 years after them, this same Feast would be observed in places as far-flung as Exloo, Netherlands; Oaxtepec, Mexico; Nasrapur, India; Umgababa, South Africa; and Kiokkleiva, Norway, or that God's ministers would be instructing His people in languages ranging from Kikuyu, in Kenya, to Karen, in Burma.

Wherever you are or wherever

you are going, don't forget that you are a part of a worldwide Feast. Remember this and it will help you understand the deep spiritual significance of this Festival. We are picturing the time when the whole world will serve God in peace, cooperation and happiness.

From humble beginnings

It hasn't always been a worldwide Feast. More than 40 years ago, God showed Herbert W. Armstrong that the true Church of God should be keeping His true Holy Days. But the spiritually dying Sardis church laughed him to scorn. For seven years Mr. Armstrong and his wife had to keep the Feast by themselves.

As God blessed the fledgling Work, more members were called, and they began to keep the Feast as God commands — first at Belknap Springs, Ore., then at Siegler Springs, Calif. Later, the Church obtained its own property on which to keep the Feast, in Big Sandy, Tex. The first overseas Feast site was in England.

In recent years we have seen an explosion in the number of Feast sites. The number of U.S. Feast sites doubled this year, and the list of international Feast sites is quite lengthy. This has given some of us a chance for travel. Some of you, perhaps even as you read this article, are on your way to a new country or a part of your own country you haven't seen before. But as you travel, filled with excitement, don't lose sight of why there are so many Feast sites. The Feast is kept in all these places *because God has people there*.

Many of the Church's Feast sites are attractive, but some *are not*. Some are not at all plush, and the average member might not find them comfortable. Many brethren in Third World countries are very

poor. Some, after faithfully saving a 10th of their income for a year, still have only about \$20 in second tithe. In some cases, only the heads of households can afford to come to the Feast. They will not be looking forward to deluxe accommodations, luxurious convention centers and gourmet meals, but they will *still* have a wonderful, inspiring and fulfilling Feast.

Think about this. Don't let the harsh realities of this world spoil your enjoyment, but rather rejoice in that God has called and begotten future members of His Family from all walks of life around this globe. God's people, although from many different races and nationalities, are *one*.

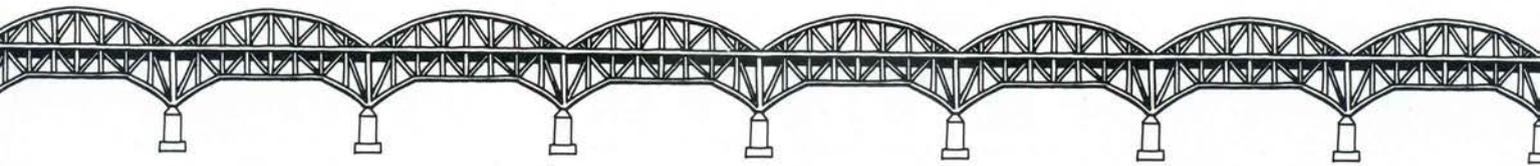
"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . . Which in time past were not a people, but are now the people of God" (I Pet. 2:9-10).

God-ordained "holidays"

The Bible shows that we are citizens of the Kingdom of God. All nations, large and small, have special days to commemorate significant events in their histories. For example, the United States has Independence Day, Memorial Day and Thanksgiving Day. The Australians have Australia Day and Anzac Day. Many countries keep as special days the anniversaries of their independence from colonial rule. These days are celebrated with displays, parades and patriotic speeches. Citizens are often commanded to attend, but loyal citizens do so willingly, out of pride for their country and a desire to participate in its future.

In a sense, God's Holy Days are the national days of the Kingdom of God. They are commanded assemblies ordained by the Ruler of the Kingdom to commemorate significant milestones in the nation's past

Around the world, God's people will gather at the 1980 Feast of Tabernacles to picture His coming Kingdom.



and to focus the citizens' minds on the great achievements yet to come. Each of the Holy Days portrays one of the vital stages in God's plan of salvation for all mankind.

First is the Passover, marking for Christians the anniversary of Jesus Christ's sacrificial death on behalf of mankind. Then the Night to Be Much Remembered and the Days of Unleavened Bread remind us to come out of sin. Pentecost looks back to a significant day in our nation's history — the day God sent His Holy Spirit to the first citizens, empowering them to begin the Work that still is being done today.

The Feast of Trumpets foreshadows perhaps the greatest day in earth's history — the day when

Christ returns. He will quickly oust the present, evil, world-ruling power (an event anticipated on the Day of Atonement) and establish His rule over the human race. For 1,000 years the spirit-born citizens of the Kingdom of God, working under Christ, will show their human brethren the way to peace and happiness.

That hasn't happened yet, of course, but the Ruler of the Kingdom of God has ordained a "national week" to anticipate it. Every year loyal citizens of His Kingdom go obediently to the places chosen as Feast of Tabernacles sites.

Most members can drive to comfortable, deluxe temporary dwellings. But even those who were called from

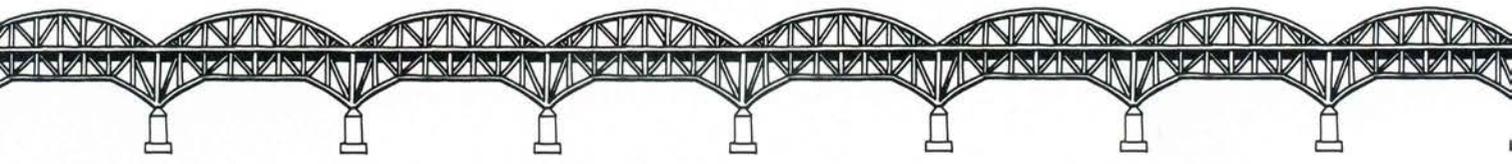
the earth's less fortunate areas, who must for the time being live in poverty, also go. They will walk across deserts if necessary, canoe down jungle rivers if need be. The important thing is to get to the place where God has placed His name. They know that at the Feast they can look beyond this present evil world to the wonderful world tomorrow.

On the Last Great Day of the Feast, just before we all return home, we look forward briefly to what will be the greatest national challenge of all. This day pictures the salvation of all mankind in the Great White Throne Judgment period.

Salvation for mankind has a special significance to Church members. Only a minute percentage of all the

Page 24: Photo courtesy NASA, inset photos: Worldwide Church of God; pages 26-27: Worldwide Church of God photos





human beings who ever lived were ever called by God. There are members today who are literally the only people in their countries to be called. The Last Great Day looks across the ages to the time when all humanity will live again and have their chance to know the truth.

But for now, God's people from around the world gather annually to observe the Feast, in a great outpouring of loyalty and support for the Kingdom of God. Even though distance and economics may separate brethren physically, we are showing our God and soon-coming King that we are *one*. So whoever you are and wherever you are, think about the other 85 Feast sites and have a great worldwide Feast of Tabernacles. □

This year's Feast will be held at some 86 sites worldwide. In locations as far-flung as the Caribbean, Europe, Burma, Tonga, India, Malaysia, Africa, Mexico, Canada, Australia, England and the United States, God's people will gather to keep this commanded Festival.

