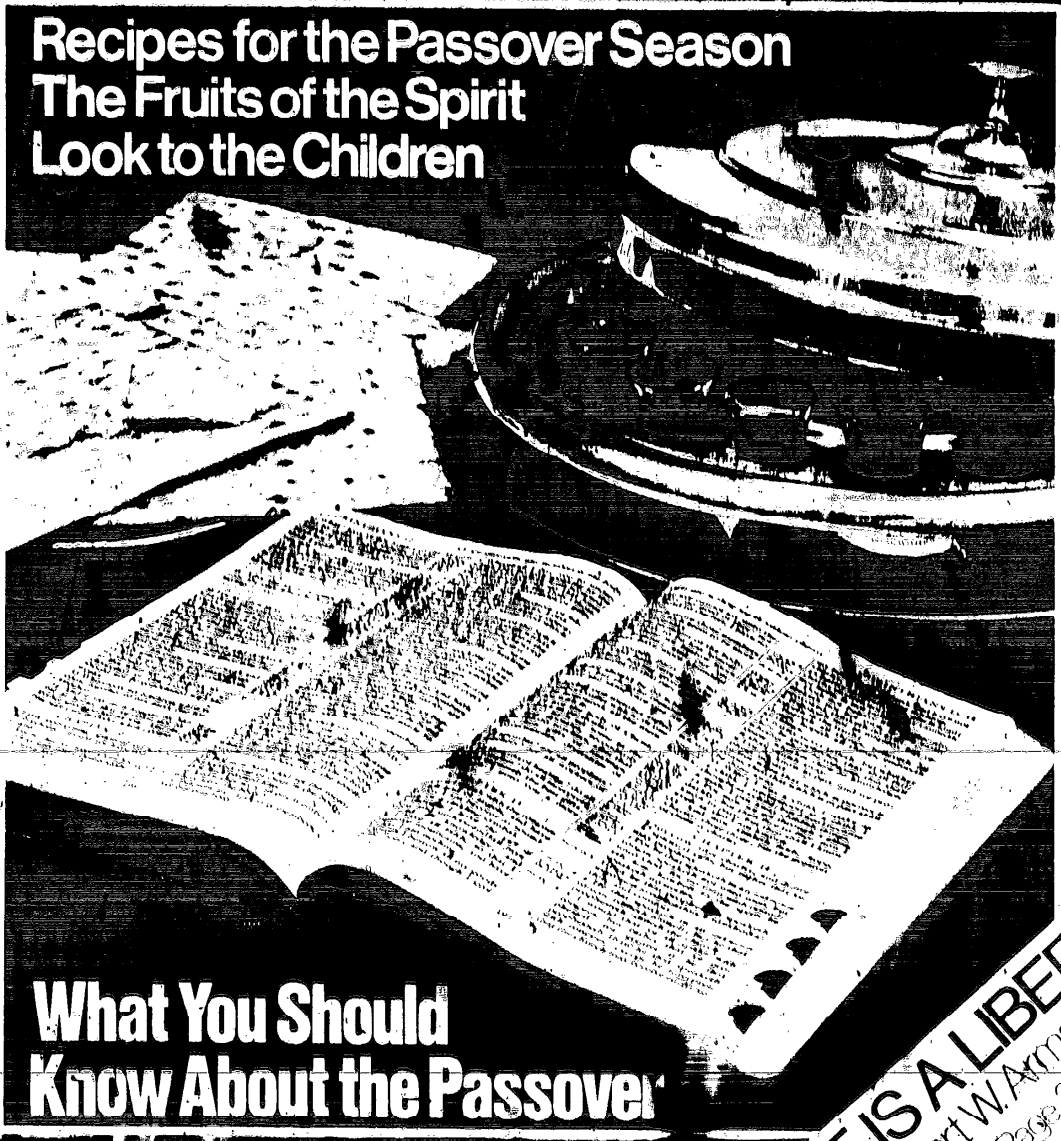


The

Good News

MARCH 1970

Recipes for the Passover Season
The Fruits of the Spirit
Look to the Children



What You Should
Know About the Passover

WHAT IS A LIBERAL?
by Herbert W. Armstrong
See Page 3.

The Good News

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USPS 989-840

CIRCULATION: 125,000

VOL. XXVI, NO. 3

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Published by the Worldwide Church of God
PUBLISHER: Herbert W. Armstrong
TREASURER: Stanley R. Rader
PRODUCTION AND CIRCULATION: Roger Lippross

The Good News is published monthly (except combined June-July and October-November issues) by the Worldwide Church of God, 300 W. Green St., Pasadena, Calif. 91123. Copyright © 1979 Worldwide Church of God. All rights reserved. Second-class postage paid at Pasadena, Calif., and at additional mailing offices. Reentered as second-class matter at the Manila Central Post Office on Jan. 18, 1974.

ADDRESS ALL COMMUNICATIONS TO THE GOOD NEWS OFFICE NEAREST YOU.

PRINTED IN U.S.A.

United States: 300 W. Green St., Pasadena, Calif. 91123

Canada: P.O. Box 44, Station A, Vancouver, B.C. V6C 2M2

Mexico: Institución Embassador, Apartado Postal 5-595, México 5, D.F.

Colombia: Apartado Aereo 11430, Bogotá 1, D.E.

United Kingdom/Eire, Europe and the Middle East: P.O. Box 111, St. Albans, Herts., AL2 2EG England

Philippines: P.O. Box U.A. 30 Union Ave., Salisbury

South Africa: P.O. Box 1060, Johannesburg, Republic of South Africa 2000

Ghana: P.O. Box 9617, Kotoka Int. Airport, Accra

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Nigeria: P.M.B. 1006, Ikeja, Lagos State, Nigeria

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New Zealand and Pacific Isles: P.O. Box 2709, Auckland 1, New Zealand

The Philippines: P.O. Box 2603, Manila 2601

West Indies: P.O. Box 9063, San Juan, Puerto Rico 00936

Switzerland: Case Postale 10, 91 rue de la Servette, CH-1211, Geneva 7

Scandinavia: Box 2813 Solt, Oslo 2, Norway

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COVER: The bread, the wine and the Word of God; herein lies the hope for salvation.
Photo by Warren Watson.

Letters

New format appreciated

Congratulations on the new magazine format full-color *Good News*!

I think it is especially significant that this much needed spiritual food is again appearing in this readily digestible form at this very time of greatest trial.

Frank Schnee
South Pasadena, Calif.

What a blessing it is to have received the new *Good News*. The articles are timely and very inspiring. It is a distinct pleasure to once again be hearing from the evangelists in God's Work. We have missed the uplifting and inspirational way they write.

Kathy Williams
Garland, Tex.

I want to express my gratitude for this little gem of a magazine.

With no midweek Church Bible studies this magazine comes as an answer to prayer — more than ample to revive inspiration, direction and encouragement between Sabbaths.

I sincerely hope it can remain a priority publication because we brethren really do need its "pizzazz."

Judy Stafford
Colbert, Wash.

I just must write you a few words of thanks for the January *Good News*. Yes, there are articles in it which we have been needing for some time. Helpful articles which will help us in the day-to-day battle to live as Christ would want us to.

Mr. and Mrs. David McCarty
Leggett, Tex.

I just received the new January *Good News*. Wonderful, marvelous, terrific words can not describe.

From the letters, "Sermon Summaries," "Ministudy," "Sharing," "Close-Up," "News Trends" and all the articles — how could I possibly say which I will benefit from the most? They are all the rich, strong encouragement and food we need.

Val Maurer
McKeesport, Pa.

How very good to again have a *Good News* magazine. I read it from cover to cover. I have always enjoyed the *Tomorrow's World* and then *The Good News*. It is all Bible and I like that.

Mrs. C. O. Ramsey
Harrison, Ohio

WHAT YOU SHOULD KNOW ABOUT THE PASSOVER AND FESTIVAL OF UNLEAVENED BREAD

By Herbert W. Armstrong

CREATION is the *proof* of the existence of God. Creation identifies God. The Sabbath is a weekly memorial of creation. A weekly reminder of God's power to create. Therefore it identifies God to us — keeps us in the true memory and true worship of the true God. No other day but the SEVENTH DAY OF THE WEEK could have that great significance and MEANING. It was designed to keep us in the true worship of God.

The purpose of Holy Days

Now in like manner, God gave His Church seven annual Sabbaths. These Holy Days were given to keep God's children in the true memory and worship of God by keeping us constantly in the understanding of God's great plan of redemption. For these annual days picture the different epochs in the plan of redemption, mark the dispensations and picture their meaning.

The whole story of the redemption of man was, in these feast days, to be reenacted year after year contiguously. They have vitally important symbolism and meaning.

God purposed to impress the truths these high Sabbaths picture upon the minds of His children through ALL time, keeping His Church in the true understanding of HIS PLAN.

The Passover and Days of Unleavened Bread

Most churches teach that Christ finished the plan of redemption on the cross. But the very FIRST event in God's great PLAN for man's redemption was the death of Christ on the cross. We find the operation of this great sacrifice beginning in Eden,

when God killed a lamb or goat, in order to COVER the nakedness (type of sin) of Adam and Eve with skins. We find it operating when Abel sacrificed a substitute lamb. And so the PASSOVER is the FIRST of these events picturing to God's children year by year His great PLAN.

Let us understand it.

Egypt is a type of SIN. As God's people Israel are today in "BABYLON," and soon are to be delivered after God pours out His PLAGUES upon Babylon, so they once were in Egypt and were delivered after the pouring out of the plagues.

And, as Rome has changed times and seasons and days, professing Christians have been deceived and have lost sight of true TIME and God's DAYS, as well as the true WORSHIP of God. So it was with the children of Israel in Egypt.

For years they had been in severe BONDAGE in Egypt — forced to work with taskmasters over them. There was no Bible — no written Word of God. They were not permitted to worship God as He had ordained. They were forced to work seven days a week. They had lost sight even of the true Sabbath — and that is why God REVEALED to them the Sabbath in the wilderness of Sin (Exodus 16). Just as Rome has changed times and seasons, so had Egypt.

Passover only the start

And so, on delivering His people from Egypt (sin), God straightened them out as to TIME. And, as the BEGINNING of our salvation was wrought by Christ's death on the cross, so God said, "THIS month [in the spring] shall be unto you the BEGINNING of months . . ." (Exodus 12:2).

Some few keep the BEGINNING of

this first Feast of salvation in observing Passover, but never go on to know the "depth of the riches" of God's grace pictured by the following feasts! Christ is not only the author or beginner, but the FINISHER of our salvation!

On the 10th day of this first month the Israelites were instructed to take a lamb without blemish. They kept it UNTIL — not after — the 14th day of the same first month, AT EVEN, at DUSK as the Jewish translation has it — between the two evenings, or between sunset and dark, when it was killed.

This was IN, not AFTER the 14th day. They shed the blood of the lamb, picturing Christ's sacrifice to come. They ate the flesh in THAT NIGHT. At midnight the death angel came, but PASSED OVER every house where the BLOOD had been sprinkled.

There are some very important details it is vital that we notice at this point. Perhaps we have not seen them before. It proves that the Passover shall be observed the 14th, not the 15th.

Passover 14th, not 15th

Notice Exodus 12, verse 6, they shall kill the lamb AT DUSK (Jewish official translation). Verse 8, they shall eat the flesh in that night — still the 14th. Verses 9 to 11 continue to describe how it shall be roasted and eaten — the TIME is still the same night — the 14th. Verse 12: "For I will pass through the land of Egypt this night, and will smite all the firstborn" — still same night — 14th.

Now notice carefully the paragraph beginning verse 21. Here are more detailed directions for striking the blood on the doorposts — the TIME this was done, as proved above.

was the night part of the 14th. Notice carefully verse 22 "... strike the lintel and the two sideposts with the blood that is in the basin; and NONE OF YOU SHALL GO OUT AT THE DOOR OF HIS HOUSE UNTIL THE MORNING." Notice that carefully! NONE were permitted to leave their houses that night. They remained in their houses UNTIL MORNING! They remained there all night!

Now read on, Verse 29, at midnight (the 14th) the Lord smote the firstborn of Egypt. Verse 30, Pharaoh rose up in the night. This was, of course, after the death angel passed at midnight, and therefore, after midnight.

He called for Moses and Aaron. This must have taken some time, but still the same night. Verse 33, the Egyptian people were urgent to get rid of the Israelites. Verse 35, the Israelites borrowed of the Egyptians silver and gold and clothing and spoiled the Egyptians. When? Surely this borrowing and spoiling of the Egyptians took several hours. The Israelites were forbidden to LEAVE THEIR HOUSES UNTIL MORNING — so this spilling and borrowing took place through the DAYTIME of the 14th day.

Exodus 24 hours after Passover

But — notice this highly important point — the Israelites did not go out from the land of Egypt UNTIL THAT NIGHT — the 15th Nisan! Notice the paragraph composed of verses 41-42: "... Even the selfsame day it came to pass, that all the hosts of the Lord WENT OUT from the land of Egypt. It is a NIGHT to be much observed unto the Lord for bringing them out of the land of Egypt: THIS IS THE NIGHT of the Lord to be observed ..." Which is the NIGHT to be observed? The NIGHT they came out of Egypt. They went OUT of Egypt, not during the daytime of the 14th, but after that day had ENDED — after the sun had set — the following NIGHT — on the 15th Abib! And THAT night, the 15th, is to be observed!

The following verses, beginning verse 43, form a new paragraph and refer again to PASSOVER — the 14th day.

Now, notice Deuteronomy 16:1. "Observe the month of Abib, and

keep the passover unto the Eternal thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt BY NIGHT." Notice it, they did not GO OUT of Egypt until NIGHT. And this night was the 15th, not the 14th. Further proof?

Notice now Numbers 33:3. "And they DEPARTED from Rameses in the first month, ON THE FIFTEENTH DAY OF THE FIRST MONTH; ON THE MORROW AFTER THE PASSOVER the children of Israel went out with an high hand in the sight of all the Egyptians."

There it is, in plain language.

Now some believe that they killed the lamb between noon and sunset the 14th — about 3 p.m., near the END of the day — ate it that night, the 15th (claiming that is when the Passover was eaten, and when we should take it today) and then went on out of Egypt THAT SAME NIGHT. But this theory will not hold water, in view of ALL these scriptures, and following through Exodus 12.

The Israelites were not permitted to leave their houses that night after eating the lamb. They remained in their own houses — up in the land of Goshen — until daylight. Then they went to their Egyptian neighbors, and borrowed from them and spoiled them. There were millions of them. It took TIME to notify them. It took TIME to do all this. It could not have been done after midnight, when Pharaoh rose up, and still have gotten out of Egypt the same night. The Israelites were in their houses in Goshen ALL THAT NIGHT. Exodus 12:10 further proves this. Whatever remained of their roasted lamb uneaten UNTIL MORNING they were to burn with fire. That shows they stayed in their homes UNTIL MORNING.

