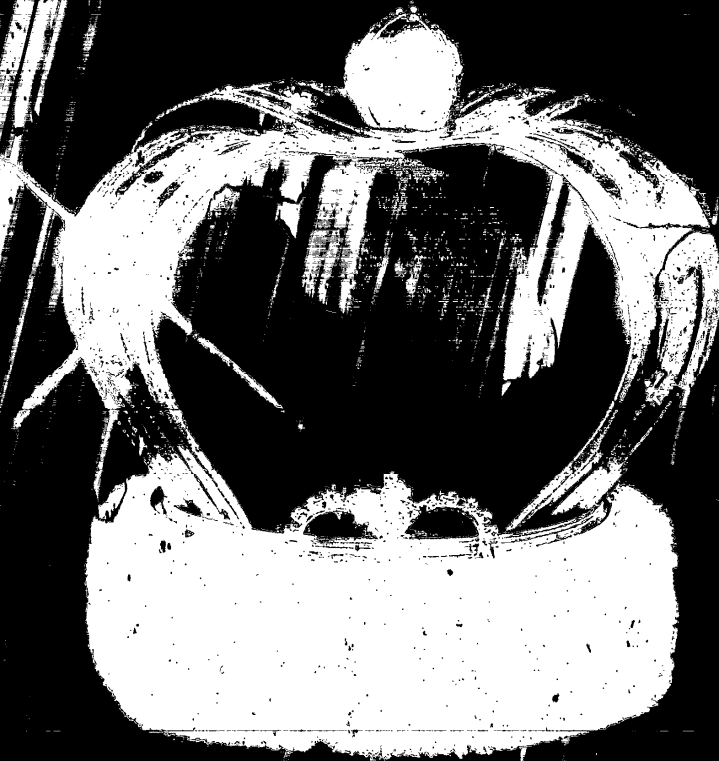


SEPTMBER 1983

The Good News

OF THE WORLD TOMORROW

**Feast of Tabernacles
1983**



PREPARING FOR RULERSHIP

The Good News

OF THE WORLD TOMORROW

SEPTEMBER 1983

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50 Years of Feast Keeping
See page 24.

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COVER: God's people, more than 100,000 strong, will keep the 1983 Feast of Tabernacles at more than 80 sites worldwide. The Feast pictures the world tomorrow, in which true Christians will rule with Christ. This issue explains how we may prepare to become part of God's Kingdom. Photo by Warren Watson.

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The Wonderful World Tomorrow

By Herbert W. Armstrong

In this talk with our *Good News* readers I want to say something about the many letters we have received from those who have read the exciting book *The Wonderful World Tomorrow - What It Will Be Like* since it was first published nearly 17 years ago.

All but a few from more than 1.6 million books mailed out have been enthusiastic, elated, inspired to know what a WONDERFUL world is soon to be ours.

I wish ALL OF YOU could realize that this wonderful coming world IS REAL — and most of you will be in

it. I hope, as one of its changed immortals. It's not only REAL, it is coming SOON — possibly (I do not set dates) in less than 10 years! Yes, very possibly that soon!

But what I am most concerned about is WHAT IT MEANS TO YOU — as an individual! Each of you! I wish all of our readers could think — as one wrote me — wondering what YOU will be doing, then!

I wish all our readers could be reminded, at this point, of that

very first of the LAWS OF SUCCESS! There are seven laws that will produce success. The very



first one is to have the RIGHT GOAL — to be fired with ambition to achieve that goal — to keep that goal constantly uppermost in your mind!

Have a definite, inspiring PURPOSE in life. Realize, as Winston Churchill said, there is a PURPOSE being worked out here below! Mankind was placed on this earth FOR A PURPOSE. That means YOU, as an individual, were born and given the breath of life for a PURPOSE!

In this world's colleges and

universities they teach nothing about that purpose. They know nothing of the real MEANING of

life. They leave students without a goal. They don't know where they are going — or whether they are going anyplace.

But the all-intelligent, all-knowing Creator — who designed the human mind and body, created the human race and supplies the air, water and food to sustain it — had a PURPOSE!

And, through the apostle Paul, He reveals to us that GOAL — in Paul's words, that "I may attain to the RESURRECTION" and, further, "One thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the GOAL for the prize of the upward call of God in Christ Jesus" (Phil. 3:11, 13-14).

The GOAL — the PRIZE — the MARK toward which Paul pressed forward is THE RESURRECTION TO IMMORTALITY, in the Kingdom of God!

In this important book we have tried to paint in simple words — as revealed in the Bible — the WONDERFUL world that this Kingdom of converted, changed immortals, under Christ, will produce.