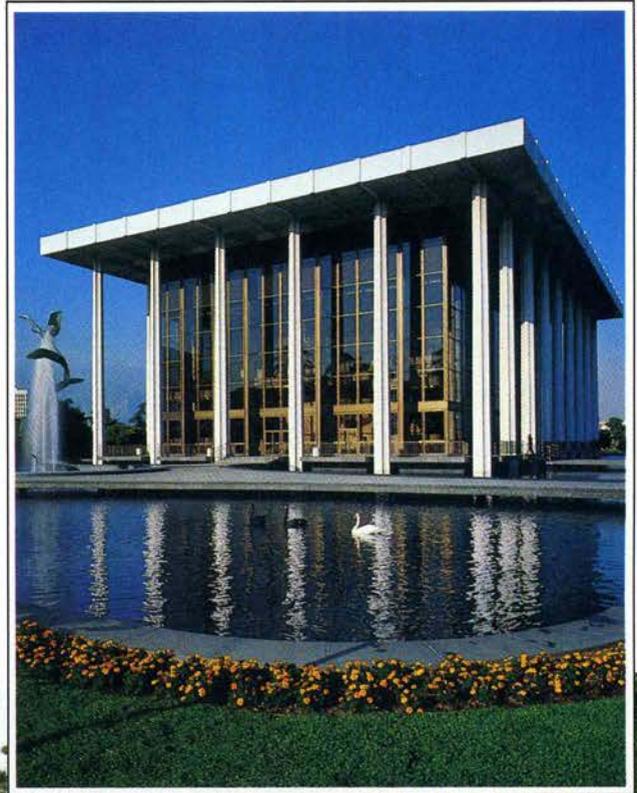
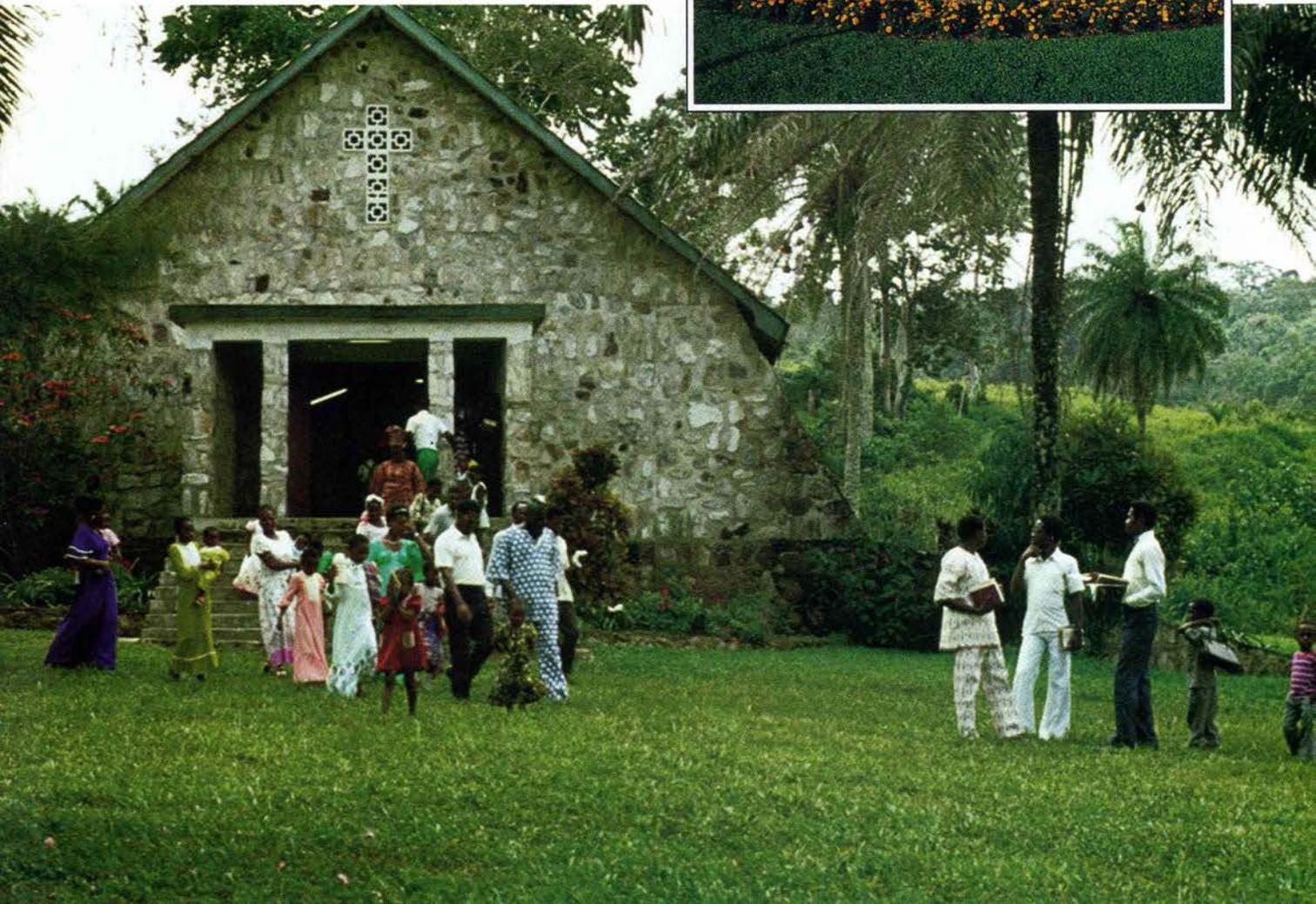
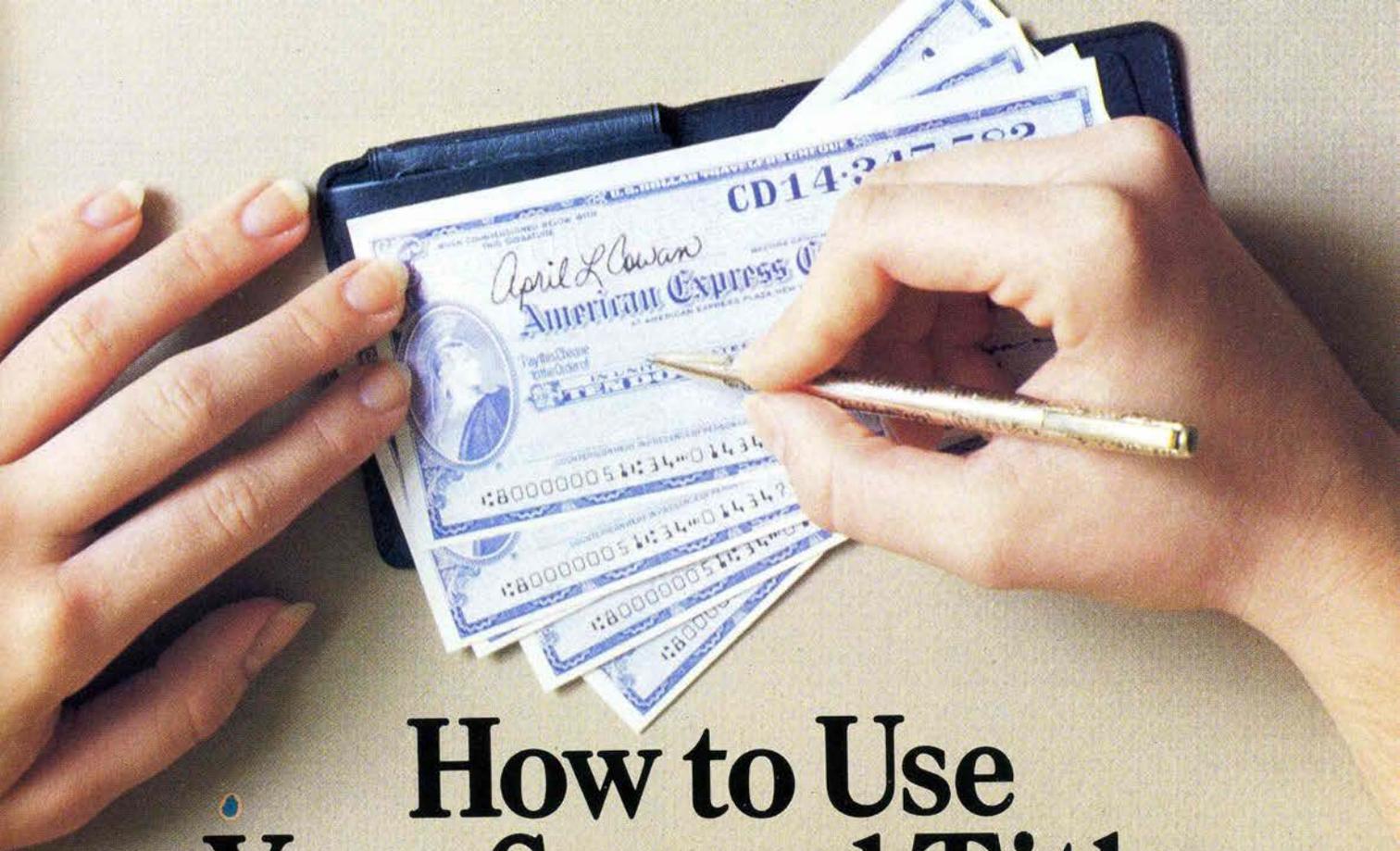


Photo by Warren Watson





How to Use Your Second Tithe

What is "second tithe"? What is it for? How, when and for what should it be spent? Here are the answers to these often asked questions.

By Leslie L. McCullough

God's true Church *keeps* His tithing laws! And we are the only group in the world, as far as we know, doing so. God revealed to us, His people, a special system of money management that honors Him and produces abundant blessings for us. As we enter the Feast of Tabernacles season, we should review an important aspect of God's commandments concerning our finances — second tithe.

Notice Deuteronomy 14:22-23: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before

the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always."

For your own use

Here God tells the people they are to eat of the tithe of their corn, wine and oil. This then is a *different* tithe from the one used to carry out the work of the ministry.

The first tithe, since the crucifixion of Christ, is given to the Melchisedec priesthood for

the carrying out of the Work of God. It is absolutely forbidden for people to take of that tithe for their own personal use.

But this second tithe is for your use. Why? So "thou mayest learn to fear the Lord thy God always" — so you might learn to properly stand in awe of, revere, respect and worship your Creator God *at His festivals*.

Some rob themselves

God commands that you keep this tithe strictly for your benefit. It is to provide for your Feast expenses — for your

transportation, lodging, food, entertainment and pleasure during these days.

In spite of all this, some complain about having to save this tithe for their own use. Some save only part of it. Others wait until it's time to leave for the Feast and take their last check or two, pile the children into the car and start out for the Feast, hoping against hope they will have sufficient cash to keep from running up a bill they can't afford to pay.

Perhaps this is the very reason some of you are not blessed financially. If you are not paying God His full tithe, as well as faithfully saving your second tithe, you are under a curse. You definitely will not be blessed until you begin to keep all of God's commandments.

Managing your second tithe

Ancient Israel, a farming nation, was to bring the second tithe of their corn, wine and oil to the place where God set His name (Deut. 14:24-25). If the distance was too great and the produce too bulky, they could sell this tithe and use the money to provide transportation to the Feast and purchase food there.

Some of you reading this article are farmers by occupation. You could certainly bring a part of your second tithe in the form of canned or frozen fruits, vegetables or meats, even today. This produce could then be used to provide your meals at the Feast. Others of you work at some trade or occupation to earn your living. You are not paid in produce but with a salary check. A 10th of that check should be laid aside each payday to provide for your expenses to, from and during the Feast.