They did not LEAVE Egypt until after that day ended — after night fall again, during the NIGHT part of the 15th.

In, not after, 14th!

Now to connect one other vital point, turn to Numbers 28:16-17. "... IN the fourteenth day [not AFTER it] ... is the PASSOVER of the Lord. And IN the FIFTEENTH day [not BEFORE it] of this month is THE FEAST: seven days shall unleavened bread be eaten." Leviticus 23:5-6 says the same thing. Notice the PASS-

OVER is not the 15th, but IN the 14th. IN it is not after. It is past. And notice, too, the FEAST mentioned here is not the 14th (though the Passover is elsewhere called a feast), but the FEAST DAY is the 15th. The SEVEN-DAY period begins the 15th. The 15th is the FIRST of the seven Days of Unleavened Bread.

However, since leaven was put out of the houses during the 14th day, it came to be called one of the Days of Unleavened Bread by New Testament times, but when this is done EIGHT DAYS are included as Days of Unleavened Bread. The entire EIGHT-DAY period is, in New Testament usage, called by the name PASSOVER. But the SEVEN-DAY period begins the 15th, after the 14th, or Passover, has ended.

The 14th day is the Passover. It is the FIRST of God's festivals. It is NOT the FEAST DAY mentioned here. In the 15th day is the FEAST. Let us get that distinction clearly in mind. It is the 15th that is the FEAST — the 14th is the PASSOVER. This FEAST day begins after PASSOVER has ended.

Now with these facts well in mind, let us turn back to Exodus 12. Notice beginning verse 14: "And THIS DAY shall be unto you for a memorial, and ye shall keep it a FEAST to the Lord throughout your generations; ye shall keep it a FEAST by ordinance FOREVER. Seven days shall ye eat unleavened bread ... And in the FIRST DAY, there shall be an HOLY CONVOCATION ... to you."

WHAT DAY is established as a MEMORIAL — not a shadow, a MEMORIAL — a FEAST — to be kept FOREVER? Notice, it is the day that is the FEAST — "Ye shall keep it a FEAST." It is the day that is the FEAST DAY — the 15th Abib, not the 14th — not the Passover!

This day is the FEAST DAY — a MEMORIAL, to be kept a Sabbath or holy convocation, FOREVER! SEVEN DAYS are included, and we have shown that the seven-day period begins the 15th, after Passover has passed. "In the fourteenth is the PASSOVER, but IN the FIFTEENTH DAY is the FEAST — seven days."

Many have always believed the day here spoken of, and ordained forever, was the PASSOVER, or 14th. But it is not — it is the 15th day.

(Continued on page 25)

What Is a Liberal?

Jesus Christ says a house divided against itself cannot stand! A few "liberal" ministers have caused "division and offenses contrary to the doctrine which ye have learned." God's House has been divided. But NO LONGER!

By Herbert W. Armstrong

GOD SAYS to His Church, through the apostle Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Corinthians 1:10).

This passage continues saying the church at Corinth, precisely like today's Church of God, was following various and differing men with differing doctrines. They, like many today, were forgetting that the HEAD of the Church is Jesus Christ — that Christ is ALIVE today! That HE really is leading us!

Satan has been striking at God's Church and Work from within and from without! And as in the Ephesian church, where Paul said "... of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30).

What happened in those churches in the first century has happened to us today. Those guilty of causing division are fighting God and shall be judged by Him!

My son, Garner Ted, fell under the influence of certain liberals, with whom he surrounded himself. He had had some liberal leanings prior to that. There were those around him bent on changing the doctrines of God's Church, watering down God's TRUTH.

I am learning now that my son was swayed under this liberal and secular-oriented influence. Because of his position of executive vice-president, and because he assumed authority beyond that delegated to him, those who were sound in the doctrines Christ had put into God's Church, who had been taught directly by me in earlier days of the college, were demoted, shanghaied away from headquarters.

Gradually, subtly, systematically, while I was in other parts of the world carrying Christ's Gospel message, doctrines were being watered down, the college was being made secular, God and Christ were being cast out and a conspiracy was in progress to get rid of Christ's chosen apostle, unless he accommodated the conspirators by dying.

Church teachings were being changed. The most resultful booklet of all, *The United States and British Commonwealth in Prophecy*, was attacked, greatly deleted and later put out of circulation — the same with a number of other basic and important booklets written by Christ's apostle.

This group of liberals assumed the authority of setting Church doctrine. The one who primarily wrote the Systematic Theology Project later wrote, "My only goal in coordinating the project was to bring doctrinal consistency, stability and unity to the ministry" — that is, unity in watered-down doctrines that older loyal ministers did not and never would accept! THAT WAS NOT UNITY — IT WAS DIVISION!

But what do we mean — LIBERAL?

Let's understand what defines a liberal — and God's WORD about it.

What is the basic difference between Old Testament teaching and that of the New Testament? The same BASIC SPIRITUAL LAW was given to both Old Testament Israel and the New Testament Church. But there was still a great difference. Notice how the apostle Paul defined this difference.

"[God] Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life" (II Corinthians 3:6).

It's the same basic SPIRITUAL law. But without the Holy Spirit, the people of Old Testament Israel could keep the law of God only by the strict letter of the law — not by the SPIRIT or its obvious intent or principle involved.

Years ago God showed me, by an incident, what He means by the spirit of the law. My elder daughter, Beverly, was in school, possibly the seventh or eighth grade or high school — I don't remember the year. She was an avid and a rapid reader. One day her teacher sent me a note, saying Beverly was injuring her eyes and her progress in schoolwork by excessive reading. She had been bringing books of fiction — love stories — from the school library. She would read a whole book in two or three evenings at home. I spoke with my daughter and told her she must stop bringing the fiction books from the school library and stop her excessive reading — because her teacher had sent me a note saying it was interfering with her schoolwork.

The very next evening I noticed Beverly reading a book, and she was almost halfway through it. "Is that another fiction book?" I asked.

"Yes, Daddy," she replied. "Didn't I tell you to stop reading these fiction books?"

"Yes, Daddy, but you said to stop bringing the books from the school library, and I obeyed you. I didn't bring this book from the school library, I borrowed it from Helen."

She obeyed the strict letter of the law, but certainly not the spirit or obvious intent.

Jesus gave some examples of the spirit of the law. He said: "Ye have heard that it was said by them of old time, Thou shalt not kill . . . But I say unto you, That whosoever is angry with his brother without a cause shall

(Continued on page 23)

Sympathy vs. Compassion:

Should You Help the Underdog?

It is natural to sympathize with the underdog — the fellow who is persecuted or picked on. But why is the person in that position?

By Roderick C. Meredith

Have you ever had a "suffering hero" complex, a state of self-pity in which you feel everyone is down on you? Chances are, you probably have. Most of us have it once in a great while.

But with some people, this complex becomes a fixed mental habit. When these persons are denied what they want — even though they may not deserve it — they begin to feel sorry for themselves and to place the blame on others. They usually set out immediately to win sympathy for their cause and often lead many others into an attitude of bitterness toward those who are supposed to be persecuting them.

Psychologists are quite familiar with this complex. Every organization or business of any size has its share. And, in nearly every case, one factor seems to be constant with these individuals. They place the blame for their troubles and lack of success upon their leaders, whose position and success they secretly envy. But they are unwilling or unable to pay the price to produce the results that would entitle them to similar position and success.

Christian martyrs

Brethren in God's Church, even with God's Spirit, are subject to all the temptations and deceits of human nature, one of which is the tendency of some to regard themselves as persecuted "martyrs" or "suffering heroes," if they are unable to

have their own way in Church matters or problems with other Church members.

Jesus Christ was never inclined to feel put down and get in a bad attitude when He wasn't allowed to have His own way. Just before He had to give His life in an agonizing death on the cross, Jesus prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42).

Jesus was still flesh and blood, and He dreaded what was coming. But He surrendered His own will, that God's will might be done. Jesus wasn't too concerned about His feelings or having His own way that night before the crucifixion. If He had, we would be without a Savior.

In spite of Jesus' example, some who call themselves Christians are continually getting their feelings hurt, either by imagining that they are being persecuted or by sympathizing with someone else whom they mistakenly believe is an underdog.

How it starts

Nearly everyone tends to sympathize with an underdog, but too few people realize that in God's Church such disagreements are not between the people and a human preacher, but actually against God Himself and the way of God! In plain language anyone who sympathizes with such people is sympathizing with Satan the devil!

Most people confuse the love we

should have for those who err with an active sympathy for their wrong way of life.

Naturally, when we speak of sympathizing with evil, we mean the attitude of condoning and agreeing with the wrong principle involved. We should have compassion on sinners, just as Christ did.

God loves those of us who are His children. Yet, we read in Hebrews 12:6 that, "... whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." God's chastening isn't something that we enjoy, but He does it; nevertheless, for our ultimate good.

In like manner, the true ministers of Jesus Christ have the responsibility of correcting and rebuking the Church (Titus 2:15). Jesus gave His ministers the authority, under God, to make binding decisions in their function of teaching and directing the Church (Matthew 16:19; 18:18).

In matters involving the governing and directing of the Church, Christians are commanded to obey those whom Christ has used in faithfully preaching the Word to them and in bringing them to the truth (Hebrews 13:7, 17). Such true ministers are responsible to Christ for ruling His Church, and He will guide them with the Holy Spirit.

But God's ministers have to make a great many decisions in directing the work of the Gospel, which may be misconstrued if all the facts are not

known or if human reason is used to pervert the facts.

No one should try to appoint himself as a minister, an elder, a teacher or to any other position in God's Church.

God's direction

How do we know when God is working with and directing an individual? The answer is found in the Scriptures.

In Luke 6:12-16, we find the account of how Jesus prayed all night to God for guidance before "... he chose twelve, whom also he named apostles."

Not one of these men appointed himself. Jesus chose each one. Later, He told them, "Ye have not chosen me, but I have chosen you..." (John 15:16).

After Jesus ascended to heaven and the Church began to grow, the apostles found too much of their time was being taken up with physical service, which could be performed by others. So they asked, the brethren, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3).

Notice that these men were appointed by the apostles, who had already been specially called and chosen by Jesus. They did not appoint themselves.

Later, a man named Saul was feverishly engaged in persecuting and destroying the Church when he was struck down and blinded by Christ and brought to repentance. One of the disciples, Ananias, was told in a vision: "... He [Paul] is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

The apostle Paul was specially chosen by God, but this was revealed to one who was already in God's Church.

Paul tells us, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Corinthians 12:28).

Here we find that it is God who sets those in positions of authority in His Church.

Notice that in every case God revealed any calling to those who were

already in authority in His Church, either the apostles themselves, or the prophets or the elders and teachers whom they had appointed through God's direction.

God's Church was governed and supervised from the top down. When calling or choosing someone for an office in the Church, God always worked through those He had already set in authority. That way there would be no division or confusion in His Church. That is God's way, the revealed Bible way. Let us follow it!

Training necessary

Another fundamental fact, which few realize, is that God always used men who were trained and prepared for the work to which He called them.

Moses was reared in the Pharaoh's palace where he would be trained and schooled in the knowledge of the Egyptians, one of the most cultured peoples of that time (Exodus 2).

Daniel was instructed in all the wisdom and learning of the Chaldeans, the greatest nation of that era (Daniel 1:4).

The apostles were first called disciples or students. They were trained and schooled for more than three years by Jesus Christ Himself.

Paul, the apostle to the gentiles, was prepared for his mission by studying at the feet of Gamaliel, recognized as probably the greatest Jewish teacher of that time.

In our day, Herbert Armstrong was prepared for his worldwide ministry by being led to enter the advertising and publishing field, where he received the special kind of training necessary to prepare him for conducting the international Gospel crusade, by radio, television and the printing press.

Christ has promised to be with and specially guide His called servants in matters of Church government and discipline (Matthew 18:15-20). That is the way that Christ rules the true Church.

Even so, there will be problems in God's Church. And all these problems will not be solved to the complete satisfaction of everyone. This is because very few people keep close enough to God to know His will in directing the Church. And when per-

sonal desire and ambitions enter into the picture, it is easy even for a converted person to let self-will get in the way of God's will.

These factors will give opportunity for those who continue in self-will to cry out that they are being treated unfairly, that they are martyrs or underdogs. You need to realize this, and ask God to help you get all sides of the case before feeling very sorry for the underdog.

Jesus guides His Church!

Although Jesus specially promised to guide His ministers in exercising their authority to "bind" or "loose" in applying God's law to a particular case, He did not promise that they would never make a mistake in appointing some to offices in the Church. Paul told the Ephesian elders whom he ordained: "... Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30).

So even though they diligently seek God's direction, God's ministers today may make a few human errors in the appointments of elders, deacons or others to offices in the Church. But that is for Christ to judge! God's ministers are responsible to Him.

If God's ministers seem a little slow in appointing someone to an office in the Church, or if they appear to have made a mistake in such an appointment or in any other decision they may have to make, the truly Christian thing for you to do is not to criticize and condemn, but to get down on your knees before God and ask Him to show us His will, to rebuke and chasten us if necessary and to guide us in directing His Church as He has promised to do.

And while you are at it, you had better ask God to show you if you are the one who is wrong! The Bible reveals when individuals disagreed with God's called servants, they were nearly always the ones who were wrong.

In the past, Jesus has always directed His Church and His true servants so that they were far more fair and just in directing the Church than others would have been.

Jesus is "... the same yesterday, and today, and for ever" (Hebrews 13:8). Think it over.

(Continued on page 28)

The Fruits of the Spirit

Joy

By Dibar Apartian

Can you be truly happy and joyful in a world of confusion, sadness and corruption? Can you be so without false pretention?

Yes, you can and you should, if you are a true Christian. Joy is an attribute of God. It is of God. It is a "fruit of the spirit" — the second fruit after love — followed by "peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Galatians 5:22-23).

If you are only joyful when things go right, when you are in good health, successful and prosperous, then you are only a part-time Christian, and no part-time Christian will ever enter the Kingdom of God!

Christ suffered more than any other being on the face of the earth. He was misunderstood, mistreated, persecuted and crucified. Yet, He was a man of joy! He knew why He was born, He was aware of His mission, His eyes were constantly on the goal, beyond the troubles and sufferings of the present.

Notice the instructions He gave His disciples during one of His last meetings with them, just before His crucifixion: "And ye now therefore sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say

unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full" (John 16:22-24).

Joy is a by-product of faith; if you trust God, if you know that all things work together for your good because you love Him and are called according to His purpose, then you can't help but be joyful, truly happy and confident in all circumstances.

Do you realize that love itself cannot be full unless working hand in hand with joy? True love is giving, and Christ said that it is much "more blessed [cause for joy] to give than to receive." When you seriously examine these things, you will understand why the apostle James tells you to "count it all joy . . . when you meet various trials, for you know that the testing of your faith produces steadfastness [patience]. And let steadfastness have its full effect, that you may be perfect and complete, lacking nothing" (James 1:2-4, Revised Standard Version).

Was Paul a man of joy?