But, is BEING THERE, as a

changed, immortal person, YOUR goal? Is that one overriding LIFE'S OBJECTIVE constantly before your eyes — constantly dominating your thoughts?

Many have written to tell me how exciting — how interesting and inspiring — it is to see just WHAT such patriarchs and prophets and men of God as Abraham, Joseph, Job, Daniel, Moses and others might be doing — how they will be brought back to life, immortal, in glorified POWER — and the high executive positions in the new WORLD GOVERNMENT they will occupy.

Interesting? Exciting? WONDERFUL? Yes, I should say it is! But, as I said above, I wish all of YOU were terribly concerned by asking yourselves where YOU will be — what YOU will be doing then!

I don't mean that you may decide for yourselves what precise position may be assigned to YOU. Yet, in general, I can tell you what position will be assigned you! It will be the position you are training for, qualifying for, RIGHT NOW — in this life!

WHY will Abraham, David, the apostles Peter and Paul, be assigned the positions either directly named — or at least indicated — in the Bible? Simply because they prepared for and qualified for those positions DURING THEIR MORTAL LIVES!

YOU — if you have been called to conversion now — are being JUDGED for your future position in God's Kingdom right now!

Few understand this — I know. But see if I can make it plain enough that at least some of our readers may UNDERSTAND. A number of "JUDGMENTS" are revealed in the Bible. Most people get all mixed up and confused by such theological terms as "judgments," "covenants," etc.

Understand, first, being "saved" — that is, being born into the Kingdom of God — given God's GIFT of eternal life — is altogether by GRACE, as God's free GIFT. You can't earn it! I have ALWAYS taught that! In spite

of the false accusations of persecutors, who try to make you believe I teach "salvation by WORKS" (and they know better!), I have NEVER taught that. I do not believe that!

I have always taught that salvation — what religious people call "being saved" — inheriting eternal life — being born into the Kingdom of God — just getting there — comes ONLY by GRACE (which means undeserved pardon) and as God's FREE GIFT. You CAN'T earn it! All your OBEEDIENCE — your good WORKS — won't buy it!

But — and here is where the persecutors are in confusion — you shall be REWARDED with whatever OFFICE you shall be placed in according to your WORKS! Check for yourself. Don't believe me because I say it — check for yourself!

For those who would like a more detailed and technical exposition of this vital principle, write for a FREE booklet, *What Will You Be Doing in the Next Life?*

But, when the glorified Jesus, Christ returns to earth, in all the supreme POWER and GLORY of God, as KING of kings to rule all nations, He will then assign the positions in His government — the "reward" — to those who already — then — "ARE SAVED," to those who have, through grace, received God's GIFT of eternal life — then already made IMMORTAL! These shall have been resurrected to immortality and have risen to meet Him in the air, as He is returning.

Now notice: Jesus says, "And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work" (Rev. 22:12).

Notice the parable of the pounds: When Jesus returns, having been coronated KING of kings, He will call to Him those He had given "the money" — that is, His Spirit and salvation. The one who, in this mortal life, had gained "10 pounds" is made mayor over 10 cities. The one who gained, in his Christian life in this time, five pounds is made mayor ruling over five cities. He

qualified for only half as much, during this mortal life, so his REWARD in the Kingdom — the POSITION to which he is assigned — is only half as much.

Notice this picture of 'Christ's coming, and establishing of the Kingdom of God over the nations: "Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever... The nations were angry, and Your wrath has come, and the time of the dead, that they should be judged, and that You should reward Your servants the prophets, and the saints'" (Rev. 11:15-18).

One of the judgments is the "Great White Throne Judgment." Notice that REWARD — rank in God's Kingdom — is according to WORKS! Not getting into the Kingdom, but rank, or reward, or office, once there:

"And I saw the dead, small and great, standing before God [in a resurrection], and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books" (Rev. 20:12).

Peter taught that God JUDGES (not saves) according to WORKS: "The Father, who without partiality judges according to each one's work" (1 Pet. 1:17). Paul taught that God "will render to each one according to his deeds" (Rom. 2:6).

Jesus said, plainly, "No one can come to Me unless it has been granted to him by My Father" (John 6:65). And again, "No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day" (verse 44).

But, to you whom God has called at this time — to you who have repented, believed, received God's Holy Spirit and thus been converted — YOU ARE BEING JUDGED RIGHT NOW (1 Pet. 4:17). And if you say, "I'm already 'saved,' and there are no

(Continued on page 40)

THE FEAST OF TABERNACLES— A TIME FOR REDEDICATION

Worldwide, true Christians will keep this year's Feast of Tabernacles September 22 to 28. What should this Festival of God mean to us?

By K. Neil Earle

Zeal. Conviction. Commitment. Urgency.

The first-century Church of God had these qualities in abundance!

