

The

JUNE-JULY 1981

Good News



**After 50 Years—
Christ's Apostle
Still Ahead of His Time**

**Children Write
Mr. Armstrong**
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COVER: Pastor General Herbert W. Armstrong waves from the plane before departing on a trip to Australia in May. June, 1981, marks the 50th anniversary of Mr. Armstrong's ordination into Christ's ministry (see page 2). Photo by Roland Rees.

Letters

Higher character goals

I would like to take this opportunity to thank Mr. Armstrong for the article in the February *Good News* concerning culture ["Is It Wrong to Be a Cultured Individual?"]. I found it very encouraging, uplifting and, above all, very correcting . . . I am guilty of falling into that rut of being satisfied with what I am, but now, with God's help, I'll be able to pick myself up and out of that rut and progress toward those higher character goals.

James S. Cramer
 Oak Ridge, Tenn.

Enjoys being a housewife

I really enjoyed the article in the February *Good News* on the "Average, Everyday Housewife — No Higher Calling!". I really enjoy being a housewife, but that's so hard for a lot of people to understand.

They say: "What do you do all day? Don't you get bored? You need a TV to help pass time!" When I tell them that most days it seems there aren't enough hours to do all my work, they give me a disbelieving stare and change the subject! Most women I know have outside jobs, but I feel blessed that I can stay home and learn to be a good wife and mother. That's a full-time job in itself.

Mrs. Norman G. Williams Jr.
 Yoakum, Tex.

"Why Pray for Others?"

Just finished reading the article, "Why Pray for Others?" [February]. It started a train of thought that is turning into a landslide of things and people to pray for. Going to have to find a larger notebook for my prayer list. Thank you so much! We needed that!

Mrs. Virgil Jordan
 Endicott, Wash.

Will try to help others

I cannot find suitable words to thank you [Mr. Armstrong] for the great help you give me through your writings, which I receive monthly with much pleasure.

Now I would like to thank you in advance for the great gift that you want to give us — one of your books.

You are so good, and I am looking forward to receiving this beautiful gift. I will certainly benefit from your words, and since I am sure they are inspired by the Lord, I will try to help other families around me.

Amalia Rubino
 Bern, Switzerland



HERE'S a sample of clever but faulty human reasoning! Where God or the truth is concerned, it seems natural to reason suspiciously, and with a skeptical or hostile approach.

Would you be deceived by this type of reasoning?

Some time ago a man, who knew little or nothing about the truth that the living God is proclaiming to the world through us, asked:

"How can you know that *you* are any nearer right than anybody else? You say the whole world is deceived. You say the churches are wrong on many points of doctrine, but that you have the TRUTH. You say they are human, and have been deceived. It's human to err.

"But are *you* not also human? Are you not also fallible? How can you be sure you are any nearer right than any of the others?"

I want to give our readers the clear, plain, understandable answer to those questions! I want to EXPLAIN, so plainly you can really comprehend it, HOW and WHY we know we have the TRUTH!

I want to make clear how YOU may know what is the TRUTH, while this whole world is deceived and in utter darkness. I want to tell you HOW *you* may be SURE!

First, are we not also human? Yes, indeed! We can make mistakes, too! We, too, could be in error on this, that or the other point. But *we do not need to be!*

A man may say: "Who does this Herbert W. Armstrong think he is? Is he any smarter than all these great theologians — these noted preachers and heads of great religious denominations?"

The answer is NO — it is not a matter of intellectual capacity.

We are *all* human. We are *all* fallible. I have been wrong. I have made

mistakes. The same is true of all those God is using in HIS WORK.

That is the very first thing that we *do* recognize. That is the *starting point* in the search for truth. That is one reason why we *do* have the truth, in the midst of a very deceived world. I wish every religious leader would adopt this approach.

God says, "PROVE all things." That means *you* are fallible. That means all the "great" men are fallible! ALL are human. ALL can be *wrong* — and nearly all are. The *whole world* is DECEIVED (Rev. 12:9). That means its religious leaders and churches are deceived!

The very recognition of that fact is the *beginning* of right knowledge. We *do* recognize it — and that we ourselves could be wrong. That is the *first step* toward coming out of the fog of error and deception, starting toward truth.

It is not a matter of who has the greater intellect. A man may have the highest IQ in the world, and in his intellectual VANITY refuse to admit he could be wrong — reject all correction — and thus embrace error and deception.

The second step, if you would know TRUTH, is to be *willing* to admit being deceived, or in error, and to reject it and accept truth. Ask yourself: "Am I really *willing* to confess error — to admit I'm wrong — *when proved* — and reject it? Am I *willing* to accept truth new to me — *when proved* — even though unpopular — even though it cuts me off from my family, friends, associates or club members — even though everything in my selfish and vain nature rebels against it? Am I willing to *act on it* — OBEY the truth — no matter what the cost?"

Ah, yes! Perhaps *now* you are beginning to see why "all these great theologians — these noted preachers — these heads of religious denominations" could be in error.

Did you ever know a person of great intellectual powers who did not have the kind of VANITY that shrinks from confessing he has been WRONG — and has misled others? To find and live the TRUTH requires a HUMBLED mind.

These are the first TWO points in which one who has come to the TRUTH differs from those still steeped in deception and error.

Can you be SURE that we have the TRUTH, when we, too, as the critic argued, are fallible, with minds that are not perfect? Yes, *you can be SURE!*

The greatest, ablest intellect in the world is still HUMAN — still fallible — still imperfect. Those who are deceived and steeped in error have simply not stopped to realize their own imperfections — their proneness to error. They assume, in their egotism, that whatever they believe is TRUE. And they are UNWILLING to humble themselves and confess their wrongs.

I can tell you how *I* started, 55 years ago, out of the darkness and into the light. And it is the basically sound and SURE way for you, or any other, to start.

First, I had to know whether there is a real BASIS for truth. Is there an INFALLIBLE AUTHORITY? In other words, does GOD exist? Is the all-wise — all-knowing — all-perfect GOD a *reality*? And if so, has He communicated basic TRUTH to mankind?

A world-famous Protestant leader writes (or has written for him and in his name) a syndicated newspaper column. It gives HIS answers to Bible questions.

A question published in this syndicated newspaper column asked whether the Bible gives any PROOF of the existence of God. The *man's* answer may be summed up in one word: NO. He answered that we must

(Continued on page 28)



After 50

Christ's Apostles Still

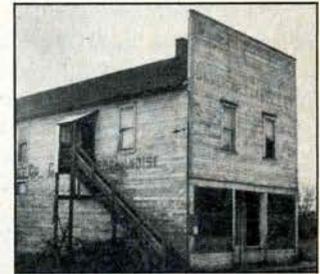
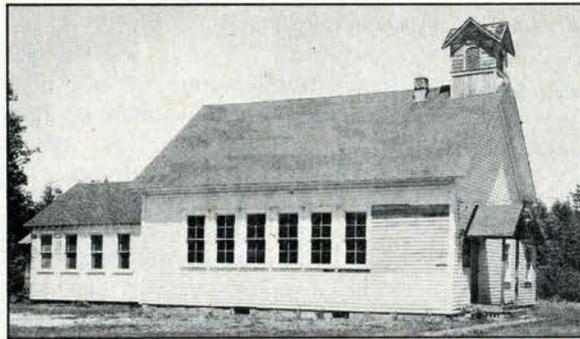
Fifty years ago this month — in June, 1931 — Herbert W. Armstrong was ordained into Christ's ministry.

Five years earlier he had been challenged into a diligent study of the Bible. "By spring, 1927, my mind had been swept clean of the religious beliefs I had carelessly assumed, and Jesus Christ had come into my life. . . . I had been conquered by Christ Jesus. I repented, was baptized and a totally new life begotten in me," is the way Mr. Armstrong has described his conversion.

Soon small groups of people in God's Church in rural Oregon began to urge him to speak before them. It became clear from the fruits borne even before Mr. Armstrong's ordination that God was calling him to do a special Work.

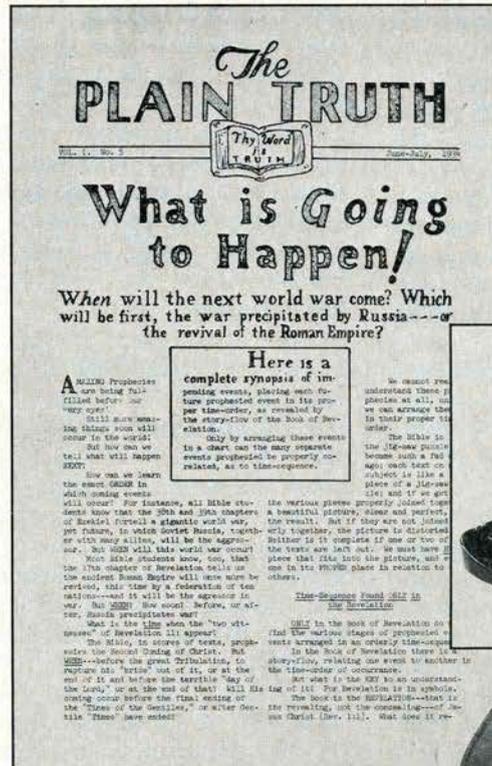
In 1933, God used him to raise up the parent church of the Worldwide Church of God in a country schoolhouse near Eugene, Ore. The Philadelphia church era had now begun!

The same year, Mr. Armstrong had an



The Jeans schoolhouse (above left), 12 miles west of Eugene, Ore., where Mr. Armstrong held an evangelistic campaign in 1933.

Mr. Armstrong gave his first sermon in 1928, at the Old Dever Store (above) near Salem, Ore. A primitive typewriter like the one below cut stencils for the first Plain Truth.



The
PLAIN TRUTH
June-July, 1934

What is Going to Happen!

When will the next world war come? Which will be first, the war precipitated by Russia—or the revival of the Roman Empire?

Here is a complete synopsis of im-

ALLIANCE Prophecies are being fulfilled before our very eyes.

Will more wars come in the world? Will you see the end of the world? Will you see the great tribulation?

What is the time when the "two witnesses" of Revelation will appear?

only by arranging these events in a chart can the many separate events provided be properly correlated, as to time-sequence.

the various pieces properly placed, a beautiful picture, clear and perfect, the result. But if they are not joined correctly together, the picture is distorted. Neither is it complete if one or two of the texts are left out. We want here a piece that fits into the picture, and we want it in its proper place in relation to others.

What is the time when the "two witnesses" of Revelation will appear?

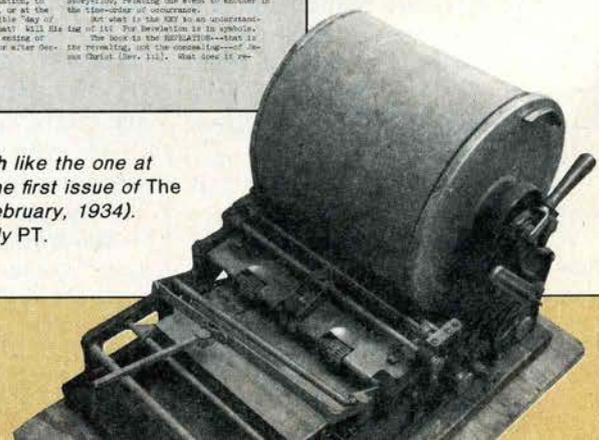
We must understand these prophecies as well as we can arrange them in their proper time-order.

The Bible is the light-house picture. Each a part, each text on a piece, is like a piece of a 100-piece puzzle.

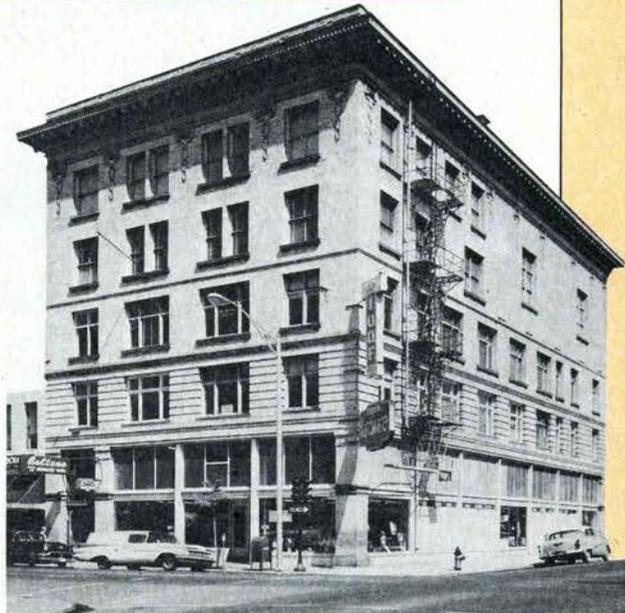
What is the time when the "two witnesses" of Revelation will appear?



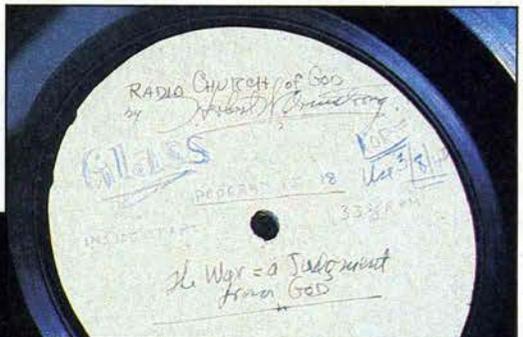
A mimeograph like the one at right printed the first issue of The Plain Truth (February, 1934). Above, an early PT.