Your second tithe should generally be placed in a bank for safekeeping. Money stuck away in a drawer could be easily stolen.

It is usually better to keep this second tithe in a completely separate account from your regular account. That way you will not be as likely to "borrow" (steal) from your second tithe and find yourself in serious trouble. Don't rationalize that you can "borrow" from your second tithe and repay it later. This method usually doesn't work, and you are not being honest with yourself or God. Tithes are to be paid first. Don't miss the Feast and lose out spiritually.

Also, by putting your second tithe in a savings account, you can earn a small amount of interest on your account.

God expects you to use your second tithe properly and not just "blow it." Anyone can throw money away. In Deuteronomy 14:24-27, God tells you some of the ways in which you are to use your second tithe.

Use — don't abuse — your tithe

One of the chief items, of course, is food. But here the principle is also revealed that transportation to, from and during the Feast, lodging and any Feast-related expense is also included. Let's notice how you should properly use your second tithe.

Can you use a portion of your second tithe for automobile repairs to go to the Feast? Can you buy tires or a battery, for instance?

Under these circumstances, ask yourself, "Is this expense necessary in order to attend God's commanded Feast, or is it simply work the car needs and this would be an easy way to pay for it?"

If your car needs repairs for you to attend the Feast, you may pay a certain portion of the cost from second tithe. Figure the number of miles you drive each year. Then figure what percentage of those miles is driven in attending God's Feasts. If you drive an average of 10,000 miles a year and the mileage driven to attend God's Feast is 2,000 miles, you could pay one fifth of the annual upkeep of your automobile from your second tithe. This principle would apply to tires or any other necessary upkeep of your car.

But the most important thing to remember is that you need to attend God's Feast. That is God's command (Ex. 12:17, Deut. 16:16). You could spend the bulk of your second tithe fixing your car and then not have enough money left to pay for your Feast expenses. Obviously this would not be the thing to do.

What about buying clothing with second tithe? Normally, you should not plan to buy clothing with your second tithe, except for special types of clothing that would be needed at the Feast but would not normally be a part of your wardrobe. Brethren from warmer climates who travel to the Feast in Calgary, Alta., or Glens Falls, N.Y., have to buy heavier and

warmer clothing than they normally need at home. It is all right to use second tithe for clothing under such special circumstances.

Rarely should you buy an integral part of your wardrobe with second tithe. However, such an exception might arise in the case of an individual who simply does not have proper clothing to wear to attend God's Feast and could not otherwise afford it. We should all appear before God well groomed and nicely dressed.

Looking to the Millennium

People have asked whether they could buy slipcovers for their furniture, tricycles for their children and a gun or fishing equipment for Dad. Even though these items would not be used primarily at the Feast, they reason that the scripture says you are to buy "whatsoever your soul desires," and their soul certainly desires slipcovers, tricycles and a gun or fishing equipment. This is erroneous reasoning.

God is talking about buying whatever you might desire to be used at the Feast — primarily food, drink and good-quality housing.

The whole reason for spending your tithe this way is that you may rejoice and look forward to the wonderful time of the Millennium.

Then is it wrong to buy gifts for the children and family? No. But use wisdom. You should not buy your child expensive gifts simply because it is from your second tithe. Suitable toys, books or games that will help make the Feast enjoyable for your child are perfectly all right. But do not buy the year's supply of toys on the way to the Feast.

In the meantime, you should teach your child the principles of tithing the year around. If your child is old enough to have a small income from mowing lawns or doing odd jobs around the neighborhood, teach him to pay God's first tithe and to save a second tithe. Regardless of your child's age, teach him how to use money properly by giving him a small amount and guiding him in spending it during the Feast.

And before you go to the Feast, think about another explicit command God has given His people:

"Three times in a year shall all thy males appear before the Lord thy

God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16:16-17).

God instructs us to show our respect for Him and appreciation for His blessings by giving Him offerings during the Holy Day seasons.

When it comes time in services to take up an offering, you should not throw into the basket whatever you think you can spare at the moment. You should consider and prepare for the offering long before you get to services — perhaps even before you go to the Feast. Plan your offerings "according to the blessing" God has given you throughout the year. And remember that "God loveth a cheerful giver" (II Cor. 9:7).

Is it right to plan your trip to the Feast so that one or two natural wonders and scenic spots might be included on the way? Since these wonders help us realize the glory of our God, the answer is yes.

These side trips might take you slightly off your regular route. But when the trips begin to entail additional hundreds of miles in the opposite direction of the Feast, they should not be taken on second tithe.

Some have wanted to detour several hundred miles to see relatives and haven't been too pleased when a minister advised against it. Sometimes it may be all right to plan to see your family before or after the Feast. But such a visit must not be allowed to detract from the main reason for the trip — the observance of God's Holy Days that picture His plan of salvation. If the reason for the trip is to see the family — and, incidentally, you are going to one of God's Festivals — that is wrong.

Use the tithe at home?

What about those who do not have sufficient second tithe to go to the Feast? Can they stay home and use what they have there? Deuteronomy 12:17-18 declares: "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil . . . But thou must eat them before the Lord thy

God in the place which the Lord thy God shall choose . . ."

God says we must use our second tithe only in going to and from the Feast and for expenses there.

During the Feast of Unleavened Bread and the other Holy Days, services may be held right in your own area. In that case, you could use a small amount of your second tithe for expenses of those feasts because that is where God has put His name for those feasts.

However, remember that the Feast of Tabernacles is the time when God's Church all gathers together to keep a feast. Never cut yourself short by spending too much money at the other feasts so that you cannot be with God's people at the great Feast in the fall.

Proper use at the Feast

Just how should you use your second tithe in going to the Feast and while you are there?

Some families in the past have journeyed to the Feast by sleeping each night in their car. In the morning, they stop at a supermarket, buy some fruit and cereal and eat in the car. At nightfall they once more curl up in the car for a few short hours of uncomfortable, cramped sleep.

It wasn't that these people didn't have sufficient second tithe to eat in restaurants and sleep in motels. They simply denied themselves so they could turn in a large amount of excess second tithe after the Feast.

They unwittingly disobeyed one of the major commands concerning the Feast. They weren't able to rejoice before God. They stoically deprived themselves of the enjoyable, pleasant time they should have been having.

Traveling to and from the Feast, and during the Feast, you should use second tithe in order to eat in good restaurants and stay in nice motels. You should learn to appreciate the finer things that you are not able to afford at other times of the year. In this way, you will learn to appreciate quality; this has a spiritual application for eternity.

God expects us to live balanced lives. It is right to use your second tithe to eat in good restaurants and to stay in fine motels. But it isn't right to squander and throw away second

tithe just to get rid of it. God isn't a waster. He doesn't want anyone of us to be, either.

Since the Feast is observed in many different locations around the earth, many of you have only short distances to travel to attend. Many with good-paying jobs find they have an abundance of second tithe even after they pay all their expenses.

Because of this superabundance, some few bring reproach and ridicule on the Church of God by unthinkingly squandering their money just to get rid of it. They feel they must spend it all on themselves lest they be deprived of what is rightfully theirs.

Excess second tithe

What if you are one of those who was abundantly blessed by God and have an excess of second tithe? You paid your tithe of the tithe, took care of all your needs and still have money left over. What are you supposed to do with it?

God's way is the way of giving, sharing and outgoing concern. Jesus said, "... freely ye have received, freely give" and "It is more blessed to give than to receive" (Matt. 10:8, Acts 20:35).

God repeatedly exhorts us to remember the Levite, the widow, the fatherless, the poor and the stranger within our gates. The Levitical priesthood was replaced by Christ's ministry today. God's ministers do not save a second tithe, even as the Levites didn't. Your excess second tithe helps pay their way to the Feast so they might teach you the plan of salvation.

Your extra second tithe also is used by the Church to help some of the elderly or widows who have no second tithe to attend the Feast. God will bless you for allowing someone else to share in your abundance.

Let's all look forward to the most marvelous Feast ever by determining *right now* to be there rejoicing before God. Really enjoy the abundance God gives you. Drive carefully. Pray for the safety of your brethren around the world, and don't forget to thank the loving God who makes your rejoicing at the Feast possible through the second tithe He gives to you. □

God's Great Master Plan

The Good News, in conjunction with the Correspondence Course Department, presents brief monthly excursions into the study of the Bible, delving into topics relevant to the development of future members of the God Family. Bible study is one means by which Christians are renewed daily (II Cor. 4:16), so let's refresh ourselves with more of the precious truths of God's Word!

Instructions: The format of these ministudies is similar to that of the Ambassador College Bible Correspondence Course. Look up and *read in your Bible* the scripture references given in answer to the questions. Comments following the questions elaborate on the scriptures just read. That's all there is to it! (These studies are based on the King James Version of the Bible, unless otherwise stated.)

— Prepared by Richard H. Sedliacik

We have seen how those called of God through the ages — especially since the first coming of Christ to the end of the Millennium — fit into God's great master plan.

But what about the billions of people from the time of Adam to our time (including perhaps most of your loved ones) who were not called of God — who never had a chance to know the spiritual truth of God? How are they to learn of salvation and God's purpose for mankind?

The answer is revealed in the final step in God's great master plan.

20. Does the seven-day Feast of Tabernacles end God's plan for humanity? Or is it God's will that all who have ever lived come to the knowledge of salvation? II Pet. 3:9; I Tim. 2:4.