Even though the apostle Paul was not one of the original 12 apostles, he was nevertheless directly taught by Jesus Christ. He labored as hard as any of them. He suffered even more. Speaking of this, he writes: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in per-

ils among false brethren, in weariness and painfulness, in watchings often . . . in cold and nakedness" (II Corinthians 11:24-27).

How would you have reacted if you were in Paul's place? Would you have been depressed and discouraged? Would you have lost faith in God? Paul didn't. Throughout his epistles, he exhorts us to be always happy, courageous and joyful. He tells us to look forward to that which is ahead. He commands us to have a positive attitude, to see the good in people, to count our blessings, to have implicit faith in God. He even tells us how to achieve this:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

For centuries, psychologists and philosophers have tried to tell us how to be happy, how to succeed and have peace of mind. Hundreds of books have been written on the subject. But the apostle Paul, under God's inspiration, sums up in a few words what others have not been able to convey in endless volumes.

What allowed him to maintain this positive attitude despite trials, persecutions and sufferings? What made him able to say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed" (II Corinthians 4:8-9)?

And again, "As sorrowful; yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (II Corinthians 6:10).

Could Paul, on his own, have overcome all his problems and difficulties? You know the answer: God's Spirit worked through Paul. It gave him all the help he needed to remain on the right track and to be joyful.

God is a God of joy. When you receive His Spirit you also receive His nature of joy. The Spirit of God, which filled Paul with courage, patience and faith, will also help you, provided you do your part.

The question is: Are you willing to *submit* to God as did Paul? Is your life thoroughly given to Him? Do you live to serve and to encourage others? Do you allow "the fruit of the spirit" of God to shine constantly in your life, in all of your activities, so that others might see it and glorify God?

If so, then Paul's exhortation of joy will have an echo in your heart: "Rejoice in the Lord always; and again I say, Rejoice" (Philippians 4:4).

It was God's Spirit in Paul that made him able to rejoice always, to pray without ceasing, to give thanks in everything. The same Spirit of God in you will also help you act in like manner if your mind is primarily on your calling and not on yourself.

The Kingdom of joy

The book of Psalms is an anthology of praises to God, songs of comfort, thanksgiving and joy. It unveils God's magnificent plan for mankind, His love and deep concern for us.

How often do you read the Psalms with these truths in mind? Time and again, David not only praises the Lord, but he also expresses his joy in keeping God's commandments; he rejoices in the goodness, mercy and justice of the Lord. That's what the Psalms are all about. No wonder David was a man after God's heart!

Have you ever used this remedy in time of need? You should! When praises are continuously on your lips and in your heart, you cannot be sorrowful. It is not possible.

Isaiah wrote: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying" (Isaiah 65:17-19).

Did you see how many times God speaks of joy and of rejoicing in these few verses as He describes the world tomorrow, a world totally different from ours, where all people will have a converted mind and attitude?

You probably have read many times the parable of talents Christ

gave in Matthew 25. You know that the man who traveled "into a far country" is Christ Himself. It is He, Christ, who gave His servants — each according to his ability — whatever talents they needed in order to use them and bring forth fruit.

But have you ever noticed the way Christ defined the Kingdom of God? Upon His return, He told two of His servants who had multiplied the talents He had given them: "... Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew 25:21, 23).

Read it again! Christ said: "Enter thou into the joy of thy lord." Doesn't this prove that to enter the Kingdom of God is to *enter into His joy*? Once you grasp the depth of this statement, you can't help but literally leap with joy! You will feel like the "man lame from his mother's womb" who received healing instead of the alms he asked of Peter and John. "And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts 3:8).

Before God opened our minds, we too were lame and blind and deaf, spiritually speaking. He granted us a spiritual awakening — the healing of our minds. In His mercy and compassion, God gave us infinitely more than what we asked for.

Isn't this enough reason for us to rejoice? God called us out of this world and forgave our sins. He begot us with His Spirit, which allows us to bear fruits, "love, joy, peace, longsuffering, patience, gentleness, goodness, faith, meekness, temperance." If we live and work with them, then we too may hear Him say: "Well done, thou good and faithful servant... Enter thou into the joy of the lord."

A message of good news

The Gospel of Christ is a message of *good news* — happy, thrilling and rejoicing news. Why do we sometimes forget this? Why do we overlook His promises? Of all the people on the face of the earth, we in God's Church have a chance to become someday His children, literally speaking. Isn't this a good enough

reason to make us overlook our problems, set our eye on the sublime goal and bounce with joy?

Paul wrote: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18). He assures us that there is no condemnation in us if we are in Christ (verse 1). Read carefully the whole chapter. It contains the most encouraging promises you have ever dreamed of hearing!

As a member of God's Church, you have received "the spirit of sonship." You are an heir of God — a joint-heir with Christ!

Doesn't this really fill your mind with joy? Imagine! The whole creation is waiting eagerly for you to become a spiritual son of God! Can't you be joyful when you realize that Christ hears you and makes intercession for you when you pray to God? (verse 26).

Do you have the right to complain when you know that all things work together for your good? God tells you that nothing can separate you from His love for you. Nothing, absolutely nothing! Neither distress nor persecution, nor famine, nor poverty can have power over you. "Nay, in all these things we are more than conquerors through him that loved us" (verse 37).

Why then do you sometimes let depression or discouragement pull you down? Whatever your problems, difficulties or trials, they are only temporary. What really counts is what's ahead — and what's ahead surpasses by far all of your expectations!

As Christians, we are bearers of a special passport with which to enter God's Kingdom. It reads: "The bearer of this passport is a begotten child of God. He expresses love, joy, peace, patience, gentleness, goodness, faith, meekness, temperance."

In all circumstances, whether favorable or not, we must show this passport and prove that we truly are its legitimate bearers — that we do have these fruits.

We are spiritual members of God's Family in the making. We have His nature, His Spirit, His joy — here and now.

That's why we don't have the right not to be happy! We must radiate joy! □

A BACKGROUND TO THE PARABLES

Among the greatest and most profound of all biblical teachings are the parables of Jesus Christ. During His 3½-year ministry, Jesus expounded from 30 to 50 parables (depending on whose estimate you wish to accept). There are some important reasons why Jesus used the parabolic method of teaching. For today's Christian there is much vital meaning contained within these rustic examples taken from everyday life in ancient Judea and its environs.

By Brian Knowles

Should it be surprising that Jesus used parables? Not if you understand something of the Jewish world in Christ's day. Says Alfred Edersheim: "Perhaps no other mode of teaching was so common among the Jews as that by parables" (*The Life and Times of Jesus the Messiah*, Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1972).

The Jewish people were quite familiar with the parabolic method of teaching. In a footnote on the same page, Dr. Edersheim informs us: "Every ancient Rabbinic work is literally full of parables."

The Old Testament itself contains many parables. The prophet Ezekiel used at least four. A good example is found in Ezekiel 17:2: "Son of man, put forth a riddle, and speak a parable unto the house of Israel." The prophet then unfolds a strange story of a great eagle and a giant cedar tree. In the same chapter, he explains the meaning of this unusual story.

In II Samuel 12 the prophet Nathan tacitly used a parable to convey a message from God to David.

Isaiah 5:1-6 also contains a parable that was used as a song — again conveying an important message to the people by the parabolic method. Verse 7 explains the meaning.

In most cases a parable is a story drawn from everyday life. It is usually symbolic or metaphoric in nature and often conveys a profound spiri-

tual lesson. Most parables use imagery to which the average person can readily relate. As the hearer comes into contact with the image or symbol — a field, a fig tree — he is easily reminded of the parable in which the associated imagery is used.

In order to gain the maximum value from Jesus' parables, we must, therefore, acquire at least a rudimentary understanding of the elements used in those stories. And we must gain an elementary understanding of the geography involved.

Why Jesus used parables

There are several good reasons why Christ chose to use the parabolic method of teaching.

The most obvious reason is that it was commonly accepted among the Jewish people of that day. When a teacher launched into a parable, most listeners knew how to receive such teaching.

But there is yet another reason, which has escaped many commentators. Jesus clearly explained it in Matthew 13:10-13:

"And the disciples came, and said unto him, Why speakest thou unto them in parable? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables, because they seeing see not, and hearing they hear not,

neither do they understand."

Jesus knew that the general populace was not yet ready to receive the deeper truths of His way of life. Had He explained certain parables plainly, they would have been accountable for what they had learned. As James later said:

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

The truth of God is too precious to be thrown about indiscriminately! In Matthew 7:6 Jesus taught us an important principle: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

He was not calling people "dogs" or "swine." He was merely illustrating by analogy the reaction of some people to the truth of God.

A Christian should, therefore, use discretion in determining to whom he will explain the undiluted stronger truths of God.

Jesus sent His disciples on a preliminary evangelistic tour with this instruction: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16).

And this is exactly what Jesus was doing in speaking to the people in unexplained parables.

Jesus always privately explained the intended spiritual meaning of

each parable to His disciples. But there are other instances in which the people to whom the parable was addressed also knew the intended spiritual meaning! It depended upon who was addressed and under what circumstances.

Not all parables were given to the masses of people who followed Jesus. Some were given exclusively to the disciples.

Others were addressed to the religious leaders of the day, the scribes and Pharisees. And they knew exactly what Jesus meant.

The grouping of the parables

What many have not realized is that the parables were given in three distinct sets or groupings. Each set or group of parables had a theme or overall message. And each set became progressively stronger in its meaning and impact.

Each group of parables was presented against a different geographical background and at three distinct points in Christ's ministry. Each set was provoked or stimulated by a different set of circumstances.

To gain the most out of a study of the parables, one must examine them in their proper chronological sequence and historical context.

The Galilean parables

Having grown up in Nazareth, Jesus later moved to the town of Capernaum near the Sea (or lake) of Galilee, where He may have owned a home. It was in the province of Galilee that He worked as a carpenter.

This provides the setting for the first group of parables, which may be called the Galilean parables. This set of parables was given early in Jesus' ministry.

"The same day went Jesus out of the house, and sat by the sea side [Sea of Galilee]. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables..." (Matthew 13:1-3).

Jesus was sitting in a small boat (probably a fishing vessel) near the shore of the lake of Galilee. A large crowd was standing on the gently sloping hillside, which blended into the calm and beautiful lake.

This setting provided a natural amphitheater. The boat functioned as a speaker's platform or stage; and His voice was carried across and reflected by the water to the shore, where the people were standing. The sloped sides of the lakeshore provided a natural acoustical backdrop for the audience. In short, the speaking conditions as found in nature were as nearly ideal as possible in the days before electronic amplification.

Six parables to the people

This first set consisted of 10 parables. The first six of these are addressed to the people. The remaining four were exclusively for the disciples.

Remember, the account of Jesus' ministry is given in four different biographical books, called gospels.

To gain a truly comprehensive picture of all of Jesus' parables, each of these accounts must be carefully compared. The first three gospels (Matthew, Mark and Luke) are called synoptics. That is, they are all thought to have basically originated from a common source, perhaps the gospel of Mark.

Each writer wrote from a somewhat different point of view. The apostle John apparently wrote much later and did not see the need to include much of the material written in the first three books.

For an accurate picture of this first grouping of parables, it is best to compare Matthew 13, Mark 4 and Luke 8. In so doing, you will notice that Mark includes two parables in this first set that are not found in Matthew 13.

The list of parables in the first set is as follows:

- 1) The Parable of the Sower (Matthew 13:3-9).
- 2) The Wheat and the Tares (Matthew 13:24-30).
- 3) The Lamp Under the Bushel (Mark 4:21-25).
- 4) The Grain of Mustard Seed (Matthew 13:31-32).
- 5) The Kingdom Like Leaven (Matthew 13:33) and
- 6) The Seed Cast Into the Ground (Mark 4:26-29).

This represents the set of six parables given to the people.

"All these things spake Jesus unto the multitude in parables; and with-

out a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world" (Matthew 13:34-35).

The prophet spoken of is Asaph, a Levite and the leader of the singers in ancient Israel. He had written many centuries earlier: "I will open my mouth in a parable: I will utter dark sayings of old" (Psalm 78:2). So Jesus was actually fulfilling prophecy when He spoke these parables.

The first group of six parables was not explained to the people at that time. But Jesus, in private, did personally explain each one to the disciples at a later time.

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field" (Matthew 13:36). (He had explained the parable of the sower to them in verse 18.)

The remaining four parables

Jesus gave the disciples four additional parables. In each case the explanation was self-evident. These last four parables in this first set were not given to the people in general. They may be listed as follows:

- 7) The Hidden Treasure (Matthew 13:44).
- 8) The Merchant Seeking Pearls (Matthew 13:45-46).
- 9) The Net Cast Into the Sea (Matthew 13:47-50) and
- 10) The Householder and His Treasure (Matthew 13:52).

These parables were given as lessons to the disciples in particular. Jesus did not obscure the meaning in any way. Rather, He illustrated some important moral and spiritual lessons aimed directly at the disciples.

A common theme runs throughout these 10 parables, whether they be addressed to the general public or to the disciples. They all refer to the Kingdom of God. Each parable is designed to motivate those who understand to really want and desire the Kingdom.

They show how the Kingdom will grow and ultimately dominate the entire world. They demonstrate the need to seek God's coming Kingdom with every fiber of our being.

Close-Up

There are thousands of members in the Worldwide Church of God. This is the story of one of them.

In a tropical scene, which may closely match the biblical future of every man under his fig tree, I. Toluta'u Ha'angana, dressed in a traditional Tongan skirt topped by a Western coat, walks in the soft breeze of the Tongan summer. He is thinking about a grove of banana trees, which will hopefully produce enough fruit to pay for *The World Tomorrow* broadcast in his remote corner of the South Pacific.

The 50-year-old leader of a small but determined group of Worldwide Church of God members in the Kingdom of Tonga hopes the ground will soon be fertile enough to raise bananas. It will take nine banana trees to pay for just one broadcast in which Herbert W. Armstrong beams a message of hope from Tonga to peoples as far away as the Samoan islands.

Until that day comes, says Mr. Ha'angana, the 15 baptized members on the island, whose average annual income is \$400, will continue to pool their tithes and offerings to sponsor the \$620 per year cost of the broadcast.

God's Work here began when Mr. Ha'angana, a one-time lay preacher of the Methodist Church, became the first Tongan to receive *The Plain Truth* magazine in 1960. Unable to contain his enthusiasm for new-found truth, he realized his friends would be interested too.

By 1965 a small group of friends of different faiths held monthly meetings on the Sabbath and Holy Days to discuss their mutual understanding of what they had read in the pages of *The Plain Truth* magazine and in every booklet they could lay their hands on.

In 1966, a request by Mr. Ha'angana and four other *Plain Truth* subscribers brought two Australian ministers from the Work's nearest branch office to baptize the four-



Photo by Tom Hirschen

some. The following year five were baptized. Mr. Ha'angana was appointed leader of the fledgling group.