10 Years- 1 Ahead of His Time!



Early issues of The Plain Truth (above); the magazine has always focused on the real meaning of world events, in the light of Bible prophecy. Right, the I.O.O.F. Building in Eugene, Ore., housed the Work's growing publishing and mailing facilities from 1941 until 1947, when these functions were moved to the Ambassador College campus in Pasadena. Below left, Don Hunter sits in the basement recording studio of his Eugene home, where he engineered the first recordings of Mr. Armstrong's radio broadcasts. Mr. Hunter is now a retired director of audiovisual services for the University of Oregon. Mr. Armstrong used this desk and microphone; his messages were cut into discs like those shown, by the machine at bottom right.



opportunity to speak on a local 100-watt radio station. Listener response was so outstanding that the station manager suggested Mr. Armstrong do a regular broadcast. As a result, and purely on faith, what would become *The World Tomorrow* program went over the airwaves for the first time in January, 1934.

In February of that year, the first number of *The Plain Truth* magazine — all 250 copies — was run off a borrowed mimeograph machine.

With those humble beginnings the real Gospel of Jesus Christ was once again being proclaimed publicly as it had not been since the days of the original apostles. The true way to happiness, success and eternal life was once again being vigorously preached and practiced.

Restoring true Christianity was pioneering in the truest sense of the word. The spirit of pioneering has never ceased to characterize the Work God has blessed and multiplied through the years. It has grown like a grain of mustard seed.

In 1947 Ambassador College was founded in Pasadena, Calif., to provide trained personnel to assist Mr. Armstrong in the Work. As laborers became available, the number of local churches began to increase rapidly, and so did all other facets of the Work.

In 1953 the doors opened to preach the Gospel to

Belknap Springs, Ore. (right), an early Feast site in the Philadelphia era of God's Church.



Mail outside Eugene office (above); Mr. Armstrong at the microphone in Eugene (right).



Mr. Armstrong attended the San Francisco Conference in 1945 (below), where the U.N. charter was written. Right, Mr. Armstrong's portrait from the first Ambassador College catalog.

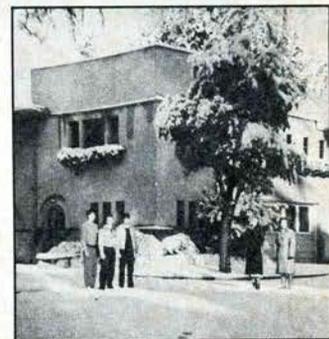


Photo courtesy United Nations



An early forum at Ambassador College. Regular forums are still important at Ambassador today.

After a 1947 trip to Europe, Mr. and Mrs. Armstrong published a collection of letters describing their journey and their impressions of the post-war world.

While on our trip abroad during February and March, 1947--our first time away from The North American continent--we wrote as many letters as time afforded to our children, grandchildren, and brethren at home in Eugene, Oregon.

Travel is education. It is an experience--and experience also is education. The record of our most unusual experiences, day by day, we feel may prove not only interesting reading, but helpful to many of our friends and co-workers.

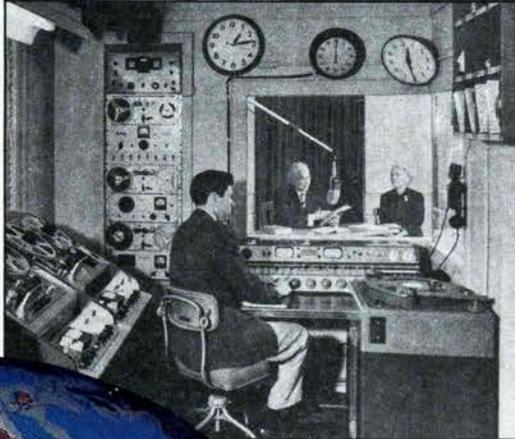
Most writers, it seems, who write of Europe are veteran world travelers. And always they seem to neglect to write about those many little things that appear so strange and different to an American in foreign lands for the first time. We believe you will read here many of those interesting little things of other countries you've always wondered about. Also recorded are our impressions of this post-war WORLD in which we live.

Upon assembling these letters, we find they make up a sizeable volume. But we feel it is worth while to publish them --- so here they are, just as we wrote them --- the personal, private, intimate family letters to our own children--and we invite you to steal a look over our shoulders, and read them with our own family.

Herbert Armstrong
Loma D. Armstrong

Beginning in 1934, Christ's apostle broadcast Christ's Gospel, which had been suppressed from the world for nearly 1,900 years. Picture at right is from early 1950s.

Mr. Armstrong on The World Tomorrow television program in the mid 1950s (below); the Circulation Department as it appeared about 1951 (right).



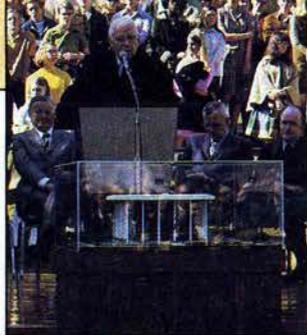
Ambassador campus after a rare snowfall in January, 1949 (left); Mr. Armstrong and wife Loma during a 1956 visit to Israel (right).



In January, 1953, 19 years after the broadcast started and 1,900 years after the Gospel first reached Europe, The World Tomorrow began on Radio Luxembourg (below).



Broadcasting from the college studio in the mid 1950s, with Norman Smith at the controls (above).



Groundbreaking ceremonies in 1972 (left) for the Ambassador Auditorium, capstone of extensive building program on the Pasadena campus.



On Ambassador's Bricket Wood, England, campus, which opened in 1960, is Memorial Hall (above). Left, the Grand Hall of Memorial Hall.

Europe by radio. Then in 1955, *The World Tomorrow* program, well on its way to becoming the largest radio program on earth, went on television for the first time. Meanwhile, *The Plain Truth* magazine increased in size and quality.

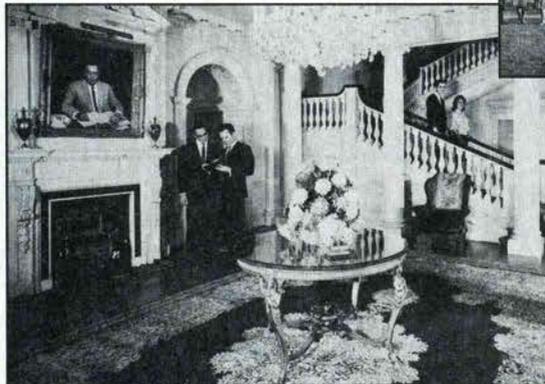
A man of vision and foresight, Mr. Armstrong has constantly adapted and used any workable means available to proclaim God's truth as a witness to the world.

Today these means include, besides radio, television and *The Plain Truth*, meetings with world leaders, full-page advertisements in national and international publications, public lectures, the publishing of books as well as free booklets and articles and the sponsoring of selected cultural and educational programs.

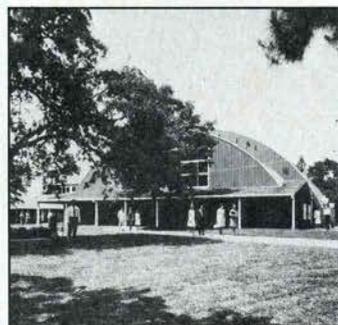
Never before have such channels of communication been so effectively used for good!

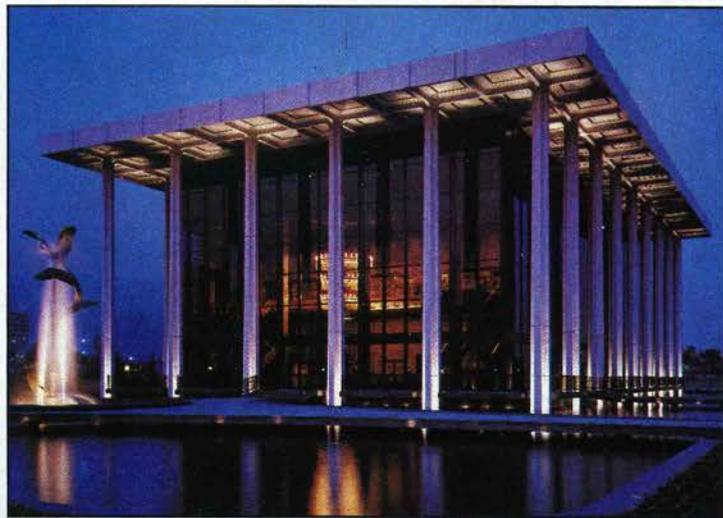
In his 90th year, Mr. Armstrong continues to provide dynamic and vibrant leadership to the growing Work God has built through him — a Work that after half a century still looks beyond today's troubled world and points the way to the peaceful world tomorrow.

Here, in pictures, are some of the highlights in God's Work over the past 50 years.



Ambassador's Pasadena campus has won several awards for its beauty. Above, breaking ground for the Academic Center; an aerial view of the campus; Mr. Armstrong on bulldozer at Hall of Administration construction site; and finished Academic Center. Right, the college library on Ambassador's Big Sandy, Tex., campus.

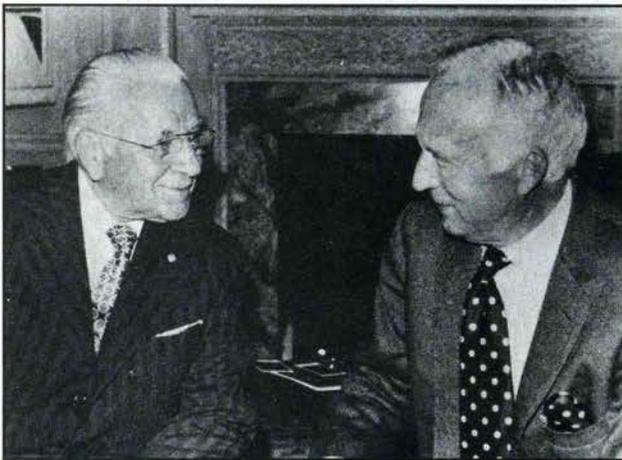




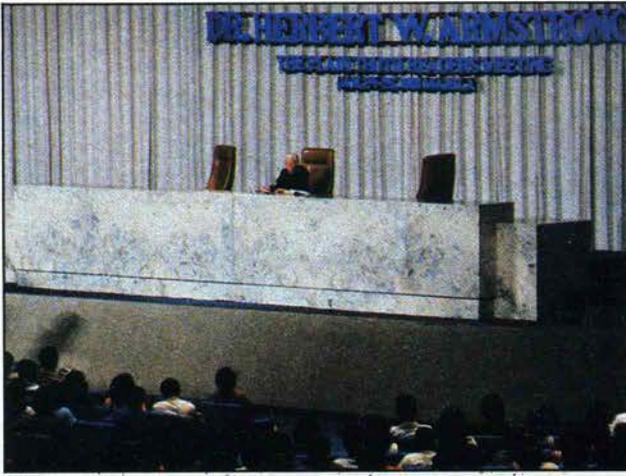
The Ambassador Auditorium has gained world renown as a performing arts center. Upper left, the Auditorium under construction and, right, finished. Center left, Carlo Maria Giulini conducted the Vienna Symphony at the Auditorium's inaugural concert April 7, 1974. Other celebrities who have appeared in the Auditorium include tenor Luciano Pavarotti, Bob Hope and Sammy Davis Jr. and pianist Arthur Rubinstein.



Belgium's King Leopold and Mr. Armstrong, warm friends since they met in 1968.



Preaching Christ's Gospel, Mr. Armstrong has come in contact with numerous world leaders, including, above, India's President V.V. Giri, Thailand's Prime Minister Pramoj Kukrit and Japan's Prince Mikasa. Left, Mr. Armstrong meets Indonesia's President Suharto, Jordan's King Hussein and the Philippines' President Marcos.



Public campaign in the Philippines (far left), and Mr. Armstrong with his wife Ramona in his Pasadena office (left).



God's Work through Mr. Armstrong continues, more powerfully than ever before. Far left, a meeting with Egyptian President Anwar Sadat; on this same trip, Mr. Armstrong conferred with Israeli Prime Minister Menachem Begin. In December, 1979, Mr. Armstrong became the first church leader from the world of Christianity to officially visit and speak with top leaders inside the People's Republic of China. Left, Mr. Armstrong with Tan Zhen-lin, vice chairman of the Standing Committee of the National People's Congress.



Mr. Armstrong visits church congregation in Salem, Ore., and produces new telecast in his Tucson, Ariz., studio. Below, this ad has evoked the greatest response of a series Mr. Armstrong has run in major U.S. newspapers.

**A Voice Cries Out:
A Staggering
Turn in
World Events**

is due to erupt in the next few years!
(A message worth repeating)

The Incredible Human Potential
Herbert W. Armstrong

THE WONDERFUL TOMORROW
WHAT I WILL BE
TODAY
Herbert W. Armstrong

THE UNFINISHED AND BRUTAL BATTLE IN PROPHECY
Herbert W. Armstrong

THE MISSING DIMENSION IN SEX
HERBERT W. ARMSTRONG

THE WORLDWIDE NEWS

Youth 81

Good News

PLAIN TRUTH
THE SECOND SPACE AGE
HOW TO LIVE



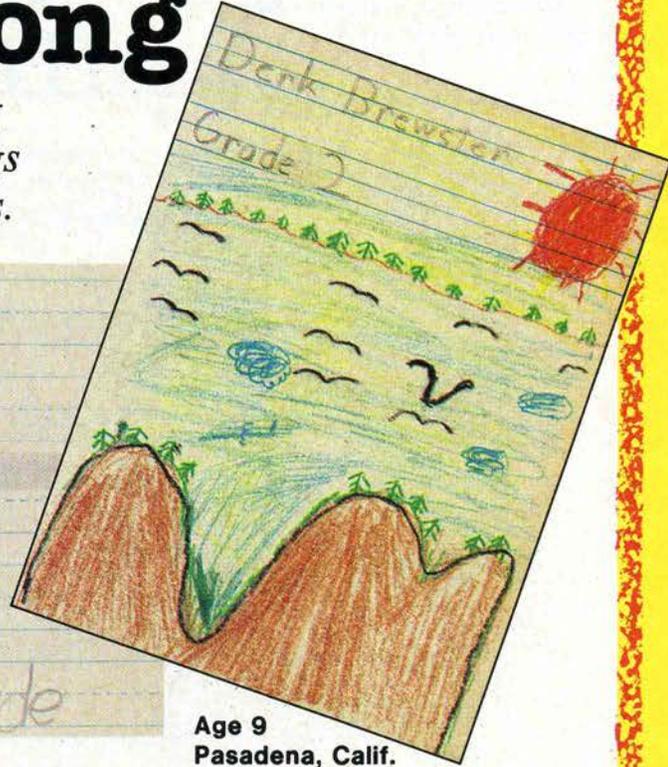
Ambassador seniors visit Mr. Armstrong (far left). The Work's vast publishing activities include Mr. Armstrong's books (left, above) and magazines, booklets and reprints (left). Now in his 90th year, Mr. Armstrong continues to dynamically lead the Work proclaiming Christ's Gospel to the world as a witness.