God has, in His loving concern for all mankind, planned for *everyone* who has ever lived to receive the very same opportunity for salvation and sonship in God's Family that all spiritually called and begotten children of God have been given. And so just as the week is not complete without the Sabbath day, God's master plan is not complete without His seventh and final annual Holy Day.

The number *seven* in the Bible signifies completion and perfection. Without the knowledge of this seventh annual Holy Day, you can't under-

stand the perfection of God's great master plan — that God's mercy to mankind extends even beyond the Millennium.

21. Was there an eighth day of worship held immediately following the seven days of the Feast of Tabernacles? Lev. 23:34-36. Is it the final festival — the final annual Sabbath of rest? Verse 39.

The last annual high Sabbath is observed immediately after the Feast of Tabernacles. But because of its close proximity to this feast, it was associated with the Feast of Tabernacles and was called the "eighth day." In the New Testament it is referred to as "the last day, that great day of the feast" (John 7:37).

22. Revelation 20 holds the key to the meaning of the Last Great Day. As we already know, verses 4-6 essentially speak of the resurrected saints ruling with Jesus Christ on earth for 1,000 years. But exactly what is said in the first sentence of verse 5?

These are not the dead in Christ, but simply the dead — those billions who were *not* Christ's, those who have never been begotten and converted — who may have never even heard the name of Jesus Christ.

The first part of verse 5 in the King James Version is in reality a parenthetical comment. The verse should read: "(But the rest of the dead lived not again until the thousand years were finished.) This is the first resurrection."

The sentence, "This is the first resurrection," pertains to the context of verses 4 and 6 and refers to the spiritual resurrection of the righteous dead at Christ's return and just before the 1,000-year period begins. "But the rest of the dead [those who never had a chance to understand God's truth and participate in God's great master plan] lived not again [would not come up in a physical resurrection] until the thousand years were finished." This resurrection, which occurs after the 1,000 years have elapsed, is the second resurrection in time order.

23. How does John further elaborate on the second resurrection? Rev. 20:11-13. How are these people judged? Verse 12.

MINI STUDY

The Greek word translated "books" in Revelation 20:12 is *biblia*. It is from this word that we derive our English word *bible*.

The "books" that are opened are the books of the Bible. They will be opened to the understanding of the billions of people who have never yet heard the name of Christ or been able to understand God's Word because the Father had not yet called them (John 6:44, 65).

This vast resurrection to mortal life begins their period of judgment. I Peter 4:17 shows that Christians today are now being judged (not sentenced) by how well they live by the Word of God — the Bible. Those resurrected after the Millennium will be "judged" the same way. These individuals will be given enough time to live a life of overcoming and obedience to God, just as Spirit-begotten Christians do today. Those who continue to live God's way of life will then be changed from mortality to immortality at the end of this period of judgment.

24. How did Jesus refer to this special "day," or period of judgment for people who have yet to hear the wonderful message of salvation? Matt. 10:15; 11:20-24; 12:41-42.

25. Where else in the Bible is this second resurrection described? Ezek. 37:1-14. Are these dead clearly raised to mortal, physical life requiring the breath of life to sustain their physical existence? Verses 5-10.

26. What is God's promise to these resurrected peoples? Verses 13-14. Isn't this obviously the same outpouring of God's Holy Spirit that Jesus Christ spoke about in His enigmatic statement on the "last great day"? John 7:37-39.

Recall in chapters 10, 11 and 12 of Matthew that Christ first mentioned the people of Sodom and Gomorrah. Then in order: Tyre and Sidon, Sodom again, Nineveh in Jonah's time and finally the Queen of Sheba. All of these examples (people who lived in different generations) are compared to the citizens living in the cities and towns of Jesus' generation (the vast majority of whom did not understand or believe Christ's message). Jesus tells us that they all are to be resurrected with the generation that lived during His time.

Jesus gave enough examples of generations of people living at widespread and different times in human history to substantiate the fact that most of humanity will be alive at the same time on this earth. There will be pre-Flood men and women, all 12 tribes of Israel, those who lived during the Middle or Dark Ages and the vast majority living now. They will all rise in the second

resurrection simply because they had not been called during their previous lifetimes.

This group includes all people of all times everywhere on this earth, except, of course, those who will be in the first resurrection, or those relatively few incorrigibly wicked who will be resurrected in the third and final resurrection to have their part in the lake of fire (Rev. 20:14-15) and become ashes under the soles of those already born into God's Family (Mal. 4:1-3). This incorrigible group understood God's truth and had the opportunity to receive eternal life, but deliberately rejected it.

In this brief three-part Ministudy we learned that God's annual Sabbaths and their related festivals not only teach us and remind us of His plan of salvation, they point us directly to our Savior, Jesus Christ. He is "our passover" (I Cor. 5:7). It is by "putting on" Christ (Rom. 13:14) and His law that we put sin out of our lives, as pictured by the *Days of Unleavened Bread*.

Christ is the first of the "firstfruits," and it was after His resurrection that He sent the Holy Spirit on the day of *Pentecost*. The Holy Spirit was sent to spiritually beget those whom the Father would call, thus enabling them to fulfill His law, grow spiritually and finally become born of God's Spirit at Christ's return.

It is Christ who is going to intervene in world affairs, as pictured by the *Feast of Trumpets*. As King of kings and Lord of lords, Christ will put down the despotic influence of Satan, the arch-deceiver, as portrayed by the *Day of Atonement*. With the influence of the devil now gone, all mankind will have the opportunity to become "at one" with Christ and the Father through baptism and the receipt of the Holy Spirit.

Christ is coming to set up His government and to rule the earth for a thousand years, making this world a veritable utopia, as pictured by the *Feast of Tabernacles*. Millions will be born into the Family of God during this golden age. Spirit-begotten Christians, whom the Bible calls "saints," are now preparing the way for and are representatives of that Kingdom.

Finally, Christ will make salvation available to everyone who ever lived but never heard or really understood the truth. The *Last Great Day* pictures this last judgment period.

God's Church today has retained the precious truth concerning God's great master plan and purpose here on earth for you! Around the world God's true Church, composed of converted, holy, Spirit-begotten children of God, is faithfully observing all of God's festivals every year. □

Why Keep Feast

(Continued from page 8)

Notice. Paul was telling the Christians at Colossae not to let anyone take them to task regarding how they observed God's Holy Days or the Sabbath. He did *not* say, "Let no man therefore keep an holyday, or the new moon, or the sabbath day."

A better translation of this verse would read as follows: "Let no man therefore judge you in meat, or in drink, or in part of [not "in respect of"] an holyday, or of the new moon, or of the sabbath days; Which are a shadow of things to come; but the body *is* [not in Greek text] of Christ [should judge] you in these matters."

In other words, it was the Church ("the body of Christ") that was to judge the Christians at Colossae, not outsiders, in the way they observed God's commanded Holy Days and the weekly Sabbath. The Colossians were right in keeping God's Holy Days, no matter what any non-Christians said. Nothing whatsoever is said about not keeping the days.

Whose feasts?

Another text often distorted to imply that God's commanded feasts should not be kept today is Isaiah 1:14, "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them."

We have seen that the "feasts of the Lord" as given in the Bible are spoken of by God as "my feasts" (Lev. 23:2). Here God is attacking what He refers to as "your appointed feasts."

Through the prophet Isaiah, God was condemning the many humanly devised feasts that the Jews had, of their own accord, added to the list of those God had given them.

Would God command His feasts for "for ever" and then turn right around and abolish them?

God did not do away with His own feasts, but the way they were then being observed by His people was displeasing unto him — was as "iniquity" (Isa. 1:13).

Why keep these days?

So why do I keep the Feast of Tabernacles?

Because God calls these Holy Days "the feasts of the Lord" and commands that they be observed "for ever."

I keep the Feast of Tabernacles because Jesus Christ did, setting an example for all believers who would follow His steps.

I observe this important Feast because the New Testament Church of God did, as recorded in Acts.

I keep the Lord's feasts because Paul, the apostle to the gentiles, observed them and commanded the gentile converts to keep them.

I keep "the feasts of the Lord" because the Word of God prophesies that all nations will observe the Feast of Tabernacles in God's soon-coming Kingdom, or reap dire consequences for not doing so (Zech. 14:16-19).

I observe God's Feast of Booths because it pictures the great millennial harvest of humans on this earth, during the wonderful, utopian rule of Jesus Christ for 1,000 years.

I observe the Festival of Tabernacles because for 30 years my family and I have found it to be the most wonderful, joyous time of the entire year — a time of physical and spiritual feasting. Unlike Christmas and other so-called Christian festivals, the Feast of Tabernacles is *not* a time when there are endless family quarrels, fights, murders, adulteries, drunkenness, indebtedness and heartaches of every description.

I observe God's wonderful Feast of Tabernacles because that is the time when all of God's people get away from their daily cares, their mundane pursuits and from the many evil ensnarements of the devil's world, and fellowship with people of like mind for one happy, glorious week.

By keeping the Festival of Tabernacles (like scores of thousands of God's people), I am able to be rejuvenated both physically and spiritually. For an entire week, my family and I can enjoy the best food, drink and fellowship possible. This festive week is a time of great rejoicing, mixed with sober reflections of God's way, of His Word and of His great master plan for all mankind.

Why do I observe God's Feast of Tabernacles?

Because I love God, fear that great Being and want to please Him by "keep[ing] his commandments, and

do[ing] those things that are pleasing in his sight" (I John 3:22).