Two years later the members built a booth of coconut leaves to observe the Feast of Tabernacles. The next year, Mr. Ha'angana made available 1½ acres to the Church as a Feast site, and the brethren built a tabernacle there. The building has been used

ever since for Sabbath services, Spokesman Club meetings and other church activities.

More recently, Mr. Ha'angana became the first South Pacific Polynesian to become part of the ministry of God's Church.

The father of eight, Mr. Ha'angana takes seriously his responsibility to lead the now 15 baptized members and their 32 children.

"I feel my ordination is an honor and a command from Jesus Christ to hold firm the reins and go forward, knowing for certain that God will direct and inspire me."

Related to the royal family (a fourth cousin) of the Kingdom of Tonga, Mr. Ha'angana works as head of Tonga's government quarantine service. When asked if he would ever succeed to the throne he replied, "Not until Jesus Christ comes."

This January, Mr. Ha'angana momentarily left behind a simple Tongan life style to travel to the United States for the 1979 ministerial conference in Tucson, Ariz. "This is entirely new," said the elder, practicing well-spoken English, after arriving in Pasadena for his first visit to mainland United States.

After seeing home after home, row upon row, Mr. Ha'angana concluded a broad majority of business and professional people in the United States live better than the king of Tonga. While average living conditions in Tonga matched that of the poor in Los Angeles, Calif., Mr. Ha'angana and his American friends who had visited Tonga commented that there was much to be said for sitting underneath a giant palm for a Bible study in a quiet world all its own.

The only similarity Mr. Ha'angana noticed between his island nation and the United States was that prices were skyrocketing in both countries.

—By Klaus Rothé. □

'And this Gospel shall be preached...'

Matthew 24:14

Sermon Summaries from Ministers of the Worldwide Church of God

Have we had any instruction lately in the Church on water baptism? I'm sure I haven't spoken or written on the subject for a long time. And what I'm going to tell you will be a little different than anybody else would give it to you.

Is water baptism essential to salvation? Why do we need it? Millions in traditional Christianity have been absolutely deceived. And I'll tell you, brethren, we have been assuming more of the sort of things that are false doctrines generally believed in professing Christian churches than we realize.

Notice what Jesus said in Mark 7:7, "Howbeit in vain do they worship me . . ." Now, most people will tell you that you can't worship Christ in vain. If you worship Him, it can't be in vain. But He said that *many* are worshiping Him in vain. How? . . . Teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men."

I am accused quite often of not going along with traditional Christianity. Well, I want to tell you *I don't want to go along* with traditional Christianity, holding to the traditions of men, because that's what they do, and they do not hold to the commandments of God.

Notice this, Jesus said (verse 9), "And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." Do we do that? I hope not.

Now here is what the Bible — not traditions of men — says about salvation and water baptism.

How to be saved

God has put two conditions to salvation. And you will find them in Acts 2:38. The inspired Peter had just received God's Holy Spirit, and in just a matter of a short time, on the same day, he was preaching an inspired sermon. We read in verse 37: They that . . . heard this . . . were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized . . . First "Repent," second . . . be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy [Spirit]."

Now, there are two conditions. First is repent, second is be baptized. Repentance is toward God. There's one LAW-GIVER — GOD.

Then being baptized is an outward profession of your faith. Faith is in our Lord and Savior Jesus Christ and His shed blood and in what He has done for us to reconcile us to God. Faith is toward the LIVING JESUS CHRIST. But we must also *believe* God — what God says — He's the fountain source of knowledge — instead of rejecting His word like Adam and Eve did.

What is it to repent?

Now first, what is it to repent? Well, I wonder if you've heard the story (I may have mentioned it, but it's been some years ago, I think) of the Methodist bishop who had come to a town and was preaching.

It was quite a big thing for the bishop to come to this particular local church. And he preached a whole long sermon on repentance. But somehow his congregation there didn't get it. And some of them were asking him questions but still couldn't seem to understand. Then one humble old brother, near the back, raised his hand and said, "If you please, sir, I think I can explain this so the people will understand."

"Well," the bishop said, "all right. Go ahead and explain it."

So he started marching down the aisle. As he did, he says, "I'm going to hell, I'm going to hell, I'm going to hell, I'm going to hell, I'm going to hell, I'm going to hell." He got down by the pulpit, and he turned around and started back. And now he says, "I'm going to heaven, I'm going to heaven, I'm going to heaven, I'm going to heaven." He said, "What you mean, sir, Mr. Bishop, is to turn around and go the other way."

Now that's about the best explanation of what it is to repent that I think I've ever heard. And the bishop had it explained to him.

It means to *turn from* what you've allowed to come into you. Turn from the kind of life you've lived, the kind of thoughts you've been thinking, what you have let yourself become — until you want to become something else, and instead of Satan's spirit getting to you, you now want the Spirit of God.

When we say, "Repent of what you are, not only of what you did," people say, "Uh, can I repent of what God made me?" Well, God did not make sinning humans what they are — sinners. We drink that in from Satan.

WHAT THE BIBLE SAYS ABOUT WATER BAPTISM

"Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy [Spirit] as well as we? And he commanded them to be baptized in the name of the Lord . . ." (Acts 10:46-48).

Now, there are two phases of human nature or what we call human nature. The first is a physical phase, the desires of the flesh, but this doesn't necessarily mean the inordinate — that is, lawless and uncontrolled desire. Adam had physical desires. He had a nervous system when he was created, of course. But not Satan's attitude that causes most of the yielding to just of the flesh.

What God is correcting is the self-centered attitude of the heart. It's the *heart of man* that is so wicked and deceitful (Jeremiah 17:9) — not the nervous system.

The Ten Commandments are a spiritual law. Though concerned with physical actions, their principle is spiritual. Committing adultery may be a physical act, but it violates a spiritual principle. It is defrauding; it is unfaithfulness to a mate, and that's a spiritual principle. And it's the same with coveting what is not yours, etc. It's the attitude of Satan that really gets into you and makes you want to do it.

So repentance means an about-face, a turn to a new and a different life, and that's toward God.

The sign of repentance and belief

We saw that when Peter was asked, "What shall we do?" he replied, "Repent and be baptized for the remission of sins." These are the same two conditions Jesus gave at the beginning of His preaching of the Gospel: ". . . Repent . . . and believe . . ." (Mark 1:15). He ". . . came into Galilee, preaching the gospel of the kingdom of God, and saying . . . repent ye, and believe the gospel [the good news of the Kingdom of God]."

Now we can see the same thing again in Acts 8. Philip had been sent by the Holy Spirit by a divine miracle to meet the caravan of a eunuch. Verse 35, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

They tell you today, a lot of them, that you can't preach Jesus out of the Old Testament. But Philip did.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest . . ." (verses 36-37). He had already repented, but he had to believe now, and believe not only in Christ, but believe *what* Christ said.

"And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water . . ." They didn't stand and tip over and get sprinkled a little bit. They went down into the water, both Philip and the eunuch. ". . . And he [meaning Philip] baptized him."

"And when they were come up out of the water" — now that shows again they went into the water — "the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

Baptism is an ordinance symbolizing and proclaiming

faith in the death (going down under the water), the burial (being covered over by the water) and the resurrection (coming up again out of the water) of Christ. And also it's symbolic of the death of your old self and burial of it and symbolizes coming up to live a *NEW LIFE*.

Once these conditions are complied with, God stands bound to put within the repentant *believer* His Spirit, which means His love, His faith, His understanding, gentleness and goodness, power, His attitude of mind instead of this hostile attitude of Satan's, the spirit of a *sound mind* and actually the very *LIFE OF GOD* — divine life — the impregnation and begetting of eternal life and the very character of God. The Holy Spirit in one *changes* one.

"For the promise," Peter said, "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). Water baptism, then, is a required part of the way of salvation.

What Jesus showed by example

Now Jesus in all things set us an example that we should follow His steps. He was the example for Christian living for the individual and also the living example for His called ministers. Jesus, though He had committed no sins to be remitted, was baptized setting the example for us, and you'll read of it in Matthew 3:13-17.

And being baptized, Jesus was immersed into the water, not sprinkled or poured over, because ". . . when he was baptized, [He] went up straightway out of the water . . ." (verse 16). So He had been down in it. Immediately the Spirit of God descended upon Him (in this case visibly) and a voice from heaven said, "This is my beloved Son, in whom I am well pleased" (verse 17).

Jesus also set the example for His ministers. Did you know that Jesus baptized more disciples than John the Baptist? In John 3:22 and John 4:1, 2, you read: "After these things came Jesus and his disciples into the land of Judea; and there he tarried [lingered] with them, and baptized. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples)."

In Jesus' name

Here is a most important truth. His disciples did the baptizing *in His name*, that is, *in His stead*. They did it for Him *by His authority*. And this was considered just as if Jesus had actually done it Himself. In fact, the Holy Spirit actually inspired the direct statement that Jesus baptized more disciples than John.

To ask anything in prayer or to do or to perform anything in the name of Jesus Christ is to ask or do it by Jesus' authority. You are acting for Him as His agent

When one is plunged into the water, he is in a watery grave. He would not live 10 minutes unless brought up out of the water, unless risen from this watery grave. Therefore, a person immersed under water is in a literal grave.

when you do it that way, and the responsibility is His. To do it for Him in His stead is acting as if by power of attorney. "In His name" implies that He has delegated that authority to the one who takes His name and uses it. And indeed He has, for we are commanded to do all things in the name of Jesus Christ.

Baptism is for the Church

Now keep in mind the clear picture of the true Gospel. The true Gospel of Jesus Christ is the message that God sent to the world. Christ was the divine Messenger who brought and proclaimed it. After His resurrection, Jesus gave the disciples the final Gospel commission for this age, and in it He commanded baptism as an obligatory ordinance for this Gospel dispensation.

In Mark 16, beginning with verse 15: "And he said unto them, Go ye into all the world, and preach the gospel [that's the message God sent and Christ proclaimed] to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Notice Matthew's version of the great commission. Matthew 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name [and it should really be translated into the name] of the Father and the Son and the Holy [Spirit]; Teaching them to observe all things whatsoever I have commanded you . . ."

And here again, in the final great commission for preaching the Gospel, Christ commanded baptism. And here He specifically stated "into the name of the Father, and the Son and the Holy Spirit."

Jesus said, ". . . All power [that included all authority] is given unto me in heaven and in earth" (Matthew 28:18). And we — whoever is baptized into the name of the Father, the Son and the Holy Spirit — are symbolically put into the name, the authority and power of the God Family and are beginning toward becoming entitled to the power and possessions of God.

The first inspired sermon after the Holy Spirit came to convert Peter and the apostles was mentioned above (Acts 2:41). About 10 years later God sent Peter also to preach the Gospel to gentiles. It was in the house of the very devout gentile Cornelius. Devout though he was, Cornelius did not yet have complete knowledge, so Peter preached to Cornelius' family, "The word which God sent [that is, the message God sent and brought by Jesus as a messenger] unto the children of Israel . . . And while Peter yet spake these words, the Holy [Spirit] fell on all them which heard, [believed] the word" (Acts 10:36, 44).

"Thou answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy [Spirit] as well as we? And he commanded them to be baptized in the name of the Lord . . ." (verses 46-48).

There is a COMMAND to be baptized with water.

How water baptism is accomplished

Now is it immersion, sprinkling or pouring? As in all other points of doctrine, the churches today are in utmost confusion. Some practice pouring, some sprinkling, some immersing. Some say it makes no difference. And those who sprinkle usually apply it to children.

The word *baptize* is not an English word at all. It's a Greek word and the New Testament was written in Greek. In translating it into English, the translators left this Greek word untranslated. Literally in the Greek, the word is *baptizo* and the definition of the word is *immerse*.

If they had translated it, they would have said, "be immersed." To baptize means "to plunge into, to put into, to dip." The Greek word for sprinkle is *ranizo* and to pour is *cheo*. The Holy Spirit did not inspire the use of those words, but *baptizo*, meaning immerse or put into. Therefore sprinkling and pouring are not baptizing.

Neither sprinkling nor pouring is a burial. "Buried with him in baptism . . ." says Colossians 2:12. And one rises up out of neither sprinkling nor pouring. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Now that's quoted right from the Bible.

When one is plunged into the water, he is in a watery grave. He would not live 10 minutes unless brought up out of the water, unless risen from this watery grave. Therefore, a person immersed under water is in a literal grave.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:3-5).

It pictures the death, the burial, the resurrection of Christ. But it's a dual picture, as all things in God's plan are dual in operation. It also pictures the crucifixion of the old self (verses 6 and 7), the sinning life and the burial of this sinning self. The coming up out of the watery grave is symbolic of a changed person resurrected to a new righteous spiritual life in Christ Jesus.

Water baptism is the ordinance ordained of Christ by which we express our faith in Christ as Savior, our acceptance of His death, burial and resurrection, and our repentance of the old life and burial of it, rising up to a new higher life henceforth. It is a beautiful ordinance full of meaning. □

This sermon was given by Herbert W. Armstrong, pastor general of the Worldwide Church of God.



Recipes for Pas

There may be hundreds of women in the Church who have never had the satisfaction of serving homemade unleavened bread to their family and friends. Members of a Pasadena church women's organization, the Ambassador Cultural Alliance, spent a day baking to show that food without leaven can be delicious, easy, attractive and appealing.



Photo by Michael Williams

the sover Season



(Recipes begin on next page)

NOTE: The abbreviations used in the recipes are T. (tablespoon), t. (teaspoon), oz. (ounce), qt. (quart), in. (inch), pkg. (package), doz. (dozen), pt. (pint), ° (degrees Fahrenheit), hr. (hour), min. (minute). To convert Fahrenheit to Celsius (centigrade), subtract 32 from the number of degrees Fahrenheit and multiply by 5/9. In other words, C=(F-32)5/9.

Flaky Pineapple Squares

4 c. flour
1 lb. butter or margarine
1 c. sour cream
vanilla
3 c. drained crushed pineapple
1 c. sugar
3 T. cornstarch
powdered sugar

Cut butter into flour; add sour cream and vanilla. Refrigerate for 2 hrs. Cook pineapple, sugar and cornstarch until thick and clear. Heat oven 325°. Roll out one half of dough and place in bottom of jelly-roll pan. Spread cool filling over dough, and then cover with remaining dough. Bake until brown. Sprinkle with powdered sugar.

Honey Cream-Cheese Pie

Granola crumb crust (8 in. or 9 in. pie)
2 c. Granola

1/4 c. melted butter
Crush cereal. Combine with butter and press into pie pan. Bake 5 min. at 350°. Cool before filling.

Filling:

1 (8 oz.) pkg. cream cheese
2 T. honey
2 eggs
1 t. vanilla or lemon extract.

Beat all ingredients until smooth. Pour into cooled pie shell. Bake 20 min. at 350°. Remove from oven and spread with a mixture of:

Topping:

1 c. sour cream
2 T. honey
1/2 t. vanilla or lemon extract
Cool. Chill in refrigerator.