Children's Letters and Drawings to Mr. Armstrong

Pastor General Herbert W. Armstrong constantly receives letters and drawings from children. Here are some samples.

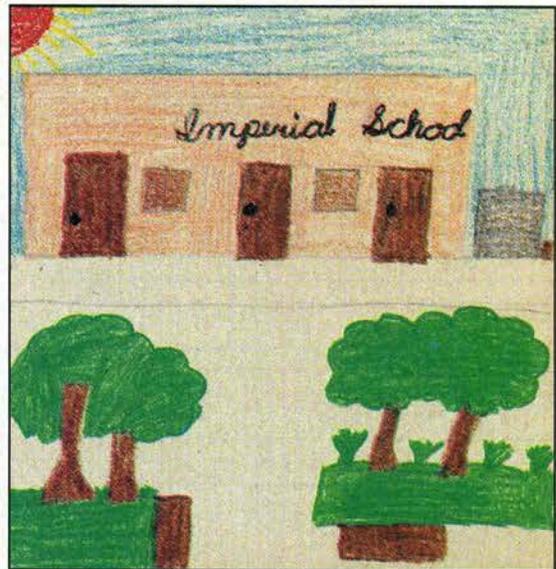
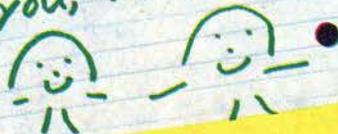
Mr. Armstrong,
I hope your work
goes well. Have a
nice day.
Love
Mark Hyde

Age 6
Rockfield, Ky.



Age 9
Pasadena, Calif.

Dear Mr. Armstrong,
I love you Mr. Armstrong.
You are really nice to
evry body.
Thank you for the
book "Youth 81".
I'm 8 Years old
now, And I am
in Second grade
now. Becki Burges
Thankyou, Filer Idaho



Ruth Webber
Age 10
Tujunga, Calif.

Dear Mr. Armstrong,

I am Andrew Rodriguez. I am nine years old. I have heard that the world tomorrow is coming soon. I will like to know if there is a paper back book of it? If there is I would like one. I can do good at basketball. OH yea. I live at So. Houston. I go to the east church. There I joined basketball. (Peewee) We like to study the Bible, And almost every day I learn a new thing. And now on I will.

Love,
Andrew Rodriguez
South Houston, Tex.

Dear Mr. Armstrong,

I would like to thank you for opening Big Sandy for us children. I go to the Pasco church. My pen-pal, Bronwen Silcox has played the piano for you. I heard you speak in Seattle. I came up and shook your hand. My name is Susan Lippincott and I am 9 years old. Thank you very much for opening Big Sandy.

Sincerely,
Susan Lippincott
Richland, Wash.

Dear Mr. Armstrongs
every time I wake up in the
morning I watch your
show. I like it a lot, I is
enjoyable. I like to watch
it because it is a way
of learning more of
the truth

Love,
Sherriz
Shaw

Age 8
Kearney, Neb.

DEAR
MR. ARMSTRONG,
I MISS YOU
I LOVE YOU.
I AM FIVE
RUTH TRAVIS

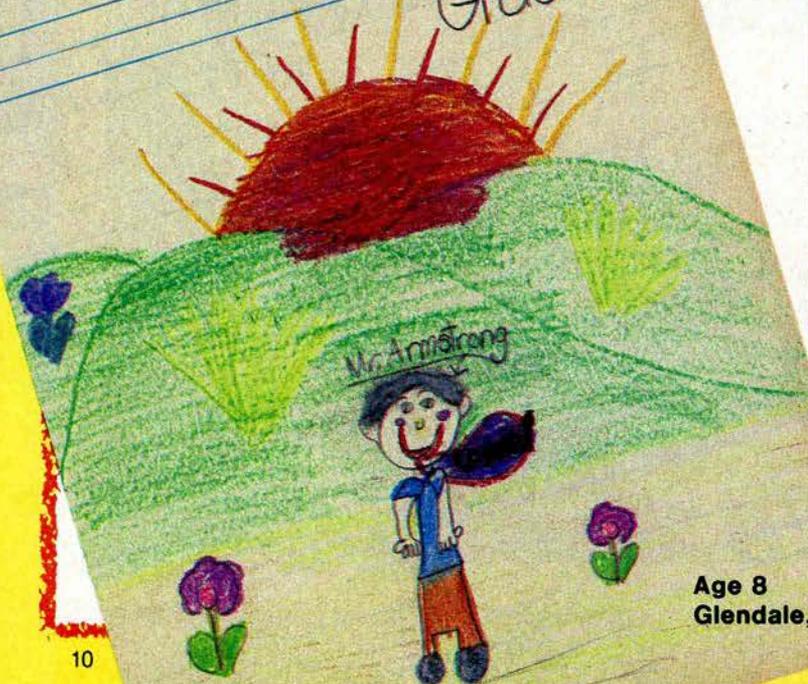
Altadena, Calif.



Tracy Keyser

Age 12
Pasadena, Calif.

Love, Tanya
Moreno
Grade 2

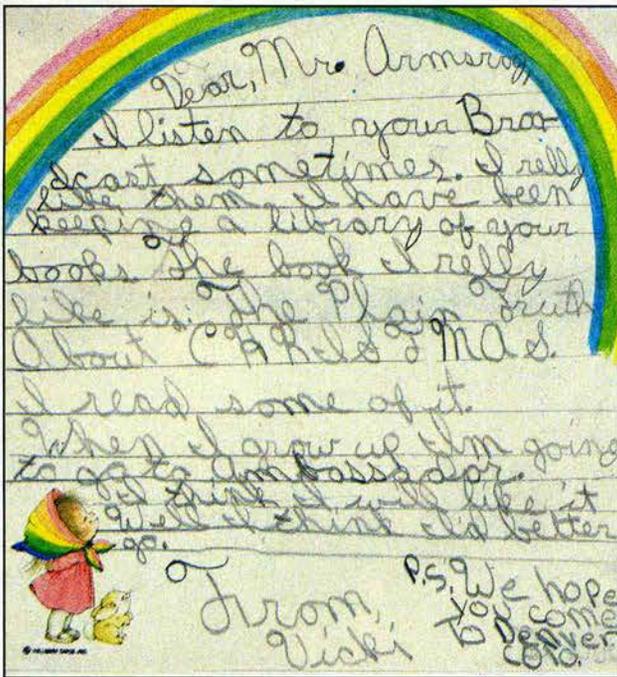


Age 8
Glendale, Calif.

DEAR MR. ARMSTRONG,
HOW ARE YOU DOING?
I AM FINE, ARE YOU
HAVING FUN? I AM
HAVING FUN! IS YOUR
WIFE DOING FINE?
I SURE HOPE SO

Love,
Shannon

Shannon Phillips
Age 7
Colorado Springs, Colo.



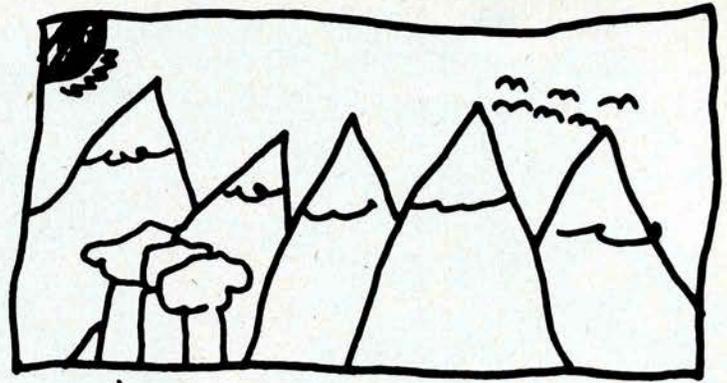
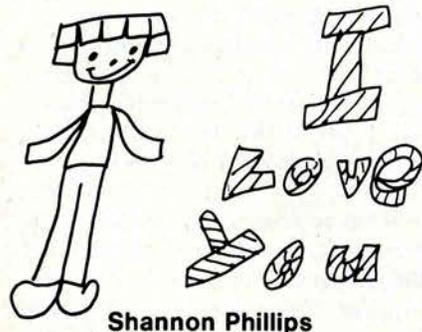
Vicki Martin
 Age 9
 Lakewood, Colo.

Dear Mr. Armstrong!

I am writing to tell you that I really am looking forward to this Feast and I hope it will be as good as last years and I hope you have a good Feast this year to. we might be going to Squaw Valley but I hope to go to Tucson. I'm not just old enough to be in YOU Basketball but next year I will I've been practicing Basketball and I'm pretty good to and I keep waiting for next year but I wish our B team would quit loosing all the time But my dad is coach for the B team and he's going to make the team better and yesterday I went to Ambassador cloolege and my mom showed me the dorms and the flowers were beautiful and all I can say is keep up the good work Mr. Armstrong.

Yours truly,
 Joe Kilpatrick
 Age 11
 Fontana, Calif.

P.S. Write back if you can, your friend Joe.



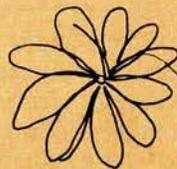
andrew
 Rodriguez



Dear Mr. Armstrong

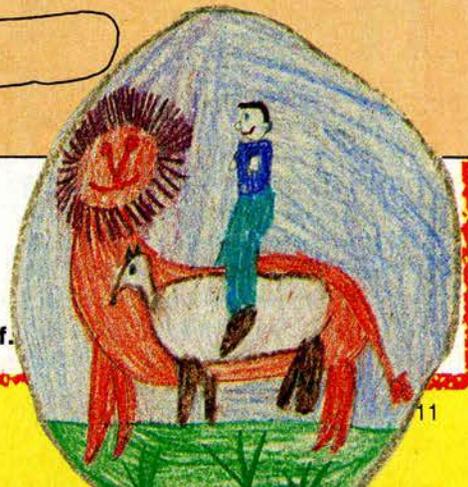
I am Ron F. cook. I am am Injoying all of your letters. It give us a lot of Joy. I am being a good Boy today. How is it in pasadena. I was Born in pasadena. I am 10 year's old. And I am going to church in the morning. And I like to right letters to you. And I love to See you on... And hear you. You make the whole family fell good.

By Ron F. cook.



Marina, Calif.

Lynn Grabbe
 Age 8
 Pasadena, Calif.





Alcohol in God's Church: What's Right Use?

By Donald D. Schroeder

How we use alcoholic beverages is a measure of our character!

If we drink alcohol, God holds us responsible for the use and control of it.

Members come into God's Church from diverse backgrounds. Some come from families where drinking was moderate. Some come from backgrounds where alcohol was abused. Some come from backgrounds where abstinence was prac-

ticed because of religious beliefs, health problems or discomfoting physical responses to alcohol.

Too many come from backgrounds that encouraged drinking for show — to prove some quality about the drinker. In God's Church you don't need to drink to prove masculinity, sociability or maturity.

Avoid abuse

When you came into God's Church, you learned that the Bible does not prohibit all use of alcohol —

that it teaches a right and beneficial use of wine and, on occasion, other alcoholic drinks.

But what is right use? And what is abuse?

"Be not drunk," commands Scripture (Eph. 5:18). Drunkenness is a sin, a "work of the flesh" (Gal. 5:21).

What is drunkenness? It is common to claim that one is only "under the influence" of alcohol, but not drunken. This is a false definition. Being "under the influence" is the

Photo by Nathan Faulkner

first stage of drunkenness. It is abuse!

Alcohol has been abused when one's mind and body become drugged so as not to properly bear the fruits of God's Holy Spirit. That's the Bible definition. One of the fruits of the Spirit is self-control (verses 22-24). Alcohol abuse — being "under the influence" — results in a lack of self-control.

Christ warned His followers not to be drunken (Luke 21:34).

The apostle Paul told the Corinthian church to "put away from among yourselves" any member who was a drunkard — to have no fellowship with a person who cannot control his or her drinking (I Cor. 5:11-13). This, of course, refers to persons who simply will not face up to or try to overcome drinking problems, not persons who are working on and overcoming their problems.

Drunkards will not enter the Kingdom of God (I Cor. 6:9-10, Gal. 5:21). No man who is unable to use alcohol properly should be ordained an elder of Jesus Christ (I Tim. 3:3, 8, Tit. 1:7).

If a person finds he cannot control his drinking without overdrinking or becoming drunk, he must do everything in his own power, and draw on help from God's power, to discipline himself *not to drink alcohol* — except at the Passover.