And — I enjoy being a pioneer! Isn't it much better to voluntarily keep the Feast of Tabernacles now, than to be forced to do so later?

When the world keeps this Feast

Bible prophecy reveals that the world will never experience universal health, happiness, peace and prosperity until God's government is restored to this earth. When that government is restored, will mankind continue to observe its present pagan holidays, or God's feasts?

"And it shall come to pass," says God, "that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. 14:16).

What will happen if some nations decide they don't want to observe the Festival of Booths?

"And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain" (verse 17).

If a nation refuses to observe this important Feast and God visits that country with severe drought, what will happen if the nation still won't keep this Festival?

"And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles" (verse 18).

Will God be impartial in meting out His judgments upon Egypt or any nation that refuses to keep His commanded Feast of Tabernacles?

"This shall be the punishment," says God, "of Egypt, and the punishment of *all nations* that come not up to keep the feast of tabernacles" (verse 19).

Today, thousands of God's people meet annually to observe the Feast of Booths — the largest convocation on earth. It is truly a time of joyful feasting — a time of rejoicing in good, clean Christian fun and fellowship, while we for one week experience a little of what the soon-coming Kingdom of God will be like! □

Fellowship

(Continued from page 17)

given unto you; good measure, pressed down, and shaken together, and running over" (Luke 6:38).

How you can serve

With thousands of people observing God's Festival worldwide, there will be many opportunities at every Feast site to serve the brethren. Here are a few suggestions to consider:

- Remember the widow and orphan. God commands that those who have an abundance should be generous and share their blessings with the less fortunate (Deut. 14:29). Take widows or others who may be on a meager budget out to dinner. Buy flowers for somebody who may be lonely or neglected. Buy gifts for children of needy families (check with parents first for what is appropriate). Treat a needy family to an outing — perhaps a park or amusement center. Do something special to brighten the Feast for those who are handicapped. Make new friends by inviting others over for fellowship and snacks.

- Provide transportation. If you have a car and the room, check to see if anyone needs transportation to the Feast. Once there, you could offer rides to and from services.

- Date widely and emphasize fellowship. Visit new people of many age groups. Involving yourself in family activities at the Feast will broaden your outlook on life. Always maintain proper conduct during a date.

- Be service minded and enthusiastic. Volunteer for whatever responsibility your local church is assigned. Look for spontaneous opportunities to serve — carrying luggage, opening doors and visiting before services.

- Be responsive to organized singles' activities. Whether it's a dance, party or special dinner, join the group and have fun. Don't be a drag and hold out!

If you apply these points they will pay generous dividends. These principles will help you learn to fear God and rejoice as a single person in God's Church, and give you spiritual rewards that will last for eternity. □

PERSONAL

(Continued from page 1)

have been revitalized — been put back on the track.

Once again we in the Church can look forward to a new issue knowing that we will be given instruction, correction and inspiration in its pages. Unfortunately this was not always the case. But things have changed — for the better! It is thrilling to see how God is using you to set the ministry, college, SEP [Summer Educational Program] and the Church publications on the right track. So much confusion has been eliminated. The Church is being given right direction. There seems to be a fresher spirit among God's people. There is a greater sense of purpose and urgency to get the WORK done. And that's good!

Mr. Armstrong, it seems more apparent than ever why God brought you back from death. It's frightening to think about it, but it appears now there may not have even been a Church preaching the Gospel of the Kingdom if God hadn't restored you to good, vibrant health.

My family, and I'm sure the Church as a whole, is deeply gratified to see you back at the helm.

I was reading your autobiography the other day out of an old *PT* magazine (a 1961 issue). In that article you mentioned the years of deprivation your family underwent just so the precious Gospel message could get out. Well, I'm just so grateful to see that that suffering wasn't undergone in vain. *The PT* is back! *The Good News* is back! The college is back! The broadcast and telecast are back! And the WORK as a whole is back on the track!

But we can't stop here. Now we have to press on more powerfully and with more determination than ever before. Everything appears to be set for one great push on getting the message out before the time of the end.

Thank you again, Mr. Armstrong, for hanging in there — for letting the Eternal and the Father use you in doing Their WORK.

We pray for you daily. We pray that God will give you a strong heart and the eyesight you need to do God's Work.

We pray that God will give you bulldog tenacity that characterized Theodore Roosevelt and Winston Churchill.

We pray that God will give you the strength necessary to fulfill the great commission.

Thank you for all the sacrifices you have made for me, my family and the Church.

Thank you for being faithful to God and His Gospel message.

Continue on, Mr. Armstrong!

We LOVE you!

We are with you because we know the living God is with you.

Sincerely,

Gary W. Pedersen
Minneapolis, Minn.

May 24, 1980

Dear Mr. Armstrong,

I've just finished reading your "Personal" in the May issue of *The Good News*, on letting God fight your battles. I've been wanting to write for a long time and thank you personally for ALL your efforts on our behalf. After reading this article I just couldn't put it off any longer.

Each issue of *The Good News* magazine these last few months has been invaluable from cover to cover. It never ceases to amaze me, the timeliness with which these articles reach us, but then the living God who knows our every need, is after all, overseeing all things. I thank Him daily for His great plan for mankind and for sending us, the apostle such as He has, one through which the living Christ is now working to perfect His Church. Your love and concern for all of us is an ever shining example.

May God bless YOU, Mr. Armstrong, for this love, and for the strength and endurance you've shown, which I know comes directly from our Creator. As you said, we need only do our part, and Christ will return to find a holy, righteous perfect Church. How perfect and right the works of God, and praise be to Him through which all good things come.

With sincere love and
great appreciation,

Lynne Neer
Helena, Mont. □

The History

(Continued from page 4)

was personally to visit soon after.

The seven were deacons appointed by Peter and the other apostles after the day of Pentecost, to minister to women and children and wait on tables to the group remaining in Jerusalem who had come from many other areas. The King James Version calls this waiting on tables "this business," and Mr. Dugger twisted that to mean they handled the MONEY and the business transactions of the Church.

Mr. Dugger at the time was under fire from the Stanberry church, accused of making himself the head man. So he carefully kept himself off of the "Board of the Twelve Apostles," who were ostensibly to rule the church. But he put himself in as chairman of the Board of Seven, to handle the money and the "business" affairs of the church.

One incident well illustrated how this worked in actual practice. A member of the "Twelve" (supposedly RULING the church) had made a statement against Mr. Dugger. Mr. Dugger immediately gave an order for the member of the "Twelve" to publicly disclaim and apologize or he would cut off his salary immediately. That proved who was the real "boss."

Mr. Dugger's claiming to have a "Bible form of organization," and accusing Stanberry of having a non-biblical form, puzzled the whole church as to what, after all, was the real intended biblical form of church organization. I have to admit I became mixed up on this also. It is plain enough in the New Testament, but for the time we were all confused and blinded to it.

Actually, the Bible says the Church is built on the FOUNDATION of the APOSTLES and prophets (Old Testament), Jesus Christ being the chief cornerstone. It says plainly that Christ gave different ones special spiritual gifts (I Cor. 12) for various administrations and operation in the Church's Work, and that He set in the Church administration, first apostles (not a continuation of the original 12 as a "ruling board"), then prophets (of which there are none today), then evangelists, pastors and elders. Various other New Testament passages

show that some elders were local elders, some preaching elders, others not preaching, but in a degree of leadership. Then for physical duties there were deacons and deaconesses. THAT IS HOW GOD'S CHURCH IS ORGANIZED TODAY. That is the TRUE Bible form of Church organization!

I cooperate, but do not join

When the Oregon Conference disbanded and joined in with the Dugger offshoot, I did give serious consideration to it. I was never really convinced of Mr. Dugger's professed "Bible form of organization," and I decided never to join them. We now had our own new local church in Eugene,

The announcer announced
me and gave the signal.
Suddenly nerves gripped
my whole body
and mind! But somehow
I began talking,
and after 30 seconds
or a minute
the "mike-fright" was
gone. . . . The GOOD NEWS
of the Kingdom of God
was on the air
for the first time.

though I did not yet at that time realize it was to develop into the Philadelphia succession or generation of the true Church of God.

I counseled with Elmer Fisher. We decided to wait and see how things developed.

Messrs. Oberg and Ray had joined the Salem, W.Va., offshoot. They, especially Mr. Ray, were making a whole religion out of the "clean and unclean" meats of Leviticus 11. I had been listed by Mr. Dugger as one of the "Seventy Leading Elders," but had never accepted nor joined them.

Finally one of "The Twelve" came to my rather bare office room in the old Masonic Temple quarters. He had one question, What was my stand on the "clean and unclean"?

I stated my stand concisely and briefly. God had never intended the "unclean" animals to be food for humans. But it is a PHYSICAL, not a SPIRITUAL, matter. The Gospel is the Kingdom of God. The Kingdom of God is not in meat or drink, but in spiritual matters (Rom. 14:17). Therefore I DO NOT preach abstinence from unclean meats in proclaiming the GOSPEL, but I DO teach all Church members for health reasons.

He had never heard it put that way, but said he felt I believed as they do, only had a different way of saying it, and I was acceptable.

I finally decided we would fellowship with them. I would work WITH them, but not FOR them and at my own expense, but would NOT JOIN them as a member. I did work with them for some three years.

But I am now ahead of my story.