Tijuana Torte

1 lb. ground beef
1 medium onion, chopped
1 can (1 lb.) stewed tomatoes
1 can (8 oz.) tomato sauce
1 can (4 oz.) chile salsa
1 pkg. Lawry's taco seasoning mix
12 corn tortillas
1 lb. cheddar cheese, grated

Brown ground beef and onion in a skillet. Add stewed tomatoes, tomato sauce, chile salsa and taco seasoning mix. Combine thoroughly and simmer 10 to 15 min. Place about 1/4 c. meat mixture in the bottom of a 9-by-13 in. baking dish. Place 2 tortillas side by side on the meat mixture. Top each tortilla with some meat mixture and grated cheese. Repeat until each stack contains 6 tortillas layered with meat and cheese. Bake in a moderate oven (350°) for 25 min. until cheese is bubbly. Cut each stack into quarters with a sharp knife before serving. Makes 4 to 6 servings.

Swiss Butterhorns

2 c. sifted flour
1/4 t. salt
1/2 c. butter
1/2 c. margarine
1 egg yolk
1/4 c. sour cream (dairy)
1/2 c. finely chopped nuts
1/4 t. cinnamon
1/2 c. sugar

Measure flour and salt into bowl. Cut in butter and margarine. Stir in egg yolk and sour cream. Mix well. Shape dough into ball. Wrap in waxed paper. Chill overnight.

Divide dough into 3 parts. On lightly floured board roll each into 12-in. circle, then cut in 12 wedges. Blend sugar, nuts and cinnamon. Sprinkle each wedge with sugar mixture. Starting at wide edge, roll up. Place on greased baking sheet with point tucked underneath. Bake at 375° 20 to 25 min. Remove from oven. Frost at once with 1 c. powdered sugar blended with 2 T. hot water and 1/4 t. vanilla, if desired. Makes 3 doz.

Carrot Cookies

1 c. butter, margarine or shortening
2 c. flour, sifted
1/2 c. sugar
1/2 t. salt
1/2 t. cinnamon
1/4 t. nutmeg
1 t. vanilla
1 egg, slightly beaten
1 c. finely grated carrots
1/2 c. chopped nuts
powdered sugar

Cream shortening until fluffy. Sift flour, sugar, salt and spices together. Add to shortening and mix well. Add vanilla, egg, carrots and nuts. Form into 2 rolls 1 in. in diameter. Wrap in waxed paper and chill at least 2 hr. Slice 1/4 in. thick and place on ungreased cookie sheet. Bake in preheated 375° oven 10 to 12 min. Roll in powdered sugar while warm.

Unleavened Pecan Sandies

1 c. butter
1/4 c. sugar
1 1/2 t. vanilla
2 1/4 c. flour
1 c. ground pecans

Cream butter until light and fluffy. Add sugar, salt and spices together. Blend in vanilla. Gradually blend in flour. Add ground nuts last. Roll small balls of dough in palms of hands. Place balls of dough on ungreased cookie sheet and flatten. (A good way to flatten cookies is to place waxed paper over the cookies and press down with the bottom of a glass.) Cookies may be topped with a pecan half if desired. Bake in a 350° oven for 10 to 12 min. until slightly browned. Do not overbake! Remove from sheets immediately and cool on wire racks. Yield: 5 doz. 2-in. cookies.

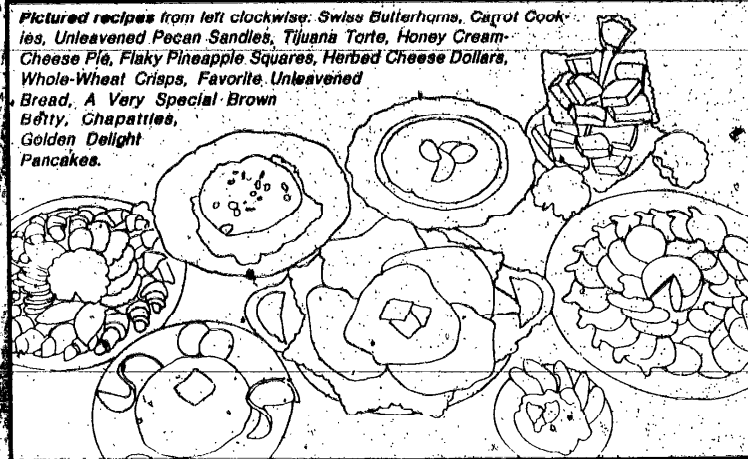
Golden Delight Pancakes or Waffles

1 1/2 c. cream-style cottage cheese
2 eggs
1/2 c. sifted flour
1/4 t. salt
1/4 c. oil
1/4 c. milk
1/2 t. vanilla

Put all ingredients into blender. Cover and

(Continued on page 28)

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Pictured recipes from left clockwise: Swiss Butterhorns, Carrot Cookies, Unleavened Pecan Sandies, Tijuana Torte, Honey Cream-Cheese Pie, Flaky Pineapple Squares, Herbed Cheese Dollars, Whole-Wheat Crisps, Favorite Unleavened Bread, A Very Special Brown Betty, Chapatties, Golden Delight Pancakes.

MINI STUDY

REPENTANCE What It Really Is

REPENTANCE

The Good News, in conjunction with the Correspondence Course Department, presents brief monthly excursions into the study of the Bible, delving into topics relevant to the development and increased understanding of future members of the God Family. Bible study is one means by which Christians are renewed daily (II Corinthians 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.)

What does it mean to repent? Is real repentance just an emotional feeling? Is it merely feeling sorry for having made some mistakes in one's life? Let's examine several basic scriptures detailing God's definition of *real* repentance.

1. How is sin defined in the Bible? I John 3:4. Has every human being sinned? Romans 5:12. What penalty is exacted because of sin? Romans 6:21, 23.

All human beings who have *not* repented are, so to speak, on spiritual death row — awaiting execution of a justly deserved ultimate capital punishment. This eternal penalty was earned by simply doing what comes naturally — *sinning!*

2. How has God, in His vast mercy and love, provided a way by which we may avoid paying that eternal penalty? John 3:16; Romans 5:8-10.

3. What is the *only way* to be covered by Christ's sacrifice, to be forgiven, one's sins, and be delivered from the penalty of eternal death? Acts 2:38; 3:19.

Acts 2:38 summarizes the salvation process in just one verse. And one of the first words of that famous passage is "*Repent!*" Repentance is your first vital step to salvation. Jesus declared,

"Except ye *repent*, ye shall all likewise perish" (Luke 13:3, 5).

But what is *real repentance* in God's sight, as revealed in His inspired Word? What does it involve? What do we have to do?

The original words in the Hebrew and Greek from which *repent* and *repentance* are translated mean to *turn*, to *change direction*. And true repentance is exactly that. It is a complete about-face from disobedience toward God to obedience, love and cooperation with Him.

So repentance is something far more than an experience. True repentance — "godly sorrow" (II Corinthians 7:10) — involves a *complete about-face* in our thinking and being, a commitment to all that is right and good.

But what, exactly, do we repent of?

Sin! To repent of sin, then, simply means to stop sinning and turn to the way of obedience to God's law.

4. Isn't it clearly the law of God to which all who have sinned are to turn? Ezekiel 18:21-22.

5. Is the law of God *good*? Romans 7:12. Is it *just* and *holy*? Same verse.

God's law is the way to peace, to happiness, to joy. It is God's greatest gift to mankind — given to make man happy, to lead him into the full, abundant life — to protect his happiness and lead him into eternal life. Evil in this world is not caused by the law of God, but by the *breaking of it!*

6. Should true repentance be a deep, moving and heartfelt experience? Joel 2:12-13.

God will not accept those whose repentance is only outward or where there is no real *change* of attitude and actions. Notice it once again: "Turn ye even to me with *all your heart*, and with fasting, and with weeping, and with mourning; And rend your *heart*, and not your garments [outward display] . . . True repentance requires total mental and emotional involvement.

7. Is spiritual repentance clearly toward God? Acts 20:21.

Sin is against God. He is the Lawgiver whose perfect law we have broken. To repent means to be so humbled and broken up by having rebelled against the living, holy God — so abhorrent of our deceitfulness, vanity and selfishness — that in real contrition we turn to God for mercy, forgive-

MINI STUDY

ness and the help we so desperately need in order to overcome.

Some have thought repentance is merely a matter of being thankful that they are so good they have been able to see the truth and are now accepting it. That is not repentance. That is self-righteousness — sin — something more to be repented of.

Everyone of us must ultimately come to see God as Job did (Job 42:5-6) — and to see ourselves through God's eyes, putting Him foremost in our minds. Only then can we begin to love God as Jesus instructs us to do (Matthew 22:37):

But how is it possible for a human being to come to that kind of repentance? How can one start to change from self-centered love to God-love? The answer: It has to come from God!

8. Does God's goodness and mercy lead one to repentance? Romans 2:4. Is He patient and loving in leading one to repentance? Same verse.

9. Is it God who grants us repentance? II Timothy 2:25. Also see Acts 11:18.

10. Did Jesus plainly say that *no one* can come to Him unless the Father draws him? John 6:44, 65.

In light of the above scripture, we see that our call to real repentance comes from God, who puts within us the desire to "come to Him."

11. Does real repentance involve our total, unconditional surrender to God, putting Him ahead of and above all else? Matthew 10:36-38.

Before Christ comes to impose His loving rule on mankind and forces this world to surrender to Him, He is calling upon individuals to surrender *voluntarily* to His authority over their lives now.

But repentance — surrendering to God — is *not* a matter of giving up everything good, as so many have erroneously assumed. *Repentance is positive.* Not only do you escape the penalties of sin through repentance, it is also the way to innumerable positive benefits *in this life!*

Repentance emphatically does not mean we must give up the use or appreciation of material things. What God is interested in is the *attitude* we have toward Him and material things — whether we seek *first* His Kingdom and His righteousness (Matthew 6:33).

God does wish for us to prosper and be in good health (III John 2). He wants us to give up only those things that are bad for us — which hurt us spiritually and physically. Repentance and conversion make possible our *intelligent use* of God's material creation through the guidance of His laws and His Spirit:

12. Ancient King David is a chief example of one who deeply repented of his sins. Did David admit that he was guilty of many sins? Psalm 51:9. Did he admit that his heart (attitude) had not been right with God? Verse 10.

13. Did David thoroughly abhor his sin? Verse 3. Did he cast himself upon God's mercy? Verse 1.

David did not minimize any of his sins. He did not attempt to justify them. Nor did he blame them on others.

Rather, he was aghast at what he had done and simply prostrated himself before God and implored His mercy and forgiveness. He made no attempt to explain it away. He freely confessed what he had done, what he was and asked God to clean him up totally (Psalm 51:2, 7). This is the basic attitude we should all have when we repent of our sins!

Are you still determined to walk with God and His law and remain surrendered completely to Him? Have you "sized yourself up" lately (particularly during this Spring Festival season) by means of the Ten Commandments, as magnified by the entirety of God's Word, and seen where you may yet be falling short? Are you still willing to keep all of God's spiritual laws no matter what adversity may tempt you to give up?

14. How can you know if you are still in a repentant attitude before God? II Corinthians 13:5; Matthew 3:8.

Check the *fruits* of your life! "By their fruits ye shall know them," Christ said (Matthew 7:20). Does your life reveal the fruits of having the Holy Spirit in you — love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance [self-control] (Galatians 5:22-23)?

God looks to those who are of a meek and contrite spirit — those who tremble before His Word. God recognizes a repentant attitude of mind — a broken spirit, a sincere desire for forgiveness and mercy. He will truly honor the attitude of all who are willing to turn from works and deeds that His Word brands as *sin*.

Godly repentance requires a *permanent* change of direction. It is a *total commitment* to a course from which there is no turning back. It is not like the temporary emotional experience that is falsely construed as repentance by so many in the world today. You have learned that it is something much deeper and vastly more profound!

With the understanding of what repentance really is, let us observe the Spring Festival season with renewed determination and resolve to live before God in "sincerity and truth" (I Corinthians 5:8) — Prepared by Richard Sedlaciak

Look to the Children



Photo by Maurice Wilson

By Darts McNeely

Christ loved children. Many miracles during His ministry involved children. He healed their illnesses, freed them from demons and raised them from death. Many who heard Christ teach recognized that affection and brought their children to be touched by Him.

It was during one of these sermons that some parents came with their

small children to be blessed by Jesus. A few of the disciples arrogantly tried to stop them from intruding on the valuable time of the Master. It was only Christ's intervention that kept these parents from being turned away. He used this occasion to illustrate a basic attitude of those who would enter the Kingdom of God.

"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 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

“... Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Matthew 18:1-4).

them, and blessed them” (Mark 10:13-16).

At another time, it was Christ who called a little child into the midst of the disciples and used him as an object lesson in humility. Placing the child at their feet, He admonished all those who would be great in the Kingdom to become humble, “as this little child.”

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Matthew 18:1-4).

To become like a child. To approach God's Kingdom with the humility of a young child. Confusing? Perhaps, but only if we approach the idea like Nicodemus' concept of returning to the womb to be “born again.” Christ was showing that those who sought His Kingdom must look to a child to see that their traits and characteristics are representative of true Christianity. The obvious importance of becoming like a child is plain with even a casual reading of these scriptures.

A person does not have to become childish and revert in his or her maturity to fulfill this principle. The apostle Paul wrote to the Corinthians: “Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men” (I Corinthians 14:20). Paul was saying not to be foolish and immature, but to combine the wisdom of age with the benign kindness of a young child — somewhat reminiscent of Christ's teaching to be wise as a serpent yet harmless as a dove.

Children have many traits that help us understand what Christ meant in His comparisons. An examination of some of these characteris-

tics can show us what it takes to become like a child.

Trusting

Children trust their parents. They will accept without doubt virtually anything a parent tells them. If they are promised a gift or reward for their conduct, then as far as the child is concerned, it will be delivered. This unconcerned faith knows that the parent's word is good.

This trusting attitude extends to all parts of the child's world. They feel little concern or worry for the creature comforts of life because they know that dad or mom will always provide for them. In a close-knit family where the parents have woven a bond of intimacy, the sudden and abrupt changes, such as dad losing his job or being transferred, may not adversely affect the children. They still know that dad will come through.

This is the attitude that Christ tried to instill in His followers during His Sermon on the Mount. He told them not to be overly concerned about food, drink or clothing. After all, He asked, isn't there more to life than what we eat or wear? If God designed the beautiful plants of the field, cannot He adequately provide for His human children?

The plants grow and die with the cycle of the seasons, but we continue on with a far more enduring destiny. Christ taught to seek the righteousness of His Kingdom first, and He would insure that the comfortable necessities of life — the only goals sought after by those without a knowledge of the truth — would be provided (Matthew 6:25-33). We've recaptured a lost trait of childhood when we can approach God with that kind of trust.

Teachable

Child psychologists have long known that children begin learning at birth. Some studies show that by age 4 or 5, at least 50 percent of a child's intelligence is set. A child is

learning more during these early years than he or she will during the remainder of his adult life.