Alcohol's intended purpose

It is unfortunate there is so much alcohol abuse in the world. There can be, for persons who use them properly from the beginning, a positive and beneficial side to alcoholic beverages. (See the article "Alcohol: Blessing or Curse?" in the March, 1980, *Good News* for more information.)

The Bible reveals three proper uses of alcoholic drinks: religious, medicinal and for social enjoyment. Scripture describes only two basic kinds of alcoholic beverages: "wine" made from grapes (Hebrew, *yayin*; Greek, *oinos*) and "strong drink" (Hebrew, *shekar*). The latter was an alcoholic, naturally fermented drink made from dates or other fruit.

Naturally fermented wine is between 10 percent and 15 percent alcohol. Anything higher is fortified wine. The high alcoholic drinks — sometimes called hard liquor today

— are produced by distilling grain-based mash or other vegetable sources, a process not used until the Middle Ages.

High alcoholic drinks (40 percent to 50 percent ethyl alcohol, or 80 to 100 proof) should be used far less often than some people do. These drinks should be used with caution and then highly diluted.

The danger of these high alcoholic drinks is that they lend themselves to rapid abuse, drunkenness and alcoholism.

Liqueurs are somewhat different

Unless we are careful
we can gradually
slide into alcohol
abuse by using alcohol
for wrong reasons,
like many do in
society around us.

Unfortunately, many in
society, and some in
God's Church, use
alcohol to cope with
their daily problems,
frustrations and feelings
of inferiority.

in that they are usually served in small amounts and then sipped slowly. But remember, any alcoholic drink, no matter what its alcoholic content, can be abused and lead to drunkenness or alcoholism.

Why abuse begins

Unless we are careful we can gradually slide into alcohol abuse by using alcohol for wrong reasons, like many do in society around us.

Unfortunately, many in society, and some in God's Church, use alcohol to cope with their daily problems, frustrations and feelings of inferiority. God never intended that alcohol be used to escape problems or to cure loneliness, boredom or depression. Using alcohol for such reasons is habit forming.

Alcohol use has already gone too far when a person automatically reaches for alcohol whenever he or she has difficulties or emotional problems. Over a period of time a person becomes psychologically addicted to alcohol as a method of coping with personal problems. By persistently keeping alcohol in his or her bloodstream, a person may become physically addicted to alcohol as well.

When we come into God's Church, we repent of wrong ways of living. The Bible teaches us to resolve our problems God's way.

God's way to solve personal problems and frustrations is through prayer, seeking forgiveness and setting our minds and values aright or straightening out interpersonal wrongs. God's way is not first reaching for an alcoholic drink! "Be not drunk with wine, wherein is excess; but *be filled with the Spirit*" (Eph. 5:18).

What alcohol does

The vast majority of humans readily metabolize *small* quantities of ethyl alcohol with no harmful physical effects. Most humans also metabolize alcohol at about the same rate — about three quarters of an ounce of pure alcohol an hour.

Please note the words *vast majority* and *most*. Not everyone metabolizes alcohol with the same results.

Some persons, because of health problems or some metabolic reason, cannot properly utilize or enjoy alcohol. To them, just a little alcohol is a toxin, producing distressing symptoms. You must consider this fact of life when you are host to any affair involving alcohol. Nonalcoholic options should be provided.

Researchers from all over the world have independently confirmed that one and a half ounces of pure alcohol a day is the upper limit of moderate drinking before noticeable health damage seems to occur in human beings.

One and a half ounces is the amount of alcohol in three one-ounce drinks of 100-proof whiskey, four eight-ounce glasses of beer or half a bottle of natural table wine.

That's a statistical average for a healthy 150-pound person. But please note! This amount cannot be applied

to all individuals. Some persons have a much lower tolerance for alcohol.

Individuals in every country will vary. One's occupation may affect the amount one can drink. Those engaged in hard manual labor may be able to use a little more during a day than those in sedentary occupations.

God holds each of us responsible for what we drink. He also holds us responsible for staying well back from levels that produce ill effects in our lives. How we handle alcohol is a test of our character!

Jesus' first miracle provided high-quality wine for a big wedding feast. This affair was big enough that a governor of the feast was appointed. In Jesus' day, a wedding for important people often was a week-long celebration involving a whole community. The amount of wine Jesus miraculously produced was not excessive at all.

The Bible says "wine . . . maketh glad the heart of man" (Ps. 104:15). It is not wrong to experience this beneficial state of mind. But you also need to be aware of the dangers of passing the alcohol level that produces it.

Moderation in God's Church means not drinking to one's limit, and never all at once. Moderation means if more than one drink is taken, the drinks should be spread out over a long period of time. God's way is not always pushing to the edge of some "upper limit."

Unfortunately, the problem with discussing any kind of limit is that those who abuse alcohol nearly always kid themselves that they can handle much more than others, when they can't.

Abusers are usually the last to admit they drink too much. They think they drink in moderation. The problem is they define moderation based on their past habits or on the standards and practices of others in society around them.

But it is excess for them! They kid themselves they can handle their drinking, but they don't kid others who witness the stuporous effects of their drinking.

"Never envy a heavy drinker who does not seem to get tipsy," warns one expert on alcohol abuse. "Alcoholism may be the next station on his train ride."

Scripture warns us about comparing ourselves with others or measuring ourselves by others' standards (II Cor. 10:12).

Research shows that the problems of alcohol abusers can be traced to one or two basic weaknesses: 1) wrong early environment or emotional upbringing, which have ill-prepared them to handle alcohol properly — often from the beginning of its use, or 2) immature handling of personal problems, which leads a person to abuse alcohol as a solution to his difficulties.

Beneficial in small amounts

How many of us learned to use alcohol in small amounts in wholesome surroundings, with right attitudes and with good associates?

Scientific research has proven that our reactions to alcohol are greatly affected by the circumstances, surroundings, attitudes and associates in which or with whom we drink. Our mental and physical environment is as important as alcohol itself.

Ethyl alcohol is an anesthetic, a depressant, not a stimulant. But we may experience a beneficial and stimulating effect from a small amount of alcohol — an amount that can add happiness to right social occasions.

How does a small amount of alcohol (again, in those persons who can metabolize it satisfactorily) do this?

Different levels of alcohol in the bloodstream produce different responses in the brain and body. In most persons, a small amount of alcohol seems to act as a stimulant because it slows down the tense, driven part of our brain that deals with new learning or making judgments. It also dulls the centers that make us aware of exhaustion and discomfort.

The edge is taken off self-criticism and self-doubt. We feel emotionally freer, more communicative, yet we are in control of our actions. This can be an adjunct to good social occasions.

(But please remember that alcohol is an anesthetizing drug. It should never be taken, even in small amounts, before making critical judgments, evaluations or decisions affecting your own or someone else's life.)

But what happens if we drink more than this proper amount? Drink then becomes excessive. Alcohol starts anesthetizing deeper areas of the brain that control attitudes, perceptions and bodily movements. Loss of social restraints, loss of control over body movements and loss of emotional control start to occur. Harmful aspects of the human personality — defects of character normally controlled — often then come out. A person may manifest a Dr. Jekyll/Mr. Hyde personality.

Those persons whose personalities are essentially shy or timid often become even more quiet and retiring. That is not beneficial to themselves or others. Those persons struggling with deep anger or strong emotional problems may become belligerent, abusive, destructive or immodest.

Still higher alcohol levels in the bloodstream depress areas of the brain controlling vital organ functions — breathing, heartbeat and central nervous system responses dangerously weaken. Further use leads to coma or death.

Make alcohol a blessing

Alcohol can be either a blessing or a curse. Everyone's response to alcohol is not exactly the same. If we use alcohol, how we use it is a measure of our character. God is judging all of us in this matter — our eternal life is at stake.

Moderate drinking should rarely entail more than a couple of drinks a day, or at any social occasion. And if more than one drink is taken a day, our drinking should be spread out over a period of several hours, not all at once. The higher the alcoholic content of a drink, the more careful we must be. God's way is not walking along or anywhere near a precipice or danger point.

If we cannot drink this way then we should *not drink alcohol at all* — except at the Passover.

The way we drink, what we mix alcohol with, what we have in our stomach, what our surroundings, feelings and attitudes are — and, not the least important, who we drink with — all have significant effects on the way alcohol will affect us.

Only if we are living God's ways can alcohol be the blessing God intended it to be! □

Set a Proper Example in Serving Alcohol

Will the use of alcohol in your home, social occasion or church activity be a beneficial or harmful experience?

Every social get-together involving alcoholic drinks transmits a message. If you are a host, your expectations and messages will be telegraphed to others by how you handle and serve alcoholic beverages.

If you offer only alcoholic drinks but no food, you're saying alcohol is all. If you top guests' drinks off as soon as they drink a little, or insist on keeping glasses full, you're saying alcohol is important to the success of the occasion.

Pushing drinks on people not in the mood for them is saying liquor is a must to be "in." Having an easily accessible table or bar with nothing but all kinds of alcoholic drinks with which anyone can serve himself any time he wants is saying this is essential to a "smashing good time."

The world is full of wrong attitudes and messages about drinking.

What are some of these damaging messages? Only real "he-men" and heroes can "hold their liquor." Drunks are funny. Beer busts are grown-up. A good time must include alcohol, or a good time is "getting sloshed."

The children of Church members, or newcomers to the Church, learn the use of alcohol by example. Teaching from the ministry, guidance of more mature members of God's Church and the instruction of parents are all vital. But telling is not as effective as showing.

Experience has led organizers of social events and writers of etiquette books to some fundamental rules for affairs where alcoholic drinks are served. Whether in your own home or at some social event under your charge, keep these points in mind:

1) *Authority.* There should be no social or formal occasion where alcoholic drinks are served without some highly responsible person in charge.

The person in charge should plan what drinks are to be made available and should be in full control of the service of alcoholic drinks.

2) *Atmosphere.* Social situations will vary. Moderation and good manners in all things are absolute rules.

The setting should be conducive to moderation, education (not snobbishness) and socializing or fellowship. Any music should be at low or moderate levels — never loud or jangling. Drinks should be a sidelight, not the highlight, of an occasion.

3) *Limits.* The host should place a limit on the types of drinks offered. In more formal settings, often just one mixed drink or one wine is sufficient. Wine glasses should not be more than one-half or two-thirds full. One bottle of wine should be sufficient for six to eight people.

A good host will set the tone of drinking by his example. One way of controlling excessive drinking is keeping alcoholic beverages in a separate room or kitchen. The host replenishes from there.

4) *Timing.* Serving wine or other drinks can be a time of education for children or novice drinkers.

Certain drinks are for before, during or after a meal. If you are a host or hostess, serve food first, then a drink. Don't delay a dinner or try to fill guests with alcohol first. Make seating arrangements conducive to conversation.

At both formal and informal meals, wine is not poured until the diners are seated and food is before them. Serving water at the same time as wine will prevent people from "quenching their thirst" on wine or other alcoholic drinks.

5) *Responsibility.* A good host will try to make sure everyone is made welcome, comfortable and served. He will never expect or force people to drink, or make an issue if a person doesn't want a drink. He will have nonalcoholic options available.

If someone does overindulge, the

host must take the responsibility to see that the person is served no more and that someone drives or gets him home safely.

A good host will not serve drinks in the last hour of the evening. The focus should be on coffee, nonalcoholic drinks and snacks.

Alcohol is a fast-acting drug. It should never be gulped. This is a sign of bad manners or lack of control and produces a sudden rise in alcohol level in the blood and brain.

Alcohol is also absorbed quickly on an empty stomach. Food in the stomach slows this down appreciably.

Alcohol is absorbed quickly through the stomach walls and intestines. Carbonated mixers rush alcohol more quickly through the capillaries of the stomach lining and intestines. Such mixers give alcohol a wallop that quickly affects your self-control. Be aware of this fact.

Most authorities say it is always best to drink in a well lighted, relaxed setting — especially in your own home with a mate or family, at a restaurant with friends or at an uplifting social occasion.

Numerous authorities warn that you should not learn to drink when you are alone or when you are physically or emotionally upset. Alcohol should never be used for solace, to conquer loneliness, as a solution to personal problems or to achieve a drugged effect. All of these uses set one up to abuse alcohol.

If you do not want a drink, you can build a lot of character by just gracefully saying, "No, thank you," or "Not just now," or "At the moment I would like (a glass of water, an orange juice with ice, a sparkling water)."

Never drink alcohol if you are using other drugs — even aspirin. The results could be disastrous.

Black coffee or a cold shower before getting into a car or going somewhere are not solutions to overdrinking. Such actions only serve to make a more-awake drunk. You should not drink for at least an hour before driving home.

What's your example in drinking and serving alcohol? Do you glorify God (I Cor. 6:20)? — *By Donald D. Schroeder* □

Are Your Children Friendly?

Many of our children are not as friendly and outgoing as they need to be.

By Ronald Kelly

Every parent wants to be well pleased with his children.

We all enjoy the compliments of others, such as, "My, what obedient children you have." Or, "How did you ever get them to be so well-mannered?" Or, "Those are the best-behaved children we have ever had in this restaurant."

These comments are well and good — many of you parents have heard such comments often because God has shown you how to properly rear your children to be respectful, kind, obedient.

But maybe you have become accustomed to those comments. Perhaps you are relaxing your child-rearing practices.

What kind of job are you doing? Have you been diligent? Or have you let down — eased off? Have your children been progressing? How do they act? Not just in the street, in the restaurant or in the store, but to friends, relatives and brethren in the Church?

How are they with others?

When you walk into Sabbath services or visit a friend, what do your children say? How do they respond? Does your 4-year-old just stand there? Does your 2½-year-old start to cry? Or your 13-monther run to Mommy and hide in her skirt?

This is too often the case! Too many of our children are actually fearful of other people. Some cannot tell their names. Others rebelliously (which we excuse by saying they are bashful) won't tell how old they are

when someone asks. These things ought not be, and there is something every parent can do about it.