I believe it was the spring of 1934 that I had finished the three-nights-a-week meetings in downtown Eugene, and engaged in a six-nights-a-week six-week campaign at the Alvadore schoolhouse, 15 miles northwest of Eugene. This was a two-room country school, with a second story hall covering the area of the two ground-floor schoolrooms.

We had a good attendance, and I had, or rather God gave me, 15 new baptized members.

Meanwhile I had been holding Sabbath services Sabbath mornings in my home in Eugene, attended by converts from the Eugene meetings, and Sabbath afternoon meetings at the Jeans school, 12 miles west of Eugene.

With the 15 new members from Alvadore it became imperative that we buy back the church building (seating 100) that we had built in Eugene in 1931. You will remember that had been deeded in the name of elder Robert Taylor. Mr. Taylor had gotten rid of it. It was, in 1934, owned by a man who lived next door. There were no seats, no pulpit. It was unfinished, outside and inside. We now had enough members to buy it. With our own labor — more of mine than any others — we finished the outside siding, the inside plasterboard, seats, which I designed and largely built. We had a cabinet-making carpenter member from Alvadore who built a platform,

pulpit and altar railing. But again I am ahead of the story.

Back now, to October, in 1933. It was in that month that we formally organized the church at Jeans, as "The Church of God at Eugene, Oregon." Also in that month, I heard that the local radio station, KORE, with the smallest wattage of power allowed, 100 watts, had a weekday morning devotional service of 15 minutes open free to ministers in Eugene. I found most ministers did not want to get going at 7:45 mornings for the broadcast, and the time was seldom used.

I went to the station, and was given free time for the very next week. This was about Feast of Tabernacles time, but only myself and wife had been keeping the annual Sabbaths. However, the new members, beginning with those brought in from the Firbutte meetings, had begun keeping these annual Sabbaths with us. It had not yet been revealed to me to know the real MEANING of God's seven annual festivals. Up until 1945 we observed the annual Holy Days. I did not know WHY — and therefore I could not teach the new converts who formed the beginning of the "Philadelphia" succession of God's Church, which had existed since A.D. 31. I knew only that the annual Holy Days (High Sabbaths) were commanded by God and was willing to OBEY first and understand WHY later, whenever God would reveal the meaning. And how wonderful and vitally important is that meaning.

But now I was to go on the air for the first time in my life. The ministers of the churches in Eugene had not considered the opportunity to put a Gospel message on the air of sufficient importance to rise early enough to be at the radio studio at 7:45 weekday mornings. But to me, it was the most important OPPORTUNITY to proclaim God's TRUTH that had so far come to me.

During the days remaining before that first Monday morning on the air, I worked diligently and with inspired enthusiasm on the messages for the five weekday mornings.

Came the crucial Monday morning. I was well prepared. One minute before that zero hour I was nervous. I had never spoken through a microphone before.

"If I need any instruction, you'd better give it to me quickly," I said to the announcer. "I've never been on the air before."

"Just stand before that mike and begin talking when I give you the signal," he said indifferently. That reassured me. I said to myself, Why, I'm not a bit nervous now.

The announcer announced me and gave the signal. Suddenly nerves gripped my whole body and mind! But somehow I began talking, and after 30 seconds or a minute the "mike-fright" was gone. My mind was absorbed with the subject. The GOOD NEWS of the Kingdom of God WAS ON THE AIR for the first time!

Through the week I
carried on the theme of
the WORLD TOMORROW
— THE KINGDOM OF GOD!
That message had not
gone out to the world
publicly since about A.D.
53! But my heart was
in it, and it began
coming in POWER!
I did not realize, then,
the significance
of that moment!

I began with God's promises to Abraham. The whole true Gospel is based on those PROMISES to Abraham. Soon I was revealing to listeners that the promises were NOT heaven, but this EARTH as an everlasting possession, coupling other scriptures with God's promises beginning in Genesis 12.

Through the week I carried on the theme of the WORLD TOMORROW — the KINGDOM OF GOD! That message had not gone out to the world publicly since about A.D. 53! But my heart was in it, and it began coming in POWER!

Almost 1,900 years had gone by — since A.D. 53, since that message had been proclaimed PUBLICLY! I did not realize, then, the significance of that moment!

On Thursday morning of that week, the announcer told me the station owner and manager wanted to see me.

"Mr. Armstrong," he said, "never before have we received mail from listeners to this morning devotional period. But many letters are coming in to the station. Listeners are writing that they never heard what you are preaching before. So I listened in on you this morning. You have a good radio voice. You are evoking a good public response. I suggest you work out a half-hour program, and we'll put it on as a public service every Sunday morning."

The next morning, Friday, Frank Hill wanted to see me again.

"Mr. Armstrong, you've stirred up havoc among the ministers in Eugene. They held a meeting of their Ministerial Association yesterday and informed me they don't want you on the air any more — and they will see to it that one of them is here for the morning devotional every weekday hereafter. It appears that members of their congregations are coming to them and bringing their Bibles, and pointing out what you've been preaching and embarrassing the ministers by asking why they are preaching the very opposite of what the Bible says.

"I can't give you any more free time," continued Mr. Hill, "but I'll tell you what I *can* do. I'll sell you a half hour Sunday mornings for less than half of what it costs the station to operate the time. I'll open up a Sunday morning half hour for you at \$2.50 per half hour."

So *that* is how Christ's true Gospel message came to go out regularly OVER THE AIR — and it has never ceased since it began the following Jan. 7, 1934! Actually station-owner Frank Hill prompted the start of *The World Tomorrow* program, by contributing more than half the actual cost of the radio time! Frank Hill is long since dead, but I'm glad to say this to his everlasting credit.

I worked diligently from that day in October, to start what we then called the "Radio Church of God," the first Sunday in 1934! It was a significant date in the history of the Church of the living God! □

(To be continued)

Just One More Thing

By Dexter H. Faulkner

Are you sure you've thought of everything you will need for this year's Feast of Tabernacles? Everything? All of us have repeatedly gone over lists of items we don't want to forget at this Feast. We remember all too clearly in times past leaving someone's Bible or offering envelopes 400 or 500 or more than a thousand miles away back home.

But in addition to these physical considerations, we need to add another item to our list — one often forgotten in sometimes hectic Feast schedules. To remember to stay close to God during the Feast. How? By *maintaining your prayer life*.

God delights in the prayers of "the upright" — of His people (Prov. 15:8). And our prayers to God can wield a lot of power. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

So what can you and I be praying about in relation to the Feast of Tabernacles?

Above all, *thank God*. Express to Him your gratitude for knowing about His plan and purpose, pictured in the Holy Days you are keeping. Thank Him that you are able to know the wonderful meaning of the Feast. Thank God for making you part of His Church.

While you are enjoying the material abundance with which God has so richly blessed His people, show your appreciation for the food and accommodations He provides, and the beautiful scenery He allows you to see.

Thank Him daily for the Work He has raised up and for your part in it.



Photo by Roland Rees

Pray for the continued progress of that Work and for the continued unity and growth of the Church. Ask God to strengthen, uphold and guide His modern-day apostle, Herbert W. Armstrong, and all the Church's leadership.

Examine your life since the last Feast. Determine to eradicate all the remaining spots in your character and ask God for more power to overcome during the next year.

Pray that God will move everyone at the Feast to be living Christian examples. Request that God pour out His Spirit on all the services and feed His Church what it needs at this time.

Ask God to protect your brethren during the Feast and on their way to and from this Festival. Ask for the safety of God's ministers as they travel to the various Feast sites to expound God's Word to you.

Take special interest in the cases of

those people you hear are having problems — sicknesses, accidents or other difficulties. Ask God to intervene on their behalf — to heal and comfort them and give them the strength to bear their trials.

Pray that God will bless the fellowship — that He will ensure the success of the various activities and help everyone enjoy themselves in a godly manner.

And ask God to show you what to pray for and to help you pray in the proper manner and attitude. Paul wrote that Christians should "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known

unto God" (Phil. 4:6). Remember Christ's promise, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

As Christians we are to be growing more like God each day, and a major part of that development process involves prayer.

This Feast of Tabernacles is *God's Feast*, as Leviticus 23:1-2 and other scriptures show. And since all things were created for God's pleasure (Rev. 4:11), your Creator expects to derive happiness from this Festival in which you are taking part. One way you can help Him do that is through your prayers, because they are sweet incense to Him (Rev. 5:8). Your prayers are pleasing to God. *So remember to thank Him for everything and make the spiritual power of prayer a central focus of the 1980 Feast of Tabernacles.* □

Jesus Christ's true ministers feed His Church meat in due season! And during this Fall Festival season God's people will be able to enjoy eight days' worth of spiritual meat served up by Christ's ministers at Festival services. Every Feastgoer should try to derive every possible benefit from the sermons, split sermons, sermonettes and announcements about God's Work.

But listening is not enough. We must put the Feast messages into practice, and to do that we have to remember what we have heard. When we return to our homes around the world, we've been inspired, corrected and instructed. But soon everyday problems and pressures beset us. We can easily forget the instruction we brought home — instruction that, if acted upon, would bring us closer to the perfection of Jesus Christ. In fact, our retention level of anything we hear drops sharply after only 24 hours, unless we do something about it.

That is where notetaking comes in.

Advantages of notetaking

Taking notes during services offers several advantages. Foremost, of course, notes enable a listener to recall what was said even years after he heard it. The human memory cannot cope with a mass of information for even a short span. But "the palest ink is better than the most retentive memory," as an old Chinese proverb says.