Notice: "And when they had called for the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. So they departed from the presence of the

council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ" (Acts 5:40-42).

Where did the early Christians get this dynamic courage and drive? After all, they were only fallible human beings like us (Acts 10:26). Why such burning zeal, such concentrated, intense single-mindedness?

God's Spirit led them, just as Christ through His Spirit leads us today (Matt. 28:20)!

Why did that Spirit of power stir them and press them to such



Messages from God's ministers are an important part of the Feast. Above, Herbert W. Armstrong speaks at the 1982 Festival.

self-sacrificing heights? The answer directly bears upon the vital importance of this year's Feast of Tabernacles for true Christians today! It is the first-century Church's striking unity and cohesiveness that challenges us (Acts 4:32).

Spiritual pioneers

The Feast of Tabernacles is the sixth of God's seven annual festivals, the true days that God expects His people to keep today. True Christians know that the Feast of Tabernacles pictures God's soon-coming Kingdom, the wonderful world tomorrow when God's government will rule on

this earth and produce peace and prosperity for everyone.

A major key in producing that peace and prosperity will be the unity among God's children.

We in God's Church today have the same Gospel, the same desperately needed message, the same Leader, the same governmental structure as the early apostolic Church (Heb. 13:8). We have much going for us: At

this Feast of Tabernacles we need to see once and for all how important unity is in the Body of Christ and how we can increase unity.

What was the secret of the early Church's amazing cohesiveness and responsiveness?

Remember, many early Christians were eyewitnesses to Jesus Christ and His miracles (II Pet. 1:16). The unprecedented events surrounding Christ's death and resurrection — the unexplained darkness (Matt. 27:45), the Temple veil split in half (verse 51), the earthquake that rocked Jerusalem (verse 51), the literal resurrection to physical life of profane Jewish leaders (verse 52) —

Photo by Messianic White and Children's Magazine

all this made a mind-numbing impression.

Then, too, almost all early converts were Jews (Acts 2:5) well acquainted with the Scriptures, schooled to expect the Messiah in their lifetime (Acts 1:6). For a while they met in one place in the same city (Acts 2:1). Hospitality and care for new converts were vital necessities since people were lodged far from home to pick up all they could from the apostles' personal teaching (verse 42).

And one thing more: They deeply prized the Holy Days and festivals of God (Acts 2:1, 12:3). They did not miss the simplest, most basic reason for annual festivals, to gather God's people together, to weld them into a deeper, more pervasive unity (Acts 18:21).

That's why Jude called God's festivals "feasts of charity" (Jude 12, Authorized Version).

Paul trained his converts to "stand fast in one spirit, with one mind striving together for the faith of the gospel, and not in any way terrified by your adversaries" (Phil. 1:27-28).

Strength in unity

We who have an even bigger task to accomplish than the early Church did (John 14:12) have factors working for us that they didn't have. The communications revolution makes it possible for the majority of God's people to see His apostle for our day on satellite television.

Thanks to our marvelous publications media God's people can have a truly global perspective on this Feast of Tabernacles. The Church's publications school us well in advance about the worldwide scope of the Festival. From Burma to Brno, from Penicton to Peru, God's people will be pondering the same material, material designed to advertise, educate and instruct us about the spiritual high point of the year — the Feast of Tabernacles.

Certainly the potential exists for a dynamic upsurge in unity and esprit de corps at the Feast of Tabernacles in 1983.

Yet perhaps the greatest single spur to advance and amplify the unity and togetherness of God's people at this year's Festival is, as always, wrapped up in the basic message of the Feast of Tabernacles itself and, even more, how the Work we've been drafted to do fits into the majestic purpose and scope of God's sixth festival.

The coming utopia

Remember, the Feast of Tabernacles is a prophecy. It is an inspired picture of the harmony and peace that will prevail when Jesus Christ and His people finally rule this earth with the lay of God (Isa. 2:3).

Numerous scriptures announce this event:

"Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. 7:27). See also I Corinthians 6:2, Luke 19:17 and Revelation 2:26.

The Feast of Tabernacles is futuristic in its implications (Zech. 14:16). It challenges us to ponder our awesome destiny, our goal, our prime purpose in life.

And what a goal it is — to help Jesus Christ straighten out this tragic world. To start a new civilization on the earth. To give real aid to the boat people, to comfort the tormented people of Cambodia, to nourish the starving children of the third world.

Christ will do it. He can save humanity. He has the zeal, the stamina, the unrelenting strength of purpose to succeed. And we are His executive assistants, training for top positions in that government. This is our consuming mission in life! It is a goal worth sacrificing for, even suffering for if the need arises.

The Feast of Tabernacles gives us "time out," a divinely ordained pause, a respite in which to contemplate these colossal truths.