More than 1,900 years ago, Jesus Christ sat talking with a group of His disciples. Apparently, a number of townspeople began to gather around and many brought their children with them. They specifically wanted Christ to lay hands upon their children and bless them.

The disciples thought Christ was too busy and could not take the time to talk with these children. But let's read about it in Mark 10:13-16:

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer [permit] the little children to come unto me, and forbid them not: for of such is the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

Did you notice it?

Christ said, "Of such [meaning the small children] is the kingdom of God." How were these children? Do you suppose when He picked them up they began to pull His hair, kick at Him and claw and scratch while they screamed, "Put me down, put me down"? No! These children were not like that at all!

Then let's take it a step further.

Would they begin to cry for fear when Christ picked them up? Did they reach out with both arms and cry, "I want my mommy, I want my mommy"?

Did Christ pick up a fearful, trembling child who cried so loud Jesus could scarcely be heard, and then say, "Of such is the kingdom of God"? It is obvious the children didn't cry and try to struggle out of His arms.

Well, then, did they perhaps just sit there quietly without crying? Maybe they didn't pull His hair, but were they embarrassed? Were they timid and shy?

Did they hang their heads and not answer Him when He asked their names or how old they were or what they liked to do? Did He have to beg and coerce them to talk by offering candy — did He work with them for hours to get them to say, "Hi"? Of course not. These children were not timid, shy, reticent or backward.

What were they like?

God did not preserve exactly what these little children did do, but there are plenty of examples all through the Bible to show parents how children should behave.

Stop and think. What was Christ illustrating? Obviously, He did not mean we should be like a little 4- or 5-year-old child in action or mind.

Christ picked up those children, laid His hands on them, blessed them and said, "Of such is the kingdom of God." The way those children conducted themselves — their attitudes — their warmth, friendliness, submission, respect, complete dependence, open faith — this was the emphasis.

Think of how we are to be toward God's laws, in relationship to our Father in heaven and to Jesus Christ. That is just the attitude displayed by

these little children Christ picked up and used as an example for us!

But we can also learn a big lesson in child rearing from this story. We should all have children Christ could pick up and say, "Of such is the kingdom of God." But how many of our children could He even pick up? How many would be rebellious? How many would cry? How many would be shy and not even speak a word to Him? Far too many.

We don't have to look too deeply into our lives to see we need to work on this. Every year God's Church follows Christ's example in the service of the blessing of the children.

Each year just after the Feast of Tabernacles God's ministers follow Christ's example and lay hands on the little children, asking God's blessing on them. Many times events transpire just as I have related already.

Some children begin to cry when they see the minister coming. Some clamor and struggle to get back into the arms of their parents. Some scream so loud the minister hardly feels his prayer can be heard. Still others very shyly won't tell their names so the minister can be specific when asking God to bless little Johnny, Susie, Jane or Tommy.

These things can be corrected. They *must be* if we are really God's people and want to rear our children according to God's method, which, after all, is the only real way to true happiness.

So often I have asked a 3- or 4-year-old child his name, only to be stared at — or to see the child run the other way. Speaking somewhat humorously, maybe I am something to run from, but this shouldn't be the case with everyone.

In such circumstances the parent is always more embarrassed than the child. Mother might say, "Mr. Kelly wants to know your name, Johnny." The child remains quiet. Mother then might say, "Tell Mr. Kelly your name!" The child is still quiet. "I said tell him your name," repeats Mother. The child puckers up and starts to cry.

"If you don't learn to speak, I'll spank you good and hard," emphasizes Mother again. The child hasn't been touched yet, but now begins to cry desperately. Finally Mother in desperation and exasperation says:

"Oh, he's always been bashful. What can I do about it?"

What you can do

You might think the first thing we would say is that you should spank the living daylights out of this bashful, shy, reticent little child. Not so.

When an event such as the one above transpires, you, as a parent, are on the spot. You might even become angry! The first thing you should not do in such a case is spank the child in anger or embarrassment to cover up your failure to train him or her.

Spanking may very well be a part of what you will employ, but since it has gone this far, spanking in a moment of frustration before the minister will not solve the problem.

So how do you begin? How can you have friendly children?

Jesus Christ taught His disciples a very important principle by which we always need to live:

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matt. 7:16-20).

This principle can be applied in many facets of life. But specifically, let's apply it to our child-rearing methods.

The Bible often refers to children as the fruit of our own lives. They are

in nature, character and, most of the time, even in looks much like we are.

Then by applying that principle — "by their fruits you shall know them" — in evaluating our children, others will know exactly how we as parents really are!

And here is the answer to much of your problem.

How are you with your children? How do you act as husband and wife in the confines of your own home? What kind of family atmosphere is there in your home? Is it one of real warmth, friendliness, open happiness? Or are you a little bit shy and somewhat backwards yourself?

If you grumble and complain from morning to night — and if your chil-



Photos by Roland Rees

dren see and hear you grumble and complain from morning to night — no matter what you tell them to be, your children will never be warm and friendly and courteous on the Sabbath day. Your child won't politely and hap-

pily tell his name or his age — he won't smile and laugh with others.

If you expect your child to be friendly and happy on the Sabbath when you are with fellow Church brethren, it has to be something that he actually is every day of his life.

And, of course, if your child is allowed to squall and cry all during the week, if he is allowed to hang his head in embarrassment and shame, if he is allowed to whine and rebel every single day of his life, nothing more can be expected in public than to have to suffer the shame of a rebellious and whiney child.

In short, your example — the way you live — is far more important than what you say to your child! That is, if your example is backed up by the proper discipline and correct punishment every time it is needed.

The way we get up in the morning, the way we come home from work — yes, everything we do — our children are absorbing and reacting to what they see and hear.

You might have thought everything was just fine in your home. You possibly have a nice home, a reasonably happy family, on the whole. Your children, chances are, are much better behaved than the average child.

But is this enough?

If they are reticent and afraid — if they are not developing happy, outgoing personalities — is it enough just to be better than the average hostile, rebellious child? No!

Do you begin the day with a bright, happy "Hi there, kids"? What is the first thing your children see? What do they hear?

In many homes, it may go something like this: "Oh, I hate to get up this morning." Or, "What a miserable night that was." Or, perhaps, "Will you get out of bed and fix the coffee?"

And the wife then may sleepily reply, "Get up and get it yourself!" Perhaps a squabble or a small spat results and all the time the children watch, see and drink in of an unfriendly, unhappy environment.

Maybe you manage to get out of bed without grumbling, but what about when the children want to play with you a few moments before they go off to school or before you start out for work? Do you brush them aside? Do you always tell them there's not

enough time to play with them?

Then do you rush off to catch the bus to work or do you jump in your car and screech down the street, trying desperately to make it on time after brushing the children off?

What about when you come home from work? Is it a happy, joyful reunion with the family and children? Do the children see Mommy and Daddy give each other a big hug and kiss? Do you pick the children up and play with each one of them and love each one of them?

Or is it just about like the morning when you come in: "What a rough day at the office!" Or, "Nothing went right today." And, perhaps, "That stupid boss of mine." And as you say all these things — as you fill the air with invective — do you push aside your children, letting them know that you haven't got time for them?

Get the picture? You may be happy for the most part. You might enjoy the Sabbath and Church services, but how are you enjoying every waking minute of every day?

Every minute detail — everything you say and do — is filling the minds of your children right in the confines of your own home.

The minds of your children are far more capable of registering and filing thoughts than one of our modern, complex computers in Pasadena.

Information must be carefully entered into these computers and then filed, then any needed answers can be given back by the machines. But they can only give back answers that have already been filed into them. And the machines

will give those same answers every time. Well, the mind of your child is

much more amazing than those computers. But just like them, when the child is called upon to react, he can react only the way information has been "filed" into his mind.

Words are not enough. He has seen an example — he has observed and heard many things besides what you might have told him on your way to Church services.

So first and foremost, if you expect your child to be happy and friendly, you are going to have to be happy, friendly, outgoing, warm *yourself*. Otherwise, the chances are your child will not react properly — he will not be able to really confidently meet people. In short, he will probably not be able to really enjoy a full, rich, abundant life as he ought.

After your example

Once you are sure you are making a diligent effort to set the right example, then you should begin to punish for refusing to speak.

If you have properly been working with your child and he doesn't react as he should in Sabbath services or in public, then that child must be properly punished so that he learns to do the right things and that he fears not to be obedient and respectful to other people.

It is vital to be totally aware of every developing facet of your child's character and personality.

A child is not naturally and normally always going to be perfect. There will be times when you will have to punish him for not answering properly — for not speaking when he ought.

But if you are consistent in your training, you will soon come to the point where it will be instilled as habit into your child, and you won't be publicly embarrassed by his bad examples. Rather, you can and will be well pleased with his training and progress.

But this can only result if you are properly setting the right example yourself and if you are diligently striving to have happy and obedient children according to God's principles. This is the only right way of child rearing. Let's go to work on it. Let's have friendly children! □



Become One of Tomorrow's Teachers!

Do you understand the techniques God uses to mold His character in us? You should, because we will use these same educational principles to train mankind in the world tomorrow.

By Richard Walther

What will you be doing in God's Kingdom? Do you know what part the Philadelphia era of God's Church will play in the world tomorrow?

Education! In one way or another, we will all be teachers.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

The Philadelphia church, made pillars in the Temple of God at Jerusalem (Rev. 3:12), will help turn the world to God through education. Those who survive the Great Tribulation and the seven last plagues will finally be willing to listen to God's instruction and practice God's way of life. And we, who have had the responsibility of announcing God's message to this world at this time, will then be able to work with those people to show them how to fulfill God's purpose for their lives.

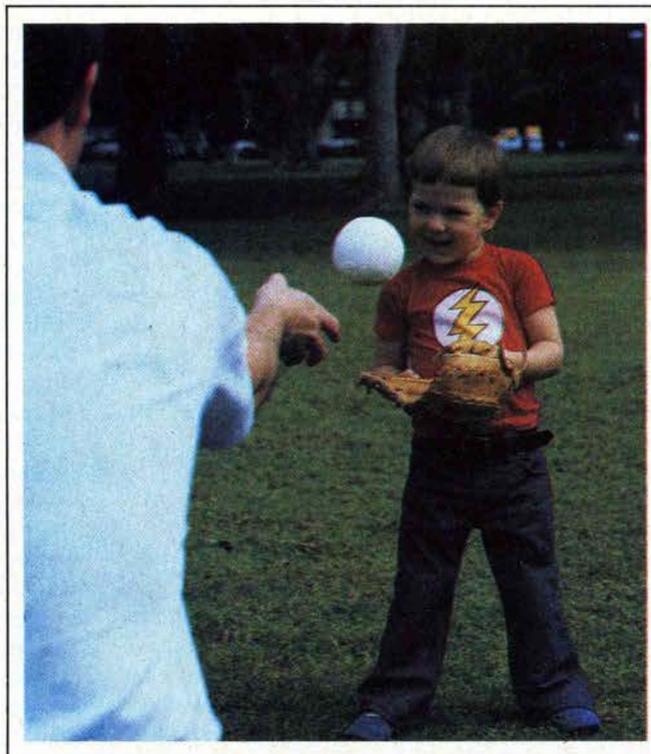


Photo by Nathan Faulkner

How are we being prepared to become tomorrow's teachers? There are teaching opportunities all around us. Parents are to teach their children. Employers instruct employees. We teach ourselves in developing our talents. And in a small way, we are all even now teaching the world around us about God's way by the examples we set.

How does God teach us? How can we apply these techniques now in preparation for using them in God's Kingdom?

God is the source of all true knowl-

edge. In getting across what He wants people to know, the first thing God does is *get their attention*. And in a powerful way!

Before God gave His law to ancient Israel, He boldly made His presence known with tremendous thunders and lightnings. The people trembled (Ex. 19:16, 20:18)! God got their attention, and they were willing to listen to what He had to say through His servant Moses.

Christ made quite an impression on the Jewish leaders in the Temple when He knocked the money changers' tables over and drove out the merchants (Matt. 21:12-13). The leaders, taken by surprise, surely

gave Christ their full attention as He declared, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Once God has the attention of those He intends to teach, He speaks directly, without "beating around the bush": "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage" (Deut. 5:6).

With this solid introduction, God began to give the Ten Commandments, *clearly stating His purpose* so that no one could misunderstand:

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily" (Deut. 6:1-3).

Getting the attention of the one being taught, whether it be a child, employee or other student, and helping him understand the purpose of the instruction are important responsibilities you, the teacher, have.

Speak in simple language

God then *speaks in plain language* to get His message across. Jesus Christ employed this principle. For example, in Matthew 21:33-45, Christ told a parable about a rebellious group of vineyard workers who killed their landowner's son in an attempt to steal the son's inheritance. Jesus asked His listeners, the chief priests and Pharisees, to supply the end of the story, which they were able to do easily. They realized Christ was speaking of them.

Christ's apostle today, Herbert W. Armstrong, learned this technique of plain talk in his early days in advertising, and has employed it ever since. His clear, simple presentation of God's revealed truth has helped to build this great Work and better the lives of scores of thousands!

Likewise, you as a teacher must present in simple terms whatever information you want to get across to your student. Just after Christ's return, the survivors of the holocaust just ahead of us now will likely be in such shock that they will understand little except material presented in the simplest of terms.

Christ helped His listeners understand new knowledge by *relating it to something with which they were already familiar*.

Once John the Baptist's disciples came to Christ and asked Him why His disciples did not fast. Christ

answered their question by relating a familiar situation, the celebration of a wedding feast, to His own presence (Matt. 9:14-15). We as teachers must also build new knowledge on the foundation of what our children, for example, already know.