Notetaking also improves a listener's attentiveness to the spoken word. If you are closely following a speaker for the purpose of making a written record of what he says, you are less likely to sidetrack your thinking.

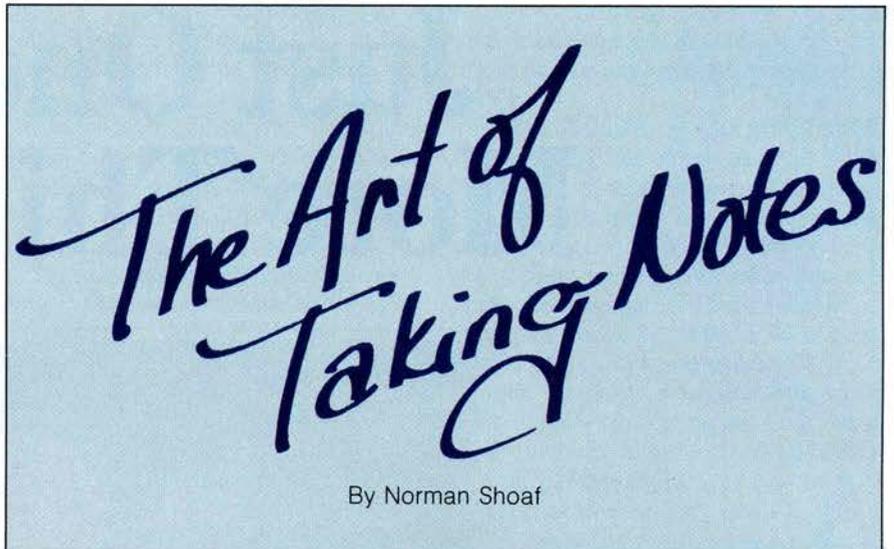
Taking notes increases the chances that you will review what you have heard, for review is the key to *learning* what you are taught and making it part of your character.

Notes also help a listener organize what he hears, and organization is another aid to remembering.

Considerations in taking notes

Here, then, are several points to consider in taking notes. If you incorporate this advice, your notetaking will benefit and you will retain the impact of the messages you hear at this year's Feast of Tabernacles.

- Keeping all your notes in one



notebook or folder will help prevent losing them and will give you a neat package to review throughout the year. The section following this article is specially designed for notetaking at this Feast of Tabernacles. When you use this section you will have a valuable collection of articles and features on the Feast as well as your 1980 Festival notes in one place. You will want to study this issue of *The Good News* again and again.

- Be sure to properly label what you are taking notes on, so you can quickly identify it later. You may want to include the date and location of the service, the speaker's name, whether the presentation was a sermon, sermonette or announcement and perhaps the sermon's or sermonette's title, if one is given. In any case, it is beneficial to write down the subject or general idea of the sermon for later reference. Some brethren even make an index of all their sermon notes according to subject, so they can easily find the material.

- Keep your notes clear. Make sure you get any points or particular organization in the sermon. Note complete thoughts, because single words written just to "jog your memory" lose their value as time passes. Watch your penmanship.

- Keep notes brief. While you are writing, your effectiveness as a listener is diminished. Don't try to write every word in the sermon and thus lose the message's impact. The main inspiration God's people receive at the Festival should be by *listening* to the sermons and sermonettes.

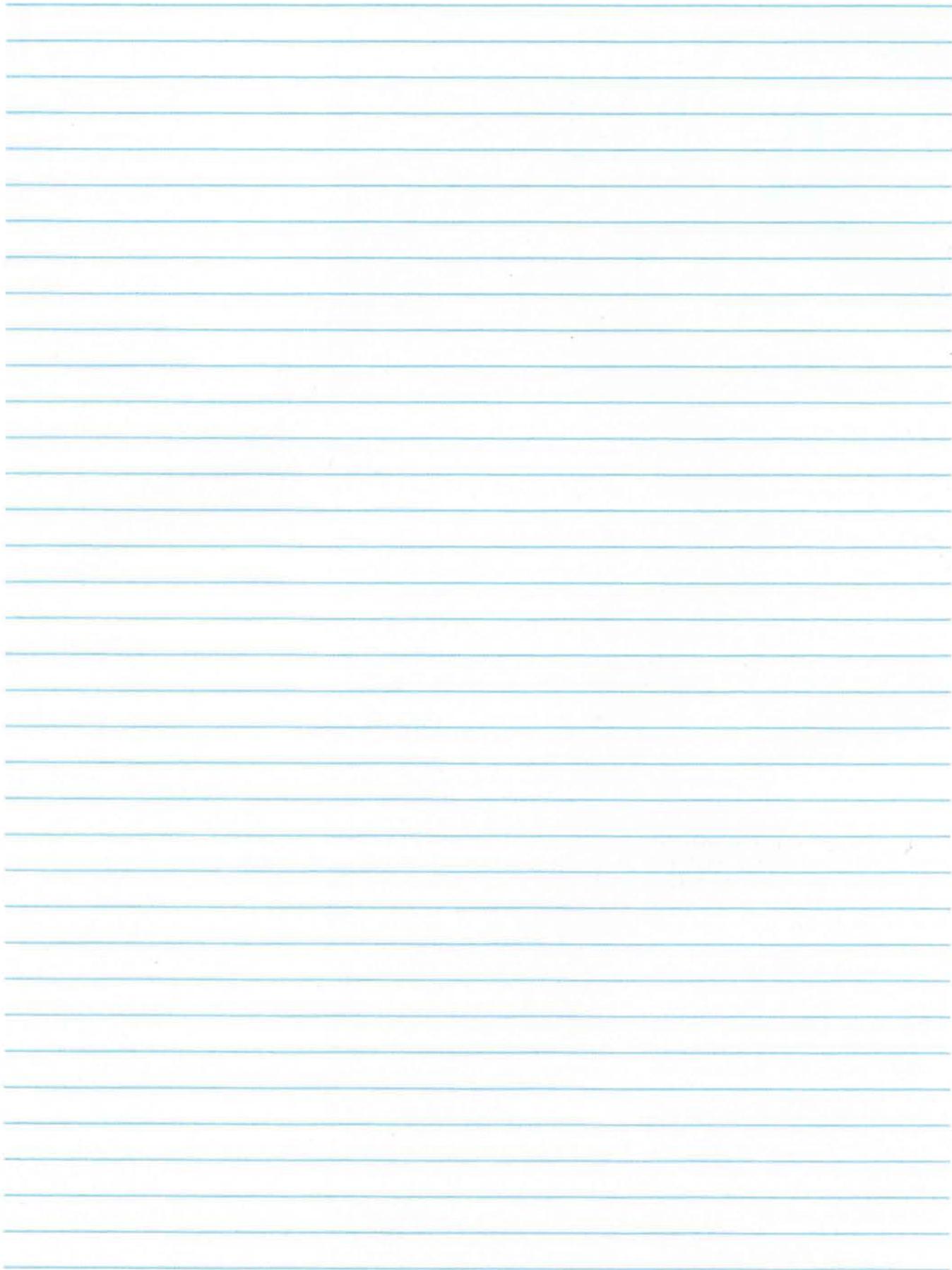
- Use abbreviations and symbols where possible to avoid writing out too much, but don't make up abbreviations whose meaning you will forget six months later.

- Do not doodle on your notepaper. Drawing pictures or scribbling aimlessly interferes with your concentration and keeps you from listening to the speaker. You will miss facial expressions or gestures the speaker might make; these are important clues to what his words mean. Doodling also prevents your notes from being neat. The speaker receives a boost when he knows the audience is really listening, that it is maintaining eye contact with him. If you are daydreaming or otherwise not paying attention, you are wasting the speaker's time as well as your own.

- Have an extra pen or two in your pocket or purse. You never know when your pen might run out of ink. Be prepared so you don't have to miss any of the information or bother other brethren during services.