Children are teachable. They want to learn. Their minds are like sponges, absorbing everything in their environment. Given the opportunity and time from a parent, a child will be eager to learn. They want to be taught by their parents. Parental example and influence is the strongest factor in a child's early years. They learn *first* from mom and dad, and, because of the amount of time spent together, they will learn the *most* from mom and dad.

The question to consider is, are we teachable? When it comes to spiritual principles that guide our lives, do we have the teachable attitude of a child wanting to learn from his parent? It has been said that before a person can learn the truth of God, he must first have his mind swept clear of a lifetime of error and false teaching. Then there exists an uncluttered mind capable of learning and holding the truth as revealed by God's Spirit. Peter addressed this point directly:

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings” (I Peter 2:1). Described here are barriers to learning that we absorb as we grow older and are tempered and scarred by life's experiences. They can also keep us from growing in the knowledge of God. “As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (I Peter 2:2).

An infant often cries out for its mother's milk; craving the physical nourishment to insure bodily growth. There is a fundamental teaching here for a son of God desiring spiritual growth.

Just as we age in life and lose some of the childlike characteristics, so also in our spiritual life we grow out of our first love for the truth after a few years in God's Church. We're not as eager to learn and to study into the Bible for instruction from our spiritual Father. Spiritual calluses

Children trust their parents. They will accept without doubt virtually anything a parent tells them. If they are promised a gift or reward for their conduct, then as far as the child is concerned, it will be delivered.

build up, and, before we know it, we resist teaching from the Church. This is why Christ admonished us to not forget the childlike attitude needed to enter His Kingdom.

No matter how long we have been members of God's Church, we can always be taught. We must, in order to be continually growing in grace and knowledge! The example of Solomon is classic in this regard. Although a young adult, having been schooled in the law of God from his youth, and the crowned king of Israel, he still realized the need to be taught in order to rule wisely.

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a *little child*: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude: Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" (I Kings 3:7-9).

Solomon's unselfish request for wisdom still serves to exemplify the teachable quality of a child's mind.

Forgiving

Do you take correction as easily as your children? Children have to be corrected from time to time in order to learn proper behavior. Do you find your kids bearing any grudges against you as a result? Probably not, if you have corrected in the right manner, out of love and concern for their growth.

Children have a remarkable way of forgetting the necessary moments of correction. It's lucky for a parent they do.

How easily do you forgive and forget? We all must go through times of correction, and for most of us it isn't easy. Our normal reaction is to bristle and become self-defensive. More than likely we may not be so forgiving and forgetful as a child would be.

God says that He chastens those whom He loves and that correction is good for us: "And ye have not forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:5-11).

To receive correction without allowing a grudge or vindictive spirit to grow marks a childlike attitude.

Imitators

Children love to imitate mom and dad. This is one of the earliest methods of learning for a child. Dressing up in mother's shoes, clothing and makeup or borrowing dad's razor and shaving cream suddenly makes one older and more like mom and dad. The parent is the central figure in a child's mind. Anything a parent does is okay as far as a child is concerned. This puts a big responsibility on a parent to set the best possible example for their children.

In I Corinthians 11:1, Paul expressed this trait of imitating in regard to our spiritual Father, "Be ye followers of me, even as I also am of Christ." The sense of the Greek means to imitate Paul as he imitates

Christ. Just as children copy their physical parents, we, as Christians, should follow the example set by our spiritual Father.

This entails knowing the character, life-style and personality of God as revealed in the Bible. Coming to intimately know God will allow us to know what to imitate.

The desire to emulate God in every part of our life should be central to our existence.

Loving

A final trait to consider is that of a child's ability to show warmth and friendliness. Children can be very loving. From the image of a little girl throwing kisses toward a bashful beau to that of "daddy's boy" throwing his arms around a proud parent — these open, honest displays of affection demonstrate a humbling reminder of the feelings we suppress.

"Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:11-12, 20-21).

Christ used children to symbolize the essence of humility — one of the necessary characteristics of a disciple. A humble attitude is trusting, teachable, forgiving, desirous of imitating Christ and full of love. If we can learn the lesson represented in a child, then our prayer can be like that of David in Psalm 131:

"Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child" (Psalm 131:1-2). □

PROVE ALL THINGS

Be Ready Always to Give an Answer

"... be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

Easter Sunday morning devout believers, by the millions will be engaged in what they feel to be the reenactment of the resurrection drama. The ceremony will more than likely be staged in some scenic setting. It's all quite impressive.

I remember Easter as a boy. Having been brought up in one of the major Christian religions, I recall the sunrise service — the pomp, the pageantry, the communion, the joyous announcement that "Christ is risen."

I recall the hot-cross buns, the colorful eggs, the chocolate bunnies, new clothes, the games. All of it seemed so wholesome, so Christian. I am not keeping Easter this year, and I haven't for nearly 20 years. There is a reason.

Isn't it peculiar that in the Bible, which Christians accept as the revealed, written Word of God, there is absolutely no command, no example — not even a hint — that Easter should be observed. On the other hand, we are given a strong warning not to improvise on how to worship God. One who is "the Alpha and Omega, the beginning and the end" (the Creator God) states, "... If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Revelation 22:18). No matter if we take these words as a threat or a promise, the sobering warning remains.

But isn't God being unreasonable? What's wrong with these quaint, cherished customs that everybody loves? No problem, *except*: "Thus saith the Lord, Learn not the way of the heathen..." (Jeremiah 10:2). But surely, Easter is not "heathen."

One doesn't need to be a Rhodes scholar to get to the roots of Easter observance. It's as simple as a trip to a library. For example, look up the

article "Easter" in *The New Funk & Wagnall's Encyclopedia*:

"... it (Easter) embodies traditions of an ancient time antedating the rise of Christianity. The origin of its name is lost in the dim past; some scholars believe it probably is derived from *Eastre*, Anglo-Saxon name of a Teutonic goddess of spring and fertility..."

"Her festival was celebrated on the vernal equinox, and traditions associated with the festival service in the familiar Easter bunny, symbol of the fertile rabbit, and in the equally familiar colored Easter eggs originally painted with gay hues to represent the sunlight of spring... Such festivals, and the myths and legends which explain their origin, abounded in ancient religions." That's Christianity? The roots are suspect, but let's go on.

Easter, Astarte, Eostre, Ishtar... What's in a name? "It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven... That name, as found by Layard on the Assyrian monuments, is Ishtar." (See *The Two Babylons*, by Alexander Hislop, page 103.)

Continuing, "The worship of Bel and Astarte was very early introduced into Britain, along with the Druids, 'the priests of the groves.'" The Old Testament is profuse in documenting this pagan type of idolatrous worship. Note Jeremiah 7:18-19: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven..."

"Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces?" Notice that cakes were offered to the "queen." Could this

be the origin of the hot-cross buns?

"The 'buns'... were used in the worship of the queen of heaven, the goddess Easter, as early as the days of Cecrops, the founder of Athens — that is, 1,500 years before the Christian era" (*ibid.*, page 108).

Other pagan traditions revolving around the spring festivities include the commemoration of the death and resurrection of Tammuz, otherwise known as Bacchus (the lamented one). He was often pictured (and worshiped) as a little child in his mother's arms (*ibid.*, pages 21-22). This adoration of Tammuz was enacted by the believers with "... their faces toward the east: and they worshiped the sun toward the east (at sunrise)..." Sunrise service? Sounds familiar, and God comments on this tradition in Ezekiel 8. He has a word for it. It's spelled: *abomination!*

As decades and centuries passed, the dominant "Christian" Church headquartered at Rome continued to bring the heathen masses into the fold by amalgamating their pagan practices, apparently oblivious of Jeremiah 10:2. And so the nominal Christianity grew, but was the God of the Bible in it?

The deceived, misled, misguided world (see Revelation 12:9) has its Easter.

The God of heaven has given us the Holy Days. In the springtime, when nature bursts forth with new life, God ordained special feasts. A time of gladness and of profound meaning — for young and old alike. Through these days God unfolds His master plan: the purpose of life, the precious sacrifice of Jesus Christ and the incredible potential that we have of being born into the very Family of God. Now that's something to celebrate and get excited about. — *By Val Aspens* □

What Is a Liberal?

(Continued from page 3)
be in danger of the judgment . . ." (Matthew 5:21-22).

Speaking of the Old Testament observance of the law, Jesus said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:27-28).

The SPIRIT of the law

The spiritual law of God is a general principle, which, in its spirit, covers EVERY act. God intends for us today to apply the principle to every act. It is summed up in Ecclesiastes 12:13: "Let us hear the conclusion of the whole matter; Fear God, and keep his commandments, for this is the whole duty of man."

The law of God is a WAY OF LIFE. It is all-encompassing, IN PRINCIPLE — that is, according to its spirit. It is an *attitude*.

It may be summed up in ONE WORD: LOVE. That one word is a *principle* of life. It is the way of OUTFLOWING love toward God and man. It is the way of GIVE, instead of GET.

It is then magnified into the two great laws — love toward GOD, and love toward neighbor. In turn this is magnified into 10 general principles — the first four of the Ten Commandments express the principle of love toward GOD, the last six the principle of love toward man.

We are commanded to love God *more* than self — with all our hearts. We are told to love neighbor AS, or equal to, ourselves.

A principle — not every specific detail

In the Bible God does not write down every specific detail of the PRINCIPLE or SPIRIT of His Law! He expects us, with His Holy Spirit, to apply the principle to every circumstance, act or question.

The whole duty of man is keeping God's law IN THE SPIRIT — far more than the specific detailed letter. It is the ATTITUDE or the principle of the law. The law does not list every detail included in the duty of man.

Reduced to its simplest overall denominator, the whole law is the one word, LOVE.

How does God's Church receive its doctrines, beliefs and teachings? Direct from God, through the channels of Jesus Christ as HEAD of the Church, and from Him through the apostles! NEVER by any others! NEVER by a group of ministers appointing themselves as a Doctrinal Committee! So it was in the first century.

How did the Worldwide Church of God receive its doctrines, beliefs and teachings? EXCLUSIVELY THROUGH CHRIST'S APOSTLE! True, I have practiced the biblical principle that "in multitude of counsel there is safety." On many occasions some top-level ministers have contributed certain input that has helped me in setting doctrine. BUT EVERY DOCTRINE, BELIEF AND TEACHING IN THE WORLDWIDE CHURCH OF GOD HAS COME FROM CHRIST THROUGH HIS CHOSEN APOSTLE!

Now, for example, we have a teaching that smoking is a sin. How did the Church receive that belief? Let me tell you. Fifty-two years ago, at the time of my conversion and baptism, I had to decide that question. I had been smoking — believe it or not! But only lightly — about three cigarettes a day. But I had to decide whether it was right or wrong.

Now Adam and Eve took TO THEMSELVES the knowledge of right and wrong. Only GOD can give us that knowledge. I knew that. I had to decide at the time, for myself, but I knew I must look to CHRIST, the Word of God, for the answer. Of course I knew the Bible contained no teaching specifically on smoking tobacco. But I had learned the truth of 1st Corinthians 3:3 that sin is violation of the principle or intended meaning of the law.

So, I asked myself: "Why do I smoke? To love or honor God?" Answer, NO! "To express love, or outgoing concern, for the welfare of other people?" Again, NO! I knew that some found second-hand tobacco smoke objectionable. "For my own good — health or otherwise?" Again, NO!

For although I did not know, nor anybody else 52 years ago, that smoking was a cause of lung cancer, I did know the function of the lungs in

filtering out impurities from the blood and expelling the impurities through the breath. And I knew that inhaling smoke only clogged up the lungs with added impurities and interfered with their normal functioning. On every count I found smoking was CONTRARY to the PRINCIPLE of GOD'S LAW! Therefore I knew it was a sin, and I stopped smoking and have not smoked for 52 years. Jesus Christ through me put into God's Church the teaching that smoking is wrong — mild or not, nevertheless, it is sin!

Now if I had decided that as some of our ministers wanted to decide doctrine, I would have said, "The Bible does not contain a specific law against smoking." That is the way of the LIBERAL — who wants to water down the truth of God and go as far into this world — which means as far in Satan's way — as possible and still get into God's Kingdom.

The liberal is one who has a DIFFERENT APPROACH to questions of human conduct than God, or those who have really been CONQUERED by God and are being led by God's Holy Spirit.

What is God's attitude?

What is God's ATTITUDE? Does God really want to sin, but, because He has power of resistance, He uses willpower and does not ALLOW Himself to sin? Can you realize that SIN is absolutely ABHORRENT to God? God DOES NOT WANT TO SIN! He has no such desire! He HATES sin! He is not tempted to sin!

God loves and desires righteousness and holiness. That's what He LOVES, DESIRES AND DOES!

Listen, my children in the living Christ! Do you really WANT to smoke — want to have birthday parties — want to go along with this world in its ways? Is that what you really want to do? Do you have to use self-resistance, self-discipline and willpower to prevent going along in this world's ways?

If so, you have not yet been really CONQUERED by the all-loving GOD! If so, you do not yet have the mind of Christ or His attitude or approach to problems or questions! If so, you'd better begin TREMBLING at the Word of God!

Or, do you really *hunger and thirst*

for God's RIGHTEOUSNESS AND HOLINESS? You can't have both attitudes! You have one or the other! Which is it?

Are you like Mrs. Emma Smith, one of the new converts in 1933 who formed the parent church of the Worldwide Church of God? She came to me one day saying her father had died and his will left her some money.

"How much of this do I *have to* tithe?" she asked. "I don't want to tithe any more than I *have to* to still get into God's Kingdom."

The doctrine of Balaam

She was, in principle and attitude, like Balaam, mentioned as an evil man in Jude 11 and Revelation 2:14. The story about Balaam is found in Numbers 22. Balaam was a liberal — only perhaps more so. The Israelites under Moses had finally encamped on the east side of the Jordan River in the vicinity of Moab and Ammon. They were just across the river from Jericho.

Balak, king of the Moabites, was afraid, for the Israelites greatly outnumbered Moab. So he sent messengers to the sorcerer Balaam, a pater or pagan leader, apparently with bribe money, asking Balaam to remain overnight. He prayed to God, for he knew he could not do this evil unless God allowed.

The point is, Balaam wanted the rewards of divination, which the messengers from Moab had brought. He wanted to go as far in the *GET* way of life, even for doing evil, as he could. But he knew his curse against Israel would be ineffective unless he had God's permission.

God said to Balaam, "... Thou shalt not curse the people: for they are blessed" (Numbers 22:12).

There is much more to the story, but the point I want to show here is the *ATTITUDE* of wanting to go as far in the way of evil as possible.

In Jude 11, God says, "Woe unto them! for they ... ran greedily after the error of Balaam for reward ..." And in Revelation to the church at Pergamos, Jesus said, "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam ..." (Revelation 2:14).

Christ is now purging out of His

Church those that "hold the doctrine of Balaam!" Balaam was a liberal.