Attaching *labels* to concepts we want to inculcate can help our students store these concepts in their memories. For instance, *love* is a label we apply to an array of actions Mr. Armstrong summarizes as outgoing concern for others. Most of the Bible is devoted to defining the term

There are teaching opportunities all around us. Parents are to teach their children. Employers instruct employees. We teach ourselves in developing our talents. And in a small way, we are all even now teaching the world around us about God's way by the examples we set.

love. But it would be highly impractical — even impossible — to recite the entire Bible every time we wished to speak of love. But the label *love* unlocks everything in our listeners' memories that relates to the concept.

Use of examples

One of God's most important teaching techniques is the use of *examples*.

Paul said the events of the Old Testament, in particular, "happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11). The Old Testament's major characters are listed, for instance, as models of the kind of faith we must have (Heb. 11). Christ,

of course, is the perfect example, and we are specifically told to follow His steps (I Pet. 2:21).

The Bible is replete with examples we need to analyze, applying the lessons we learn to develop the character God wants us to have. As effective teachers, we also will use both good and bad examples to illustrate the lessons we have to offer.

Jesus frequently used *questions* to introduce topics or make cogent points. He was a master of this technique. For instance, Christ came in contact with a man who had been ill for 38 years; Jesus opened a conversation with the man by saying, "Wilt thou be made whole?" (John 5:2-6). This question elicited the exact response Christ was looking for and allowed Him to demonstrate an important principle about keeping God's Sabbath.

Repetition

Another major teaching tool that effectively impresses points on a learner's mind is *repetition*.

God repeats the meaning of the Sabbath to us once every seven days, 52 times a year. He also repeats the Holy Days every year because He knows how quickly we can forget. God wants His 6,000-year plan etched deeply in our minds.

Christ, in conversation with Simon Peter, asked Peter three times, "Simon son of Jonas, lovest thou me?" (John 21:15-17). While Christ's queries related progressively deeper meanings of the word *love* each time, He used basically the same question. Its repetition emphasized in Peter's mind the importance of caring for the Church of God.

Christ also used *pauses* to emphasize important points. Sometimes saying nothing can impress a listener more effectively than pouring out a torrent of words.

Herod, when he met Jesus, was not interested in learning the truth but in seeing a miracle and being entertained. He "questioned [Jesus] in many words; but he answered him nothing" (Luke 23:8-9). Christ remained silent. He accomplished more with a pause than He would have with an argument.

As in all other areas, God is also

the absolute Master in the use of *tension* in teaching. Consider the anxiety that developed in the people of Jericho, and the tension God created in the Israelites, when He had the Israelites march around the city seven days (Josh. 6:1-5). Imagine the anticipation and the waiting. The Israelites knew what was going to happen — God had told them the reason for the marching. When the destruction occurred just as God had promised, the Israelites learned a great lesson.

Adapt to students' needs

Inspiration and encouragement are important to the progress of any student.

To inspire literally means "to put a spirit into another." This occurred in a dramatic way on the day of Pentecost after Christ's resurrection, when the disciples received God's Holy Spirit (Acts 2:1-4). God's Spirit, actually placed within those whom God had called to do His Work at that time, inspired them to great accomplishments. And this is the Spirit all true members of God's Church have today!

In instructing your children, employees or any other students, remember to encourage them. Recognize their achievements and successes. Positive reinforcement and helpful, loving advice, rather than destructive criticism and ridicule, will spur them to greater growth.

Christ offered tremendous encouragement to a woman who approached Him once when He was teaching. The woman, who had been ill for 12 years, unbeknown to Christ touched His garment, believing that this contact would heal her.

"But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour" (Matt. 9:20-22). Not only did Jesus encourage her, but He rewarded her faith.

An effective teacher will *adapt the instruction* to the needs of the students. For instance, not all students are able to learn at the same rate, so the speed of the instruction must be varied. God does not give us "meat" before we are ready for it, but rather

feeds us "milk" at first. When Christ first saw Mary after His resurrection, she, standing and weeping, did not recognize Him. Instead of shouting: "Hey, look! It's me!", Jesus said to her, "Woman, why weepst thou?" After allowing Mary to express herself, Jesus broke the news to her gently by saying to her in a voice she recognized, "Mary" (John 20:11-17). Then Jesus gave Mary the message He wanted her to convey to the disciples.

A teacher must be willing to *listen* as well. Moses listened when Jethro,

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inspire our learning.

his father-in-law, said, "Hearken now unto my voice, I will give thee counsel, and God shall be with thee" (Ex. 18:19). As a result, Moses learned about a system of organization that has proven effective for God's people ever since.

God Himself listens, of course: "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Ps. 34:17).

Christ was an adaptive, sensitive instructor. One morning after His resurrection, Jesus was walking along the shore of the Sea of Tiberias. He called out to the disciples, who were fishing, "Have ye any meat?" They answered, "No." "And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able

to draw it for the multitude of fishes" (John 21:4-6). After the disciples realized who Jesus was, they brought the fish to shore. They found that Jesus had already laid the fire of coals and had prepared fish and warm bread for them (verse 9).

Jesus had some last instructions He wanted to give His disciples but He knew it was necessary to meet their physical needs before providing them with spiritual food.

Testing comprehension

To make sure his instruction is getting across effectively, a teacher must periodically *test the student's comprehension*.

Jesus frequently tested His listeners to see whether they understood what He had been teaching. After feeding multiple thousands of people from practically nothing — on two separate occasions — Jesus found Himself aboard ship with the disciples, who had forgotten to bring bread. He used the occasion to teach a spiritual lesson about sin, but the disciples didn't get it. After leading them up to the point with a series of questions, He said to them, "How is it that ye do not understand?" (Mark 8:19-21).

In verse 29 is an example of an occasion when a learner *did* understand: "And he [Jesus] saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ."

We as Christians are being tested every day by Almighty God! He wants to see if we are developing the character necessary to become Members of His Family.

You as a member of the Philadelphia era of God's Church are developing teaching skills to be used in spreading the knowledge of God's way in the world tomorrow. As you study your Bible, look for different teaching techniques used by our Creator to inspire our learning. As you practice God's way of life, observe what works best in helping you develop character, and try it when you have opportunity to instruct others.

God has given us an abundance of good teaching techniques. Let's apply them today and prepare to teach in tomorrow's world. □

Old Testament Personalities

JOSHUA

By Art Ferdig

At the beginning of the Exodus from Egypt, there was a man of high character, named Oshea, in the tribe of Ephraim (Num. 13:8). He was about 45 years old at the time, and destined to become not only a leader in Ephraim, but in all Israel as well.

Moses recognized the younger man's talents and made him a personal assistant, bringing him to prominence as leader of the army when Israel fought with Amalek (Ex. 17:9). When the fighting was over, God told Moses to write a memorial of the battle and rehearse it before Oshea (verse 14). Moses changed the man's name to Jehoshua or Joshua, meaning "God is salvation" (Num. 13:16).

Joshua became a constant companion of Moses. He went up Mt. Sinai with him to receive the commandments of God (Ex. 24:13). He was present when God spoke to Moses in his tent (Ex. 33:11). He was one of the tribal chiefs sent to spy out the land of Canaan. He was extremely loyal to God and Moses, and was often referred to as Moses' minister.

Joshua given charge of Israel

When Moses was old, and couldn't enter the promised land because of his own sin at Meribah, he asked God to appoint a successor to lead Israel. Moses felt that he had spent 40 years training Joshua for this very day, but wanted God to confirm his choice, or select another. God's choice, too, was Joshua, for God knew his character. He saw that Joshua had the required faith, courage and dedication to lead

Israel in the conquest of Canaan.

God told Moses to lay his hands on Joshua (showing the transfer of authority) and place him before Eleazar the priest, and before the congregation of Israel. He would be Moses' successor (Num. 27:15-23).

And after Moses was dead, God spoke directly to Joshua. He exhorted him to be strong and courageous for the task ahead (the taking of Canaan), and to observe all the law taught by Moses (Josh. 1:6-7). God instructed Joshua to spend time reading and meditating on the book of the law, and to put its precepts into action. God promised blessings for him and Israel if he would.

Crossing Jordan

Now the children of Israel had been camped on the plains of Moab, east of the Jordan River, and it was the time of year when the waters overflowed their banks and were treacherous. Yet God commanded them to prepare to cross. What better way to establish that He would work through Joshua than to begin with a difficult task — or, better yet, simplify the task with a miracle?

For the very minute the priests' feet touched the water (they were leading the procession), God held back the waters upstream and the riverbed became dry. The priests positioned themselves in the middle of the riverbed, and all Israel marched across on dry ground — just as their forefathers had done at the Red Sea!

And God "magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life" (Josh. 4:14).

Once on the west side of the Jordan, Israel set up camp. Here all the males who were born in the wilderness were circumcised as a token of

the covenant between God and the family of Abraham. Here, also, they kept the Passover and the Feast of Unleavened Bread. They made the unleavened cakes from dried corn they gathered in the land, and God caused the supply of manna to cease, for they were finally in Canaan.

Then, as Joshua went out for a closer look at Jericho (for this was the first city they would attack), he was met by what he thought was a man holding a sword. Upon finding the being was no man at all, but the eternal God, he fell on his face and worshiped.

God told him exactly what He had first told Moses at the burning bush — to take off his shoes, for God's presence made the very ground holy. God's appearance was undoubtedly to give Joshua strength and encouragement concerning not only Jericho, but for all the many battles ahead.

God fights for Israel

The story of the elaborate march against (and around) Jericho, and how the "walls came tumbling down" is a familiar one. But that was only the beginning of an amazing military campaign.

Miracle after miracle followed the victory at Jericho. With the exception of Israel's temporary defeat at Ai because of Achan's sin (Josh. 7:1), God made Israel invincible. Joshua had a momentary lapse of faith after the Ai defeat, but quickly responded to God's correction (verses 6-13).

Joshua became so filled with faith that during a battle with the Amorites he commanded the sun to stand still until the enemy was thoroughly defeated. And God, at his request, held the sun and moon in their places to give the army of Israel sufficient light to pursue and conquer the ene-

(Continued on page 28)

MINI STUDY

The Dramatic Return of Jesus Christ

Prepared by Richard H. Sedliacik

The Good News, in conjunction with the Correspondence Course Department, presents brief 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.)

No news story could be more shocking. No newspaper headline could be more spectacular than: "JESUS CHRIST RETURNS!"

Yet, just before His death and resurrection — before His departure from the Mount of Olives to go to heaven more than 1,900 years ago — Jesus Christ promised, "I will come again" (John 14:3).

And only moments after His ascension, the apostles were startled by the appearance of two divine messengers who assured them, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

In spite of these clear, plain statements in the Bible, there are professing Christians today who don't believe in Jesus' literal return to planet Earth. Then there are those who do believe in His Second Coming, only they think this time He will appear *secretly* to "rapture" true believers away with Him to heaven!

Let's examine the plain truth about the Second Coming of Jesus Christ as revealed in God's holy, inspired Word.

1. Until when does the Bible tell us Jesus Christ will remain in heaven before returning to earth? Acts 3:20-21, Isa. 2:2-4.

The glorified Christ is coming to restore the

rule of the government of God over the entire earth. It was taken away from the earth when the archangel Lucifer (now Satan), whom God had made ruler over our planet, rebelled against the government of God and attempted to dethrone and replace God as ruler of the entire universe (Isa. 14:12-14).

2. Will God's intervention in world affairs and the Second Coming of Christ be universally expected? Luke 21:25-27, 31, 34-35.

3. To what period in earth's history did Jesus compare His future return? Matt. 24:37. Did the people before the Flood really expect God's supernatural intervention at that time? Verses 38-39. Will most people today be expecting God's intervention and the Second Coming of Christ? Same three verses.

4. Will those who are expecting Christ's return know the day and hour of His coming? Matt. 25:13, 24:36.

5. Would only the apostles be unable to know the day and the hour, or did Jesus mean all — even those of us today — would not know? Luke 12:40-43.

Notice that Jesus' warning is especially for our end-time generation — those alive "when he cometh" (verse 43).

6. Though we cannot know the day and hour of Christ's return, can we nevertheless know very nearly the actual time of His return? Matt. 24:32-33. What signs did Jesus say would precede His Second Coming? Verses 4-31.

7. What is a major sign that would indicate Christ's return was very near? Matt. 24:14, Mark 13:10.

Jesus made it plain that the Gospel of the Kingdom of God — the Gospel message He preached — must go to all nations before His coming. That Gospel is being proclaimed worldwide today by the end-time era of the very Church Jesus built more than 1,900 years ago (Matt. 16:18, Rev. 3:7-13)!

8. Does the Bible picture Christ coming as a "thief"? Rev. 16:15. Does this scripture mean Christ will return secretly or invisibly — in a clandestine manner, as so many modern Christians

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have come to believe? That's a fair question.

But here's another question to ponder. When thieves or burglars rob a home, do they come and go without anyone knowing about it? Do they come invisibly? Of course not!

A thief, however, usually comes when the household is away or asleep. He catches them unawares, off their guard — surprises them. You never know when a thief is coming. If you did, you would call the police and be prepared for him. The big question you would want answered if you already knew a thief was planning to rob your home would be, when?

So it is with the coming of Christ. He will not come invisibly any more than a thief comes invisibly. But He will come unexpectedly! No one will know exactly when He is going to come.

Jesus Himself explained: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:42-44).

And so Jesus likened His coming to that of a "thief" in respect to the uncertainty of the time of His coming and the element of surprise.

9. Is Jesus' Second Coming pictured as a dramatic event? Verses 29-30. Will a tremendous trumpet blast rend the air at His coming? Verse 31.