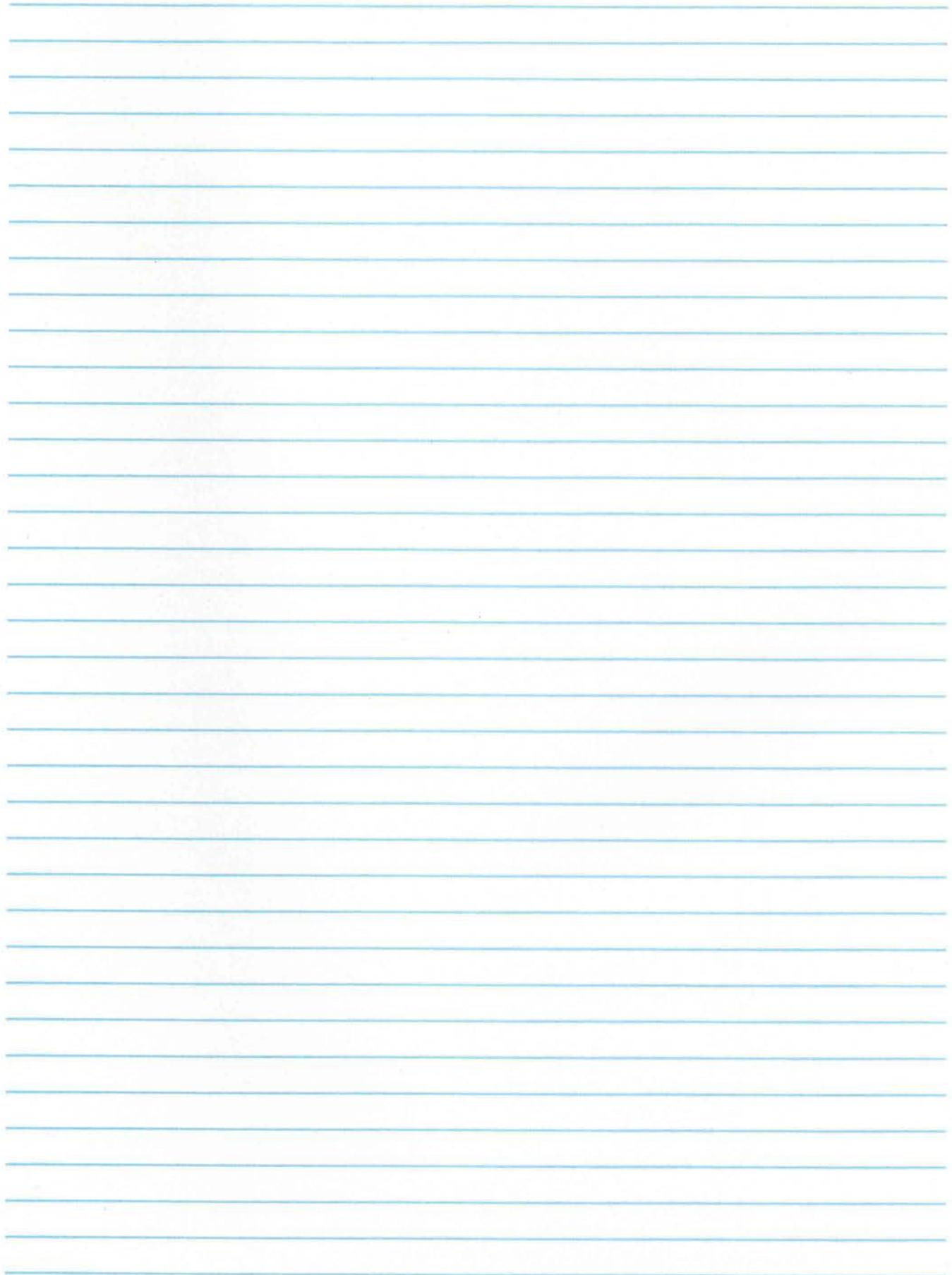
- Above all, *use your notes*. After you have gone to the effort of taking proper, conscientious notes, don't waste them by letting them collect dust on a shelf. Review the information you obtain at the 1980 Feast of Tabernacles, as well as all the material in this issue of *The Good News*, and apply the instruction in your life. As Herbert W. Armstrong says, knowledge is of no use unless it is acted upon. So use the knowledge God gives you — the meat He provides in due season — to change your life! □

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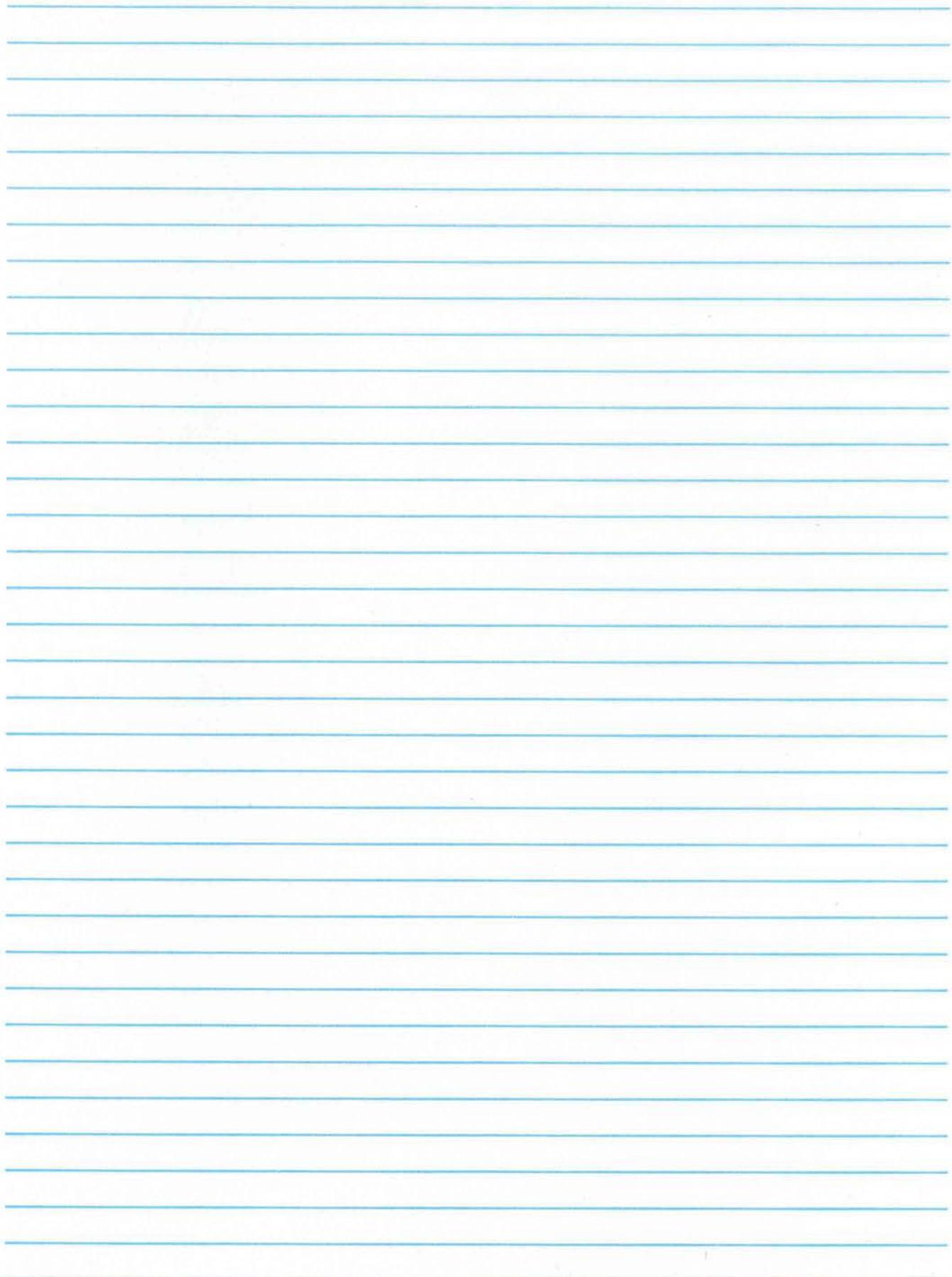


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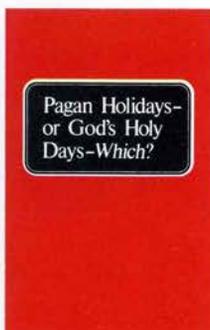
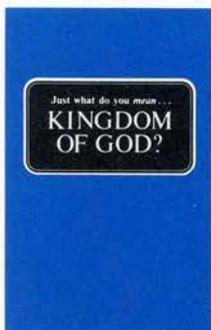


**Next month
more than 80,000 people will be
enjoying an 8-day foretaste of the coming
KINGDOM OF GOD**

A joyous eight-day celebration will soon be taking place around the world! People from all walks of life will gather in specially appointed cities to keep a biblically commanded Feast known as the Festival of Tabernacles. These eight days are kept to celebrate God's soon-coming government to this earth. Looking forward to a time of peace and prosperity — and a time when God will rule supreme.

It's a religious convocation, but it's more. It's a time of families drawing closer together. Congregations inspired by moving messages pointing to a bright future ultimately ahead. People drawing closer to God through a deeper, richer understanding of the Creator's role in the affairs of mankind. Truly a time to celebrate!

Request your copies of two enlightening booklets today. They are titled *Pagan Holidays or God's Holy Days — Which?* and *Just What Do You Mean — Kingdom of God?* They will explain why 80,000 happy people dare to be different by celebrating an eight-day foretaste of the coming Kingdom of God.



Use the handy reply card inside this issue or write to: The Good News, Pasadena, California 91123 — U.S.A.

Tomorrow is something to look forward to.

Today the world is filled with deception, violence and widespread suffering. But the earth will soon be filled with truth, harmony and happiness. Read more about what "The Wonderful World Tomorrow" will be like in our free booklet. . .

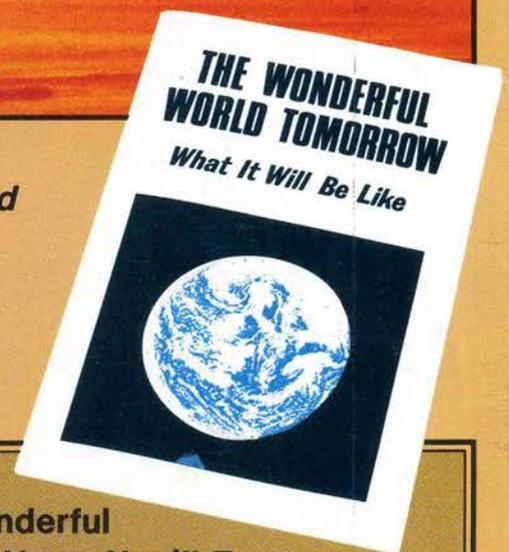
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