The liberal is going also in the way of Satan.

Satan's evil attitude

"... there was a day when the sons of God came to present themselves before the Eternal, and Satan came also among them ..." The Eternal asked Satan if he had considered God's servant Job, "... that there is none like him in the earth, a perfect and an upright man ..." (Job 1:6-8).

Satan argued that Job served God in *SELF-interest*, for God had given him all his material wealth. But if God would allow Satan to take all his possessions from him, Satan said Job would curse God.

The Eternal answered, "... Behold, all that he hath is in thy power; only upon himself put not forth thine hand" (verse 12).

Satan destroyed all Job's wealth and even his sons and daughters. But Satan caused other humans to do his evil. Yet Job maintained his own righteousness and refused to curse God.

Satan tried again. Satan argued that a man would give all he had for his own life. But he contended that if God would allow him to do evil to Job's person, Job would curse God. God allowed this, but said, "save his life."

Did you ever have a boil? I did — just once, many, many years ago. I shall never forget it. The pain was nearly unbearable. And that was only *one* boil. Job was covered with boils from head to foot! But still he did not curse God. In the end God spoke to Job. Job's one great sin was one Satan could not ascertain. It was *SELF-righteousness*. When God spoke, opening Job's eyes to his self-righteousness, Job repented deeply, and God restored to him two-fold for all he had allowed Satan to destroy.

The point I want to make here is, Satan *CANNOT* go farther than God allows — but Satan *wanted* to inflict as much evil and destruction and harm as possible.

It is Satan's *ATTITUDE* that is his prime evil. He does not hunger and thirst for God's righteousness. He harbors only the deep-rooted desire to *DO EVIL* — TO GO *CONTRARY* TO GOD'S LAW OF LOVE AND RIGHTEOUSNESS! He wanted to go *as far as*

he *could* in the evil way contrary to GOD'S WAY. That was in his heart.

The liberal attitude

The liberal among us today wants to *GET*! He wants to *GET* into God's Kingdom, but he *wants to* go along with this world's ways AS FAR AS GOD WILL ALLOW AND STILL LET HIM MAKE IT INTO THE KINGDOM!

The liberal has deceived himself! I do not believe the liberal realizes his own attitude. He really wants to *get* into the Kingdom of God — he wants to *RECEIVE* the eternal rewards of happiness, joy and eternal life in security. But he still would like to hang on to some of this world's ways.

He doesn't want to tithe, unless he can see beyond any of his arguments there is a specific *LAW compelling* him to tithe. He wants to be free to vote, at least in local elections.

The argument was made to me that our Church people actually outnumbered others living in Big Sandy, Tex., *BUT* (what a big word is "BUT") you see, if they did not vote, the minority would vote to incorporate the Ambassador College campus into the town of Big Sandy, and we'd have to pay big taxes. It never seemed to occur to the liberal mind that *CHRIST* will solve our problems, and we do not have to go contrary to *HIS ATTITUDE*!

Like Mrs. Emma Smith, who was too new as a child in Christ and had not grown sufficiently as yet in His grace and knowledge — like Balaam — like Satan — the liberal wants to see how close he can come to the precipice without falling and losing his eternal life. Like Mother Eve, they use *HUMAN REASON* to justify straying partly away from the *SPIRIT* of God's *LAW*. They want to keep the law in the strict letter, *but not in the spirit*.

In his heart, the liberal would like to "go along" at least part way with this world.

What is the mind of Christ?

But God says, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

What is the mind of Christ? What is His attitude — His approach to viewing and deciding all activities? Does He, as I asked before, really want to sin, to think and act contrary to His Law, but because of His super power,

restrain Himself? We know He has never sinned. But *why*? Is He sinless because He has such supernatural POWER to restrain Himself?

A THOUSAND TIMES, *NO!* The living Christ has never sinned because He does not *want* to sin! What is HIS MIND, that should be also in us? It is a mind that HATES sin, that LOVES

righteousness. It's a matter of ATTITUDE! The liberal is not hungering and thirsting after RIGHTEOUSNESS. He WANTS to ease off a little on God's Law. He wants to do only as much as he *has* to, to receive the reward of eternal life. He has not yet fully gotten rid of the GET attitude, and come into the GIVE attitude.

It is Satan who deceives and puts into many human minds the *desire* to go as far into this world as he thinks God will allow — and into its ways of VANITY and INTELLECTUALISM (carnal, secular) — vanity of mind.

Having the ATTITUDE of the "SPIRIT OF THE LAW" is the attitude of the mind of CHRIST! □

THE PASSOVER

(Continued from page 2)

Now this day — the 15th — is established a HOLY CONVOCATION. Look in the dictionary. A convocation is an assembly of the people where their presence is *commanded*, under power and authority. A holy convocation is a religious assembly, for purposes of worship. The weekly Sabbath is a holy convocation. So is Abib 15th. Our presence is *COMMANDED*, under God's power and authority. But let us continue on.

Notice, now, beginning verse 16: "And in the first day [of the seven, 15th Abib] there shall be an holy convocation, and in the seventh day [21st Abib], there shall be an holy convocation to you . . . And ye shall observe the FEAST OF UNLEAVENED BREAD: for in this selfsame day [the 15th Abib] have I brought your armies out of the land of Egypt: therefore shall ye observe THIS DAY [the 15th, not the 14th] in your generations by an ordinance FOR EVER" (verses 16-17).

There it is! *Before* the ceremonial law of Moses! The day established as a Sabbath or holy convocation *forever* is the *Feast day*, the selfsame *day* on which they WENT OUT of Egypt, and they *went out* on the 15th, not the 14th (Numbers 33:3).

This day is a MEMORIAL, not a shadow of the cross. A memorial of DELIVERANCE from EGYPT, which pictures DELIVERANCE from SIN!

To keep us constantly in the MEMORY of the great fact that, having had our sins FORGIVEN by Christ's BLOOD (pictured by the 14th) we are *not to stop there* and REMAIN in sin, but to GO OUT *away* from sin! Why should we observe the 14th, picturing remission of PAST sins, and then we COMMANDMENT-KEEPERS of ALL people, refuse to continue the Feast of Unleavened Bread, picturing the

COMING OUT of sin — seven days of unleavened bread symbolizing and picturing COMPLETE putting away of sin *or, in other words*, THE KEEPING OF THE COMMANDMENTS!

THESE FEAST DAYS picture the KEEPING OF THE COMMANDMENTS!

Not abolished with old covenant

Observe that the Days of Unleavened Bread are a PERIOD, having two high-day SABBATHS. And this PERIOD is established FOREVER — while the Israelites were still in Egypt — before the ceremonial law of Moses had been given or written — before God even proposed the old covenant! What the law of Moses, or the old covenant, did not bring or institute, THEY CANNOT TAKE AWAY! In Fenton's translation, the 16th verse is translated: "consequently KEEP THIS PERIOD AS AN EVER-LASTING INSTITUTION." The whole period is included.

THIS ALONE ought to prove that the HOLY DAYS — and the seven Days of Unleavened Bread — are *binding to-day*, and FOREVER!

Now, if these texts apply to the 15th, not the 14th, as they assuredly do, and is here conclusively proved, then is the Passover established FOREVER? Indeed it is! But THESE texts above refer to the FEAST and *not* the PASSOVER. In the paragraph beginning Exodus 12:21 the PASSOVER is again referred to, and verse 24 establishes it FOREVER!

Purpose of Festival

But let us learn the full significance of this. WHY did God ordain these feast days? What was His great PURPOSE? Turn now to Exodus 13, verse 3: "Moses said unto the people, Remember THIS DAY, in which ye CAME OUT from Egypt . . ." This was the 15th of Abib. Verse 6: "Seven days thou shalt eat unleavened bread; and the seventh day shall be a FEAST unto the Eternal . . . This is done BECAUSE of that which the

Eternal did [a MEMORIAL] . . . and it shall be for a SIGN" — (miraculous PROOF of identity) — "unto thee upon thine hand, and for a MEMORIAL between thine eyes" — WHY? — "that the LORD'S LAW MAY BE IN THY MOUTH. . . Thou shalt therefore KEEP this ordinance . . ."

Oh, beloved brethren, do you see the wonderful meaning? Do you grasp the true significance of it all? Do you see God's PURPOSE? The PASSOVER pictures the DEATH of CHRIST for the remission of sins that are *past*. The accepting of His BLOOD does not forgive sins we SHALL commit — it does not give LICENSE to continue in sin — therefore WHEN we accept it, our sins are forgiven only up to that time — PAST SINS.

But shall we stop there? Past sins forgiven. But we are still *flesh beings*. We still shall suffer temptations. Sin has held us in its clutch — we have been SLAVES to sin, in its power. And we are *powerless* to deliver ourselves from it! We have been in BONDAGE to sin. Let us understand the picture — the meaning.

Quitting sin utterly

To what extent shall we put away sin? Not partially, but COMPLETELY! And, as leaven is also a type of sin — leaven puffs up, and so does sin — and, as SEVEN is God's number symbolizing COMPLETENESS, we are to follow the Passover with the *seven Days of Unleavened Bread!*

The picture — the meaning — the symbolism, is not complete with Passover alone. Passover pictures the acceptance of Christ's blood for the REMISSION of *past* sins. It pictures the CRUCIFIED — the DEAD — Christ.

Shall we leave Christ hanging on the cross? The seven Days of UNLEAVENED BREAD, following Passover, picture to us the COMPLETE putting away of sin, the KEEPING of the Commandments — after past sins are forgiven. They picture the life

and work of the RISEN CHRIST — who ascended to the throne of God where He is actively at work in our behalf as our HIGH PRIEST, cleansing us of sin — delivering us completely from its POWER!

To observe Passover alone, and then fail to observe the seven Days of Unleavened Bread, means, in the symbolism, to accept Christ's blood, and to continue on in sin — to say with the Sunday churches the LAW is done away, we are under grace, meaning license, to continue in sin!

The seven Days of Unleavened Bread picture the *keeping of the Commandments*, which is another way of saying the putting away of sin.

And, as Rome's followers have the MARK of the BEAST in their right hand and forehead, so God's true Church is to have these feast days, the first of which is a MEMORIAL picturing deliverance from sin, in OUR right hand and forehead, as God's SIGN, in order that we shall KEEP HIS COMMANDMENTS. And since the forehead is the seat of the intellect and symbolizes ACCEPTANCE, and the right hand symbolizes WORK, we have this SIGN OF GOD there by accepting this truth about the Holy Days and Days of Unleavened Bread, and by NOT WORKING on these Holy Days! Not only is the weekly Sabbath God's SIGN (Exodus 31:12-17) but annual Sabbaths are SIGNS as well!

One incident

Just a personal reference showing how marvelously this ordinance pictures the PLAN OF REDEMPTION. It happened years ago at Eugene, Ore. As we assembled in holy convocation the last of these Sabbaths, 21st Abib, one sister mentioned she had found a half slice of leavened bread behind some things in her home, during the Days of Unleavened Bread.

She had put it out of the house, immediately. Another said she had found a can of baking powder half full, which she did not know she had. Another found a slice of bread, and some yeast. All had put the leaven out as soon as discovered.

How true to life is the picture! How often do we, after we think we have put away sin; discover hidden sins or habits we did not know we had — or thought we had overcome?

They must be put away and overcome as soon as discovered.

The perfect picture

But let us notice the wonderful picture further. The children of Israel started out of Egypt, the night of the 15th Abib; as we must, of our own accord, start out of sin as soon as we accept the blood of Christ. They started out on their own power — and we must make the start of ourselves.

But they did not get far until Pharaoh pursued after them. If Egypt is a type of sin, then surely Pharaoh must picture Satan, the army of Egypt Satan's demons.

While Israel was IN EGYPT they were Pharaoh's slaves, helpless and powerless under his taskmasters — just as the sinner is in the power of the devil. But when Israel took the blood of the Lamb when God acted, and as a result of God's act of the plague of the firstborn, Pharaoh released Israel. When we accept Christ's blood, GOD ACTS, and the devil must release us.

And, as the Israelites went out WITH A HIGH HAND (Numbers 33:3), probably in great exultation and elation over their deliverance from bondage, so does the newborn Christian start out his Christian life — up in the clouds of happiness and joy. But what happened?

Exodus 14:5 — Pharaoh immediately began to pursue after them with soldiers in 600 chariots. So the devil immediately pursues after the newborn child of God with his demons — and soon the new and inexperienced Christian finds he is down in the depths of discouragement and tempted to give up and quit.

Notice, beginning verse 10 — as soon as the Israelites saw this great army pursuing them, they lost their courage. Fear came over them. They began to grumble and complain. They saw it was IMPOSSIBLE for them to get away from Pharaoh and his army, because he was too powerful for them. And they were helpless. So it is with us.

Our strength not sufficient!

But notice the message of God to them through Moses: "... Fear ye not, STAND STILL, and SEE THE SALVATION OF THE ETERNAL... for the Egyptians... ye shall see them

again NO MORE for ever. THE ETERNAL SHALL FIGHT FOR YOU!..." How wonderful!

Helpless, we are told to stand still and see the salvation of the Lord. He shall fight for us. We cannot conquer Satan, but He can. It is the risen Christ — our High Priest — who will cleanse us — sanctify us — deliver us — who said He would never leave us or forsake us! We cannot keep the Commandments in our own power and strength. But Christ IN US can keep them! We must rely on HIM, in faith.

Notice verse 19. The angel who had gone before, showing the Israelites the way, now went behind them, getting between them and their enemy, protecting them. And then God parted the waters of the Red Sea. "... and the waters were a wall unto them on their right hand, and on their left" (verse 23). In Isaiah 55:1 and John 7:37-39, the WATERS are a symbol of the HOLY SPIRIT.

The LIVING WATERS of God are a wall to us, on our right hand and on our left, guiding us in the true path, making the path, protecting us in it. But when Pharaoh and his army attempted to follow Israel in this divinely created path, these same waters completely COVERED THEM, as the Holy Spirit removes and covers our sins, and the Israelites SAW THEM NO MORE! What a wonderful picture!

No sacrifices originally

Thus we see, the FEAST of Unleavened Bread as well as the PASSOVER, was ordained and established FOREVER, PRIOR to the ceremonial law of Moses — PRIOR to the old covenant. Let us be consistent about this. Opponents tell us these are IN THE LAW OF MOSES. We reply they existed before the law of Moses, are carried over in the New Testament, and therefore are binding today.

Notice especially, that originally there were NO SACRIFICES — NO MEAT AND DRINK ordinances — held on these days. See Jeremiah 7:22-23. These days were not instituted FOR THE PURPOSE of the sacrifices as some have wrongly supposed. These Holy Days are not shadows — they are MEMORIALS, and twice called such. Where do we find such plain language calling the Sabbath a memorial? (See also Leviticus 23:24.)

The Sabbath, too, existed BEFORE the law of Moses — was made HOLY UNTO THE LORD before the Mosaic law was given.