10. Will Christ's return from heaven be accompanied by a tremendous shout, as well as a trumpet blast? I Thess. 4:16.

Christ's coming will not be a clandestine event at all, for the whole world will hear it!

11. When Christ returns, will He be visible to everyone? Matt. 24:27, 30.

The Greek word *astrape* used in Matthew 24:27 may mean the lightning of thunderstorms, or any brilliant illumination. Now what brilliant light "cometh out of the east, and shineth even unto the west"? Why, the sun, of course. Can you see the sun? Of course you can.

Christ's presence will be "as the sun shineth in his strength" (Rev. 1:16). It will be obvious — nobody will be able to miss it.

12. Did the angelic messenger, who spoke to the disciples right after Christ's ascension from the Mount of Olives, affirm that He would return "in like manner" as He left? Acts 1:10-11. What was the manner of His leaving — was He *seen* until He disappeared in the clouds? Verse 9.

13. Will Christ return to that same Mount of

Olives near Jerusalem from which He ascended? Zech. 14:3-4.

When Christ returns to the Mount of Olives in the same manner as He departed, He will not be alone. Notice who will come with Him:

14. Will all the "saints" — resurrected Christians — be with Jesus Christ when He returns to the Mount of Olives? Verse 5, last part.

15. Do the saints return from heaven with Christ, or just from the atmosphere of the earth — the clouds into which they will have risen to meet Christ? I Thess. 4:15-17. Is this the time they will have been "caught up" to be with Him? Verse 17. Who will have gathered them together from around the earth to be with Christ at His coming? Matt. 24:31.

16. Will this resurrection of the dead in Christ have occurred at the exact moment the trumpet ("trump") mentioned in I Thessalonians 4:16 is blown? I Cor. 15:51-52.

17. Is the trumpet mentioned in I Thessalonians 4:16 and I Corinthians 15:52 obviously the same as the one blown in Revelation 11:15? Rev. 11:18.

In these verses of Revelation 11, John is describing the same momentous future event Paul did in I Thessalonians 4 and I Corinthians 15 — the time of the Second Coming of Christ and the resurrection of Spirit-begotten Christians. Thus we see that Christ will return and the saints will be resurrected at the mighty blast of a great trumpet, which will be heard by everyone around the earth.

Both the resurrected dead in Christ and living Christians, then made immortal, will rise to meet the returning Christ in the air, and then come down soon thereafter with Him to the earth.

18. Will the born-again saints stay with Christ forever? I Thess. 4:17. Where will they spend at least the first thousand years with Him? Rev. 5:10, 20:4.

19. Who is scheduled to come with Christ *from heaven* at His dramatic return? Mark 8:38, last part; Rev. 19:14-16.

When Jesus Christ comes again, He will return as King of kings and Lord of lords to set up the Kingdom of God on earth. He will return with great power and glory and a great army of angels will accompany Him from heaven.

Immediately after His return, the almighty Christ will have to use His great power to subdue the deceived, rebellious nations, until they at last learn that obedience to His law is the *only way* that will produce real happiness, joy and peace for all mankind! □

What to Do Until Christ Returns

"Waiting it out" is not the answer. There are specific things Christians must be doing up until the moment Christ arrives.

By Clayton Steep

Are you getting tired of waiting for Christ's Second Coming?

We know it will occur in this age. Bible prophecy tells us so, and every day world events push us closer to the holocaust that will force Christ to return to save mankind alive.

Every few weeks or so the pace of events on the world scene seems to reach a crescendo. General turmoil and disasters multiply, war threatens, failing crops and upset weather proliferate, scientists and government officials issue gloomy statements.

"Surely it's about to happen," you say to yourself. As you watch the chaos around you increase, Bible study, prayer and the Christian life suddenly become especially exciting.

Then things seem to slow down again. The immediate outlook for the world does not seem quite so threatening. There is another period of relative calm — at least the world *appears* calmer. And you are forced to admit that, while Christ's coming is obviously due in this generation, maybe it isn't quite as near as you would like it to be.

You realize you may have to put up a while longer with your present circumstances. You will have to continue trying to survive in a society filled with crime, pollution and inflation. You will have to continue facing opposition from unconverted relatives, people at work, school officials. You will have to continue resisting the temptation of the world and peer pressure — striving to overcome.

You know things in the world are just going to continue getting worse as long as this age lasts. And there

you are in the middle of it all, slugging away. Waiting.

Until the "end" comes

The Scriptures show some will become discouraged waiting for the end to arrive. True to the proverb "Hope deferred maketh the heart sick" (Prov. 13:12), they will become sick at heart. Their mental and spiritual health will be affected.

It shouldn't be that way. Paul tells us not to become "weary in well doing" (Gal. 6:9, II Thess. 3:13). Enoch, for example, walked with God for 300 years (Gen. 5:22), Noah even longer than that. The quality of our conversion — how diligently we strive to obey God and understand His will — our enthusiasm for His way — should not be affected by whether we have 300 years or 300 minutes left to live.

An organization was recently formed for terminally ill persons. Its name, "Make Today Count," says a lot. These people are waiting for the "end" — the end of their physical lives. But they aren't just doing nothing. Every moment of life is valuable and precious. They are making the most of the time they have left.

Rather than feeling sorry for themselves, they get involved in activities and projects. They are productive, forgetting their pain and discomfort as much as possible. They are *doing!*

Mark well this fact: As far as our physical lives are concerned, we are *all* terminal cases. For any of us, the "end" could come at any time. No one has any guarantee that he will be here tomorrow. If a person realizes at the beginning of each day that *this* day could be his last to accomplish, to

serve God with gratitude, to overcome that persistent bad habit or personal problem, it becomes easier to set priorities straight. Many cumbersome details of daily existence that stubbornly compete for our attention suddenly become unimportant.

The point is, we must make every day — yes, every hour and every moment — count. There are things we should be doing.

What are they?

Do the Work

The single most important purpose for our rising in the morning and facing a new day is to assist in the Work of God. Our whole day ought to revolve around that goal. That's why we have been called now.

Every member of the Church has a part — or parts — in the Work. The one part we all have is prayer. It is a heavy responsibility. "Finally, brethren, pray for us [the apostles, the ministry], that the word of the Lord may have free course," the apostle Paul urged (II Thess. 3:1). There is only one limit to what can be accomplished through prayer. That's the limit we ourselves impose when we decide how much effort we are going to put into it.

We need to pray for Herbert W. Armstrong, for those who assist him, for the success of the ads, the books, the articles, the trips, the broadcasts — all that is being done to prepare the way for the coming of the Kingdom of God.

Another extremely important part of the Work most of us have is providing the financial means to carry it out. This includes not only our regular tithes and offerings, but helping financially whenever else it is possible, such as participating in various

fund-raising projects sponsored by the Church.

People often express the need to try earning a little extra money "to keep up with inflation." The emphasis ought to be on earning a little extra money to give to God and let Him do the worrying about inflation. That's the way Jesus set priorities (Matt. 6:24-34)!

Our Christian calling

Of course, you can't spend all day every day praying for the Work. Nor can you give huge offerings every day. There is more to it than that.

In order for our prayers to be effective, we must live God's way. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). Righteousness is obeying God's laws.

Living God's way requires 24-hours-a-day effort. Our calling is a full-time job. The more converted we become, the more effective our prayers for the Work will be. Becoming converted is one of the things we have to do.

It also follows that, the more we are doing God's will, the more He may bless us financially so in turn we can give more to the Work.

In order to understand God's will, we must study the Bible. There is so much to learn and so little time to learn it. God's laws and precepts must be etched deeply into our character now. How can we live "by every word of God" if we aren't familiar with every word of God?

Another duty we all have is to be an example to others, both the converted and the unconverted. We will do well to heed the admonition Paul gave Timothy to "be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). Letting our lights shine lets others see God's Word in action.

We have a responsibility to practice pure religion as defined in James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Our time — a part of our lives — is the most valuable thing we have to give to others. Jesus said, "Greater

love hath no man than this, that a man lay down his life for his friends" (John 15:13). It takes time to get involved in Church-sponsored activities. It takes time to help others, to pray for them, to encourage them.

On the job we should apply ourselves with zeal and dedication. If our occupations are lawful, God doesn't care so much what they are — factory worker, farmer, clerk, housewife, student — as He does how we do them. How we do them determines our character — lets God see us in action. And what He sees determines what we shall do in His Kingdom — and whether we shall be there!

Whatever we do all day long ought to be done for God, with His Kingdom in mind. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). Or, as Paul expressed it, "whatsoever ye do, do it heartily, as to the Lord" (Col. 3:23).

Servants who are blessed

There is a lot to be doing until Christ comes. "Blessed is that servant, whom his lord when he cometh shall find so doing," said Jesus (Luke 12:43). What was He talking about in the context? The very things we have just considered: seeking God's Kingdom (verse 31), setting priorities straight concerning money (verses 16-21), letting our lights shine (verse 35), being faithful stewards of the abilities and talents we have (verse 42), getting ourselves ready to enter the Kingdom (verse 36). These are the things we must be doing.

Notice that the servants Jesus praised did not know the exact moment their lord was going to return (verses 39-40). But they kept busy anyway, preparing for the event. "Blessed are those servants, whom the lord when he cometh shall find watching . . . And if he shall come in the second watch, or [on the other hand] come in the third watch, and find them so, blessed are those servants" (verses 37-38).

Jesus went on to describe three classes of people who will be alive when He returns:

1) Those whom He finds "so doing." They shall rule over all (verses 42-44).

2) Those who know better, but

who neglect their calling and stop "doing." By their actions, if not by their words, they say, "My lord delayeth his coming." They shall suffer great loss (verses 45-47).

3) Those who don't know any better. They shall suffer, but only a "few stripes" (verse 48).

For us who know the truth, nothing is more vital than that we be in that first class and that we are busy ourselves as we patiently wait for Jesus to return. "And [be] ye yourselves like unto men that wait for their lord" (verse 36). How?

"Here is the patience of the saints: here are they that keep [this is action; it is *doing!*] the commandments of God, and the faith of Jesus" (Rev. 14:12). To *keep* means to "hold fast," to "preserve." It is an ongoing process that must be taking place every moment of our lives. If we don't actively hold on to the commandments of God the Father (He is the Lawgiver — Jas. 4:12) and the faith of Jesus (we receive and live by His faith — Eph 2:8), we lose them.

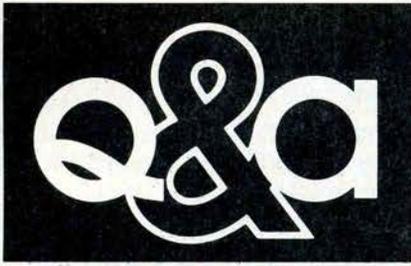
Persevering until Christ comes is a test. But it is good for us. "The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:25-26).

Each day we can be sure of one thing. We can confidently exclaim, "Now is our salvation nearer than when we [first] believed" (Rom. 13:11).

The end of this age is coming. Nothing can stop it. The prophecies of Jesus' Second Coming will be fulfilled. We need patient endurance: "For still the vision awaits its time; it hastens to the end — it will not lie. If it seem slow, wait for it; it will surely come, it will not delay" (Hab. 2:3, Revised Standard Version).

Notice the warning in the next verse: "Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith." We must be living every day by that faith.

Yes, if we allow it, "Hope deferred maketh the heart sick" (Prov. 13:12). Let's rather fill our minds with the fact that "when the desire cometh [and our desire is to have Christ return to this earth], it is a tree of life" (same verse). □



I Peter 4:6 seems to indicate that the Gospel was preached to "them that are dead"? How can that be?

The key to understanding this verse is in knowing the identity of the "dead" spoken of by Peter. At the time Peter wrote this epistle (ca. A.D. 67 to 69), multiple thousands of Christians had already been living according to the way of life that was preached by the apostles. In the span of time since the apostles' preaching began, some Christians had lived out their lives, died and were awaiting the promised resurrection. Many had suffered martyrdom at the hands of pagan civil leaders or unscrupulous religionists.

So when did these "dead" have the Gospel preached to them?

Notice that the word *preached* is in the past tense. Those spoken of as dead obviously had the Gospel preached to them while they were yet alive.

The Bible clearly shows that "the dead know not any thing" and "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:5, 10). The dead cannot receive any communication whatsoever. The preaching is for the living, not the dead.

The word *dead* in I Peter 4:6 may also refer to the spiritually dead. Jesus mentions such people in Luke 9:60. Paul explains further in Ephesians 2:1, saying that such people are "dead in trespasses and sins." Some who exist physically are dead spiritually because they have rejected the Gospel of the Kingdom.

The Church of God, through its apostles, has been commissioned to preach the Gospel as a witness to the world (Matt. 24:14).

The spiritually dead do not heed that message and remain both in ignorance and in sin. They choose to live and be judged by the stan-

dards men devise, rather than to "live according to God in the spirit."

These individuals will ultimately be given an opportunity to receive salvation. This subject is explained in our free article, "Is This the Only Day of Salvation?" Write for it.

Does Exodus 34:28 mean that Moses, not God, wrote the Ten Commandments?

This verse is often misunderstood. Notice what it says: "And he wrote upon the tables the words of the covenant, the ten commandments." Some have assumed the word *he* in this verse refers to Moses — that Moses wrote the Ten Commandments on the tables of stone.

This assumption is absolutely untrue!

In Exodus 24:12, God told Moses, "Come up to me into the mount . . . and I will give thee tables of stone . . . and commandments which I have written." God "gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God" (Ex. 31:18).

Exodus 32:16 also states that "the tables were the work of God, and the writing was the writing of God, graven upon the tables." Moses broke these first tables of stone (verse 19). Then God commanded Moses: "Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest" (Ex. 34:1).

Here God plainly said He would write them again.

Near the end of the 40 years in the wilderness, Moses rehearsed in the ears of the Israelites the things God had done for them. In speaking of the great works of God, Moses said:

"These words the Lord spake unto all your assembly in the mount . . . And he [God] wrote them in two tables of stone, and delivered them unto me" (Deut. 5:22). Those were the first tables of stone, which Moses broke when he came down from the mount and saw the people reveling in idolatry.

Moses then repeated to the Israelites in Deuteronomy 10:1-2, 4 the fact that God wrote the Ten Commandments again.

God, not Moses, wrote the Ten Commandments both times and gave them to all Israel.

What are the ordinances mentioned in Ephesians 2:15 and Colossians 2:14, which the apostle Paul says were abolished and done away?

Many assume that ordinances mentioned by Paul refer to various elements of God's law. Nothing could be further from the truth.

The word for "ordinances" in these passages is translated from the Greek word *dogma*, which refers to human laws and decrees — the "commandments and doctrines of men" (Col. 2:22).

These human ordinances included both the restrictive talmudic decrees burdening the Jews and the ascetic, oppressive "touch not, taste not" ordinances bound on the gentiles of Colossae.

Both sets of these human ordinances — Jewish and gentile — contributed to feelings of prejudice, animosity, suspicion and separation between Jews and gentiles who were being called into God's Church. These human ordinances acted as a "middle wall of partition" that Jesus in fact had abolished through His supreme sacrifice.

"For he [Christ] is our peace, who hath made both [Jew and gentile] one, and hath broken down the middle wall of partition between us" (Eph. 2:14).

But in Paul's day many newly begotten Christians still suffered from the burden of their former teachings. Remember, the Jews had a "wall of partition" in the court of the Temple, which separated them from the gentiles. The threat of the death penalty hung over those who might transgress. On the other hand, the gentiles were under the sway and influence of pagan philosophers with their restrictive "blue laws" (see *The Church in the Roman Empire Before A.D. 170*, by W.M. Ramsey, Chapter X).

Colossae was known for its ascetic society. The pagans judged their Christian neighbors for their freedom

in eating the various meats ordained by God, for drinking wine and for keeping the weekly and annual Sabbaths in the joyous manner prescribed by God. Pagans were taught that they could receive release from their guilt by doing penance — through abstinence, fasting and even self-inflicted punishment. All such nonsense has no spiritual efficacy or benefit.

Paul spoke out against these human standards and judgments. "Beware lest any man spoil you through [human] philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

Christ came to pay the penalty for our sins — to release us from the penalty of sin and cleanse our conscience from all guilt.

He abolished the ascetic ordinances of the gentile philosophers as well as the Talmudic traditions, which were yokes of bondage. He made it possible for both Jew and gentile to become spiritual Israelites, children of God (Gal. 3:29), living in freedom under the perfect law of God (Jas. 1:25).

Jesus Christ did not do away with any part of God's law. He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17).

Yes, to fulfill, to observe, to *keep* — to set us a perfect example as to how we ought to live. We are to "walk, even as he [Jesus] walked" (I John 2:6). The apostle Peter wrote that Christ left us "an example, that ye should follow his steps" (I Pet. 2:21).

God's law is good and for our benefit: "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever" (Deut. 4:40).

Jesus Christ did indeed do away with the ordinances of man, but the law of God is binding on us more than ever. We are to keep it in the spirit as well as the letter. "If ye know these things, happy are ye if ye do them" (John 13:17). □

JOSHUA

(Continued from page 22)

my (Josh. 10:12-14). For more information, write for our free booklet *Has Time Been Lost?*

So Joshua led Israel in battle, from their remarkable victory at Jericho to their final battle with the king of Tirzah (Josh. 12:9-24). Thirty-one kings were defeated. The wicked inhabitants of the land (Baal worshipers) were either killed or driven out of Canaan. And the children of Israel were literally rich! They harvested crops they hadn't planted. They inhabited cities they hadn't built. They captured livestock and goods and gained servants and bondmen.

Under Joshua, Israel took all the land from Lebanon on the north to Goshen in Egypt, from the east bank of the Jordan to the Mediterranean Sea. Yet God told them there was more to conquer! But because Joshua was old, he was told to divide the land among the tribes as an inheritance — even portions that weren't yet under Israeli control — and to continue driving out Canaan's present inhabitants. God warned the people that any heathen allowed to dwell in their midst would become a thorn in Israel's side forever.

Exhortation to serve God

Joshua was about 85 years old when he began to lead Israel; now he was nearly 110. He spent years leading the army in battle, but enjoyed several years of peace in his old age.

Joshua died at age 110 — the last great leader of the Exodus period — and was buried in the inheritance of Ephraim. And the people served God during the lifetime of the elders who had reaffirmed the covenant.

Afterward, however, Israel didn't continue to drive out the heathen inhabitants of their land, but began to hold them in tribute. And true to what was prophesied, they began to reject God and worship heathen idols.

God, as a result of their disobedience, withdrew His protection. Israel then fell victim to the stronger heathen nations and was forced to pay tribute itself. Then began what is called the period of the Judges. □

PERSONAL

(Continued from page 1)

assume God's existence — and then have FAITH. That is, have faith in this human assumption!

But the Bible commands, "PROVE ALL THINGS." That includes the existence of God! In the Bible, God says, "PROVE me now, herewith." The Bible says the scoffers "are without excuse," because the PROOF of God's reality is clearly seen, even in nature. God Himself, in the Bible, offers the PROOF of fulfilled prophecies. He offers, though few experience this proof, the PROOF of answered prayer.

I found irrefutable PROOF of God's existence in the *facts* of science, the FACTS of matter, in reason and in the Bible.

And second, I sought PROOF of whether or not the Bible is the authoritative REVELATION from God to mankind — and I found it positively PROVED by many irrefutable proofs.

So I had a firm BASIS for faith. I had an infallible AUTHORITY!

Still, this was not alone sufficient. I had the SOURCE of truth. But, up to that time, I had never been able to UNDERSTAND the Bible. Neither do most scientists, educators or theologians understand it.

A great mind and a superior intellect, alone, are incapable of UNDERSTANDING this spiritual revelation from almighty God!

This is explained in the second chapter of I Corinthians. These truths of God are a MYSTERY — a hidden SECRET — which none of the leaders, rulers or great men of the world know (I Cor. 2:7-8).

But God has *revealed* these spiritual truths to converted, Spirit-begotten Christians *by His Spirit* (verse 10). For what man can know the things of a man — that is, physical and material knowledge — but the *spirit* of man, which is *in* him (verse 11)?

Can you understand that? Pure physical BRAIN, composed of matter, cannot comprehend the things of this material universe known by scholars, scientists, educators. The dumb animals have physical BRAINS. But they do not comprehend HUMAN knowl-

edge — the physical knowledge known to human MINDS.

But, as Job learned (Job 32:8), there is a spirit *IN* man. This spirit is not the MAN — man is DUST or matter (Gen. 3:19) — NOT spirit. But this human spirit, united with physical BRAIN, forms human MIND. Yet this human MIND is carnal. It can know the things of a MAN — that is, mortal or PHYSICAL things.

What man, then, could *know* or possess this material KNOWLEDGE, except by the *spirit* of MAN that is *IN* the man — united to and functioning with material BRAIN? The addition of this HUMAN spirit turns animal brain into human MIND.

Now go further, in the same verse (I Cor. 2:11), “even so the things of GOD knoweth no man, BUT THE SPIRIT OF GOD.”

It is only by the receiving of God’s HOLY SPIRIT, to unite with the human mind, that a man may comprehend SPIRITUAL KNOWLEDGE. Only by the receiving and indwelling of the Holy Spirit are the real TRUTHS of the BIBLE comprehended by the human mind.

The great MINDS of this world cannot comprehend biblical and spiritual TRUTHS without God’s Holy Spirit, any more than a dog, horse, ape or elephant can comprehend physical, scientific knowledge without the spirit that is *in* MAN — and is NOT in the dumb brutes!

That is precisely WHY, up until 55 years ago, I could not understand the Bible. That is why nearly all of the truly GREAT minds of world leaders cannot understand this TRUTH! It is not a matter of degree of intellect.

So, in order to really *perceive* the deceptions that have BLINDED this world, once we have *recognized* our own fallibility and proneness to error — once we have become WILLING to admit it when proved wrong, and to accept TRUTH — the next step is to receive God’s gift of His Holy Spirit. And the CONDITIONS to this are: 1) REPENTANCE, and 2) FAITH in Christ as personal Savior.

Repentance is toward GOD. Sin is against GOD. We may harm or injure people — but we SIN against GOD. Sin is the transgression of GOD’S LAW. Sin is rebellion against GOD. It has cut us off from God.

To repent means to be so HUM-

bled, so broken up about the *colossal* crime of rebelling against the HOLY GOD — so abhorrent of our own rebellious, deceitful, vain, selfish SELVES — that in real contrition we turn to God for mercy and CHANGE of mind and attitude, now desiring to CHANGE OUR WAYS — to be obedient to GOD’S LAW.

Very few know what repentance really is. Then, through FAITH in Christ as Savior, we may be reconciled to God, and His PROMISE is that we shall then receive HIS HOLY SPIRIT.

The SELF has to die! It means unconditional surrender to God and HIS REVEALED WAY! I know that with me, it was a painful process. The SELF does not want to give up in surrender.

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GOD AND HIS LAW! . . .
Yes, we *can know* . . . It is
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I knew it meant ridicule and persecution from relatives, friends, former business associates. It meant a CHANGED LIFE. It meant a start toward a NEW AND DIFFERENT GOAL.

But God had humbled me. He brought me to repentance and faith. And He opened my mind to HIS TRUTH by the gift of His Holy Spirit.

But I had to be willing, continuously, to confess being wrong, and to embrace truths constantly NEW to me.

That process has been going on, now, for 55 years.

As I studied a portion of the Bible, I could now understand it. But I had to *walk in the “light”* as God opened my mind to see. Regardless of the

cost in the esteem of men, or in countering opposition and persecution, I had constantly to BE WILLING to follow GOD and not man.

It is a matter of WILLINGNESS — not of superior and lofty minds. It is a matter of being LED by GOD’S SPIRIT into *His* ways that are so CONTRARY to this world’s established customs, not of personal human powers.

WHAT CHURCH do you know that has ever publicly confessed that its teaching and practice has been WRONG, and has CORRECTED IT, to conform to the Bible? What great, lauded and mighty churchman or religious leader has ever made such a public confession, turned from his nonbiblical ways and, despite persecution and ridicule, PROCLAIMED THE TRUTH?

These lauded, lofty “greats” of this world *could* become undeceived and have their eyes opened to God’s truth — IF THEY WOULD BE HUMBLED, REPENT AND SURRENDER UNCONDITIONALLY TO ALMIGHTY GOD AND HIS LAW!

But if you would know what GOD says of these “great and eminent” religious leaders of the great denominations, read God’s PROPHECIES describing these very leaders of OUR OWN 20TH CENTURY, in Jeremiah 23; Ezekiel 34; Ezekiel 22, especially verses 21-31, referring to British and United States peoples and their religious leaders *NOW*, at the time leading directly to “God’s WRATH” — the time of the last PLAGUES, just prior to, and at, the Second Coming of Christ!

Yes, we *CAN KNOW*, if willing to know, whether we are right or wrong. It is not a matter of superior intellect, but of SUBMISSION TO GOD.

But the conclusion of the whole question is this: I did not start this Work of my own accord at all. It is the very last thing I would have wanted, in my days of carnality, to do. IT IS GOD’S DOING!

By circumstances, God forced me to submission. The living CHRIST so manipulated events and the force of circumstance that He literally PLUNGED me into His Work. It is not my work — it is THE VERY WORK OF GOD.

And *THIS* can be easily proved, to those willing to know the TRUTH! □



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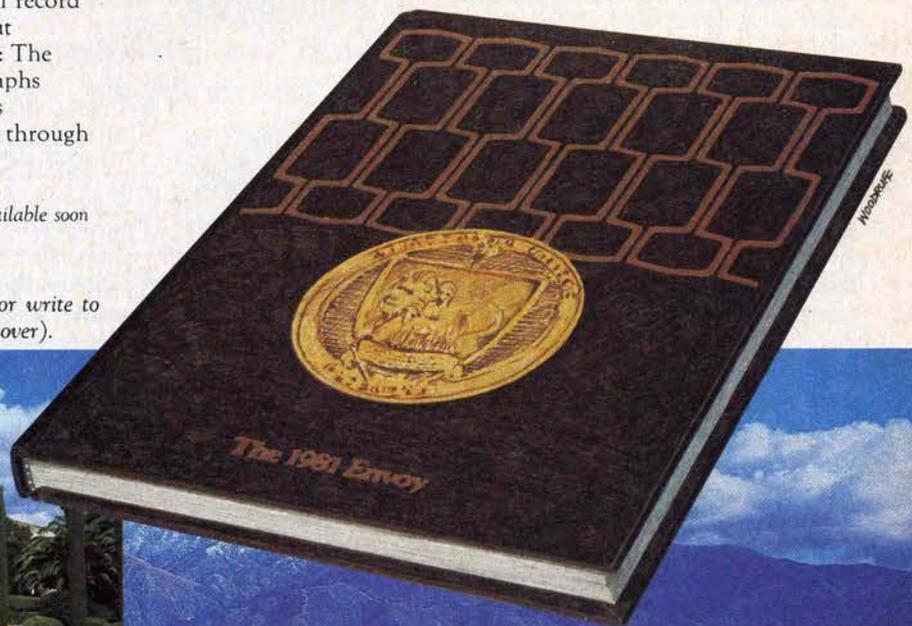
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