When the law of Moses came, with its sacrificial ordinances, its meat and drink ordinances, then THESE SACRIFICES AND MEAT AND DRINK OFFERINGS WERE INSTITUTED, TEMPORARILY — until Christ — TO BE HELD, some daily, some ON THE WEEKLY SABBATH, AND SOME ON THE FIRST OF EACH MONTH AND SOME ON EACH OF THE ANNUAL HOLY DAYS.

But, mark well this fact! Where we find these sacrifices and meat and drink offerings instituted on the Holy Days we find them also on the weekly Sabbath. The same chapters in the law of Moses adding them to the annual days ALSO ADD THEM TO THE WEEKLY DAYS.

The argument that these sacrifices held on these days does away with the days APPLIES EQUALLY TO THE SABBATH! If this argument abolishes one, it abolishes also the other. The Sunday preachers argue that these sacrifices do away with the Sabbath. We deny it — why? The Sabbath existed BEFORE these sacrifices were added. THE SAME IS TRUE OF THE HOLY DAYS! They began, too, BEFORE the ritualistic law of Moses! This is SO PLAIN that none will deny it except those whose hearts are rebellious against Almighty God and His TRUTH!

Sacrifices on weekly Sabbath

Let us notice, *Numbers 28 and 29*: First, the offerings by fire DAY BY DAY, the "morning-evening" sacrifice! Second, verses 9-10, burnt meat offerings and drink offerings every SABBATH. Third, verses 11-15, NEW MOONS. Then, verse 16, to end of chapter 28, the annual days.

Now we know these MEAT AND DRINK offerings, by fire, were TYPICAL and were DONE AWAY. But are the seven week days DONE AWAY? Is the weekly SABBATH done away? Is the first day of each month DONE AWAY? Only in BABYLON, — not in God's sight. Neither are the annual HOLY DAYS OF THE LORD done away!

The sacrifices were typical, and they came with the law of Moses, and they WENT with it. But the DAYS on which they were held were *not* typi-

cal; did not come with the law of Moses and did not go with it.

The DAYS are binding FOREVER! As the Sabbath is a MEMORIAL, so are the Holy Days!

Commanded in New Testament

And now we wish to show a NEW TESTAMENT COMMAND — more plain, more direct, than any we can find for the weekly Sabbath — to keep these annual HOLY DAYS!

Observe again *Numbers 28:16-17*: "... IN the fourteenth day of the first month is the PASSOVER of the Lord. And IN the fifteenth day of this month is the FEAST: seven days shall unleavened bread be eaten."

This FEAST was not the 14th, but the 15th. It was the PASSOVER, when the LAMB was killed, the 14th. The daylight part of the 14th was the PREPARATION for the FEAST. (*Matthew 27:62*; *Mark 15:42*; *Luke 23:54*; *John 19:14*.) (NOTE, in Jesus' day the Jews celebrated *their* Passover one day late according to the tradition of the elders — *John 18:28*.)

Let us get this point thoroughly established in our minds, for if this is true, as it is, THEN ALL OF THESE DAYS ARE STILL BINDING UPON US BY NEW TESTAMENT as well as Old Testament AUTHORITY!

Notice *Matthew 26:5*: The Jews, conspiring to kill Jesus, said: "... Not on the FEAST DAY, lest there be an uproar among the people." They hastened so they could take and kill Him the day before the feast, or on the 14th Nisan.

Mark 14:2 says the same thing. Now to establish that *the Feast day* was the day after the Passover Festival, and that it was the *high-day Sabbath* — the day AFTER Jesus was crucified, notice *John 13:29*: "For some of them thought, because Judas had the bag — was treasurer — Fenton, that Jesus had said unto him, Buy those things that we have need of against the FEAST. . . . This was at the Passover supper. They thought Jesus was sending Judas out to buy provisions to prepare for the FEAST. Surely this proved the FEAST was the following day — the 15th Nisan, as all these scriptures positively affirm.

Now let us examine carefully *I Corinthians 5:7-8*. Churches have applied this to the PASSOVER. Notice it does not say, or apply to, PASSOVER

at all. Let us willingly, prayerfully, study to see what it does say:

"... For even Christ our Passover sacrificed for us: Therefore LET US KEEP THE FEAST. . ." Notice it. Because Christ, our Passover, has been sacrificed, therefore let us of the NEW Testament dispensation — BECAUSE Christ has died — keep, WHAT? Notice it! NOT the Passover, which was on the 14th Nisan — but let us keep the FEAST — which was the 15th! The high-day Sabbath of *John 19:31*: The annual HOLY DAY. And, in a large sense, the FEAST included all seven of the Days of Unleavened Bread including the SECOND Holy Day or Sabbath on the 21st Nisan! We cannot escape this, if we are yielded to the Lord and the Word of God! There it is, in plain language, in the New Testament! Because Christ was crucified, therefore let us keep the FEAST! The 14th was the Passover, but in the 15th day of this month is the FEAST! Let us no longer apply that to the Passover, for it SAYS "feast."

Days of Unleavened Bread kept by Paul and New Testament Church

It is faithfully recorded in the New Testament that, during the period its history covers, the Church was keeping those days!

In *Acts 20:6*, "... we sailed away from Philippi AFTER THE DAYS OF UNLEAVENED BREAD. . ." Paul and companions plainly had observed the Days of Unleavened Bread at Philippi. The Holy Spirit could never have inspired such words otherwise.

Notice also *Acts 12:3-4*: "... Then were the days of unleavened bread. . . intending after PASSOVER [see Greek] to bring him forth to the people." Could the Holy Spirit have inspired the direct affirmation, "Then were the days of unleavened bread" if those days had, in God's sight, ceased to exist?

Notice, it is not any blinded Judaizers, ignorant of what was abolished, making this statement — it is Almighty God saying it through inspiration of the Holy Spirit. This was YEARS after the crucifixion. The Days of Unleavened Bread still existed, or the Holy Spirit could not have inspired "Then were the days of unleavened bread." □

Recipes

(Continued from page 16)

blend at high speed for 1 min., stopping to stir down once. Bake on greased griddle, using $\frac{1}{4}$ c. batter for each pancake. Makes 20 4-in. pancakes. This is also excellent for waffles. Bake extra waffles and freeze. Reheat in toaster, and they are as delicious as freshly made.

Chesatties

2 c. whole-wheat flour (stone ground)
 $\frac{1}{2}$ t. salt
 $\frac{1}{4}$ to 1 c. water
2 T. oil

Mix flour and salt together. Stir in oil and enough water to make a very stiff dough. Knead dough on a lightly floured surface until smooth and elastic. Cover with a damp cloth and let rest for 30 min. Break off enough dough to form 1-in. balls and roll into very thin rounds, about 8-in. in diameter. Bake both sides on a lightly greased griddle over low heat. Makes about 20. Delicious served with thick sour cream.

A Very Special Brown Betty

10 medium tart apples, pared, cored and sliced (8 c.)
 $\frac{1}{4}$ c. apple juice
 $\frac{1}{2}$ c. raisins
 $\frac{1}{2}$ c. honey

$\frac{1}{4}$ c. brown sugar
3 T. whole-wheat flour
1 t. cinnamon
 $\frac{1}{2}$ c. quick-cooking oats
 $\frac{1}{2}$ c. whole-wheat flour
 $\frac{1}{2}$ c. wheat germ
 $\frac{1}{2}$ c. shelled sunflower seeds
 $\frac{1}{4}$ c. honey
4 T. butter

In large bowl combine apples, apple juice, raisins, the $\frac{1}{4}$ c. honey, brown sugar, 3 T. flour and cinnamon. Turn into 11-by-7 $\frac{1}{2}$ -by-1 $\frac{1}{2}$ -in. baking dish. Combine oats, whole-wheat flour, wheat germ and sunflower seeds. Stir in honey and butter that have been heated together. Mix well. Spread over apple mixture. Bake at 350° for 45 to 50 min. Makes 8 to 10 servings.

Favorite Unleavened Bread

$\frac{1}{2}$ c. hot water
 $\frac{1}{2}$ c. butter
1 t. salt
 $1\frac{1}{2}$ c. whole-wheat pastry flour
2 c. oatmeal flour
2 to 4 T. brown sugar
sesame seeds (optional)
nut meats (optional)

Mix hot water and butter. Add remaining ingredients. Form into a ball and chill about 3 hrs. Roll out very thin and cut with cookie cutters. (Or score into squares.) Bake at 350° to 375° until light brown, about 12 min.

Whole-Wheat Crisps

3 c. whole-wheat flour
2 T. honey
 $\frac{1}{4}$ c. peanut butter (made into a milk by dissolving in about 1 c. water)

Add honey to peanut-butter "milk." Stir flour into mixture and salt to taste. Make the dough stiff enough so it can be rolled. Roll very thin. Prick with a fork. Bake at 375° about 12 min. or until well done. Makes a delicious cracker.

Herbed Cheese Dollars

$\frac{1}{4}$ c. butter or margarine, softened
 $\frac{1}{2}$ lb. sharp cheddar cheese, shredded
1 (3 oz.) pkg. cream cheese
 $1\frac{1}{4}$ c. all-purpose flour, measured before sifting
 $\frac{1}{4}$ t. dried basil
 $\frac{1}{4}$ t. ground sage
 $\frac{1}{4}$ t. powdered thyme
3 shakes cayenne pepper
2 T. dry white wine

Combine butter, cheddar and cream cheese in bowl of electric mixer. Beat until thoroughly blended. Add other ingredients. Form into a long roll about the size of a silver dollar. Wrap in waxed paper and chill until firm. To bake, slice $\frac{1}{4}$ in. thick. Place on lightly greased baking sheet and bake 10 min. at 400°. Store in airtight tin. Freezes beautifully. Makes about 6 doz. wafers.

Underdog?

(Continued from page 5)

Knowing that the true Church of God is a spiritual organism that Christ rules and directs through His ministers, we should be very careful not to let Satan put a spirit of antagonism in us against them. Once God has shown you where He is working in carrying the true Gospel to the world, and whom He is using in this ministry, you should obey them in matters of Church government and direction.

In matters of faith, you should follow them as they follow Christ (1 Corinthians 11:1). This way leads to unity, peace and love as God intends. It avoids strife and confusion, which is of the devil.

Help the Underdog

If occasions arise where other brethren become disgruntled over a supposed injustice, you had better remind yourself that Christ has promised to guide His Church into all truth

and ask Him to do it. If someone in the Church feels he is an underdog, that he has been wronged or discriminated against by God's servants, and if he comes around to you for sympathy, you should help him.

Yes, you should help the underdog! Here is how.

Find the real reason for his attitude. You will not help him by actively sympathizing with his supposed cause. This will only make him feel more secure in his error and seem to substantiate his feeling of bitterness.

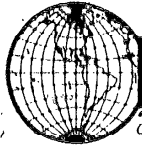
If possible, you should try to point out his own mistake, help him get his mind off his own selfish desires and warn him in a loving way that such an attitude among God's people is one that the devil is working day and night to bring about (1 Peter 5:8).

Whatever you do, don't succumb to this underdog attitude yourself, or let one make you embittered to the extent that you reject God's truth and thereby forfeit your right to eternal life. The underdog and his sym-

pathizers may well be in danger of the lake of fire. It seems that if people allow themselves to become embittered and reject a minister, they also reject Christ's message!

It just doesn't pay to fight God's true servants. When the men of Israel became angry because of Samuel's sons and wanted to reject Samuel, God said, "... They have not rejected thee, but they have rejected me; that I should not reign over them" (1 Samuel 8:7).

The underdog problem will always be solved if the complete truth of the particular case is made plain to everyone, if brethren are willing to obey God's will in directing the Church through His called and chosen ministers, and if all of us pray earnestly that God will protect His Church and keep it free from all strife and division. Christ's Body, the true Church, is not to be divided (1 Corinthians 1:13). Only by working together can we carry out the worldwide mission that Christ has given to all in His Church. □



NEWTRENDS

Compiled in conjunction with the News Bureau of the Worldwide Church of God

● **MANKIND AT THE CROSSROADS:** "Mankind as a whole is riding rapidly towards a momentous crossroads where there can be no place for mistakes, yet its values (and) institutions . . . are a reflection of the past and certainly cannot carry it into the future," says Aurelio Peccei, president of the Club of Rome. The Club is a group of scientists and professional men of many disciplines who assess mankind's future based on the world's present economic, political and social development. Mr. Peccei noted that only 10 years ago the world mood was one of great expectations. Today, however, the overall human condition has been so complex that solutions to mankind's great problems such as overpopulation, weapons proliferation, social unrest and ecology have become exceedingly difficult. Still, Mr. Peccei says, most of mankind has not faced its dilemma and prefers to trust the miracles of science and technology, the empty promises of politicians, the diplomacy of national self-interest and toothless international declarations. "We are all pitifully unprepared," added Mr. Peccei, "to cope with the formidable challenges and threats ahead."

● **POPE JOHN PAUL'S FIRST OVERSEAS VISIT** has been acclaimed a triumphant success. Millions of enthusiastic Roman Catholics greeted the pontiff on his seven-day tour of Mexico and the Dominican Republic in late January. During his Mexican visit, the pontiff set limits on the political activities of the Latin American clergy, rebuffing the "liberation theology" that espouses Marxism or violence. The pope urged more emphasis on spiritual rather than worldly solutions and approaches. Considering recent papal mediation efforts in a volatile dispute between Argentina and Chile, Pope John Paul II seems to be pioneering a new effort to reassert long-dormant Catholic influence into nagging world disputes and conflicts. For example, in a statement in January to diplomats presenting their New Year's good wishes, the pontiff mentioned his sorrow over continuing strife in the Middle East. He said that "an effectual mutual trust" was the only way to solve the Jew-Arab crisis and went on to state that "diplomacy and negotiations" on the part of the Holy See were a means to create such "trust."

● **"SMOKING IS THE LARGEST PREVENTABLE CAUSE OF DEATH** in America," says the latest U.S. surgeon general's report on smoking. Cigarette smoking is a "far more dangerous" health hazard than was supposed in 1964, when the surgeon general first reported on dangers in smoking. Not only lung cancer but many other diseases can result. The new findings show: pregnant women may create long-term irreversible effects on their babies; lung cancer will likely overtake breast cancer as a leading cause of death for women by 1983 (since 1955, lung cancer has increased fivefold in women); workers in chemical, asbestos, textile and coal industries who smoke run far greater risks of getting many diseases than do those who do not smoke. Expectedly the tobacco industry has launched a counterattack against the new findings.

● **CORRECTION:** In the first "News Trends" item in the January, 1979, Good News, the statement was made that the European Monetary System (EMS) began operations Jan. 1. The report was written ahead of this date with the full expectation that the EMS would start as originally planned. At the last minute, on Dec. 29, 1978, difficulties arose, principally between the French and the West Germans, over Common Market agricultural pricing. The EMS has thus been put off until this dispute is settled. The earliest date now discussed is April 1.

Edited by Gene H. Hogberg

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