The point is: The extent to which we see how the task assigned the Church today fits in

with that overall goal is the exact measure of our zeal and motivation toward God's Work!

Let's explain that clearly.

Needed: zeal for God's Work

A merciful God will not allow the devastating plagues of His wrath to fall on an unsuspecting world (Amos 3:7). God requires that the world be warned first (Matt. 24:14). His schedule is ironclad: warning, Great Tribulation, Christ's return, Millennium. Now whom does God hold responsible for warning the earth?

"As the Father has sent Me, I also send you" (John 20:21).

It is the Church's job to announce the good news (Mark 16:15). God requires this act of love and concern from us, this urgent call to sound the alarm (I Cor. 9:16).

God uses the preaching of that warning message to call others to help advance His Work further, to call those He can train for rulership with and under Christ in the world tomorrow (Matt. 13:18-23). Many benefits flow from preaching the good news of Christ's return to set up His Kingdom.

No wonder the high point of the Christian year is the week-long celebration that portrays this worldwide utopia. Christ will eventually reconcile the whole world to Himself (Eph. 1:10). One government, one Ruler, one Kingdom teaching and practicing the way of life that leads to peace, unity, harmony and concord (Isa. 25:6-7). This is God's way to fulfill His plan. The Feast of Tabernacles pictures the successful implementation of that plan. It portrays the pivotal event in Scripture (Acts 3:19-21).

Every year, at the Feast, God gives the world a demonstration of His ability to unify the world.

The Church of God is pioneering the only true solution: joyful, voluntary submission to the laws of God (Rom. 7:22). The Church is indeed the "light of the world" (Matt. 5:14). If it were not, then there would be no purpose for the

perpetuation of human life on this planet (Mal. 4:6). God would allow man to destroy himself (Matt. 24:22).

As Pastor General Herbert W. Armstrong reminds us, the Church of God is the Kingdom of God in embryo. That means we must be seen practicing the way of life that works—the way of cooperation, courtesy, and consideration (Acts 20:35). If the world is to be changed, it must start with us. (Matt. 13:31-32).

Rededicate yourself

What a calling!

How can we rededicate ourselves to that calling at this year's Feast of Tabernacles?

First, catch again the global scope and sweep of God's Work. Read about the Feast in international areas. Pray for the success of scattered brethren in far-flung corners of the world.

Follow Festival instructions and announcements (Heb. 5:1). As Philippians 2:14 says, "Do all things without murmuring and disputing. Don't be the exception to the rule. Prompt obedience in small matters displays godly character (Luke 16:10)."

Meditate upon the grand accomplishments of God's Work this year. Remember the gifts of God's apostle, evangelist. Prepare your offering from that perspective (Deut. 16:16). Have your children prepare an offering as well (Prov. 20:11).

Participate in the organized activities at the Feast—don't be off "doing your own thing" all the time. Quiz your children about God's law and God's way of life as you drive to the Feast site. Take an interest in their spiritual development.

Enthusiasm is contagious. Be a carrier! Meet new people. Aid the less fortunate. Don't resent crowds, but be an ambassador of peace. Let peace begin with you.

The Feast of Tabernacles is a yearly opportunity to intensify the unity, morale, and stalwartness of God's people.

Is anything more important?





God's People Are Pilgrims in This World!

*It is once again time to celebrate that
we are merely pilgrims and sojourners
in this temporary, physical life.*

By Clayton D. Steep

Here it is, time for another Feast of Tabernacles, and the Church of God is on the move again!

Brethren packing and hauling luggage, crisscrossing cities, countries, even continents, headed toward one of the more than 80 locations worldwide where the 1983 Feast of Tabernacles will be joyfully observed.

God instructs that this Feast or Festival be observed in the seventh month of God's sacred calendar (Lev. 23:34-36, 39-43), which falls sometime in September or October of the Roman calendar, depending on the year.

(For a complete explanation of which days God has commanded His people to keep, write for a free copy of our eye-opening booklet *Pagan Holidays or God's Holy Days — Which?*)

Did you ever wonder why travel and lodging in hotels, motels and other places of temporary habitation is associated with the Feast of Tabernacles?

The Feast of Temporary Dwellings

The word *tabernacles* means "temporary dwellings or abodes." This, then, is the Feast of Temporary Dwellings.

When God ordained this Feast in ancient Israel, He instructed the Israelites to build booths or lean-tos to dwell in

for the duration of the Festival (Lev. 23:40-43). The modern counterpart of these booths would be hotels, motels and other places of temporary residence.

True, some brethren today live right where the Feast is to be observed. They may have no choice but to remain in their own homes. Still, for the duration of the Feast, they are involved in a daily routine of services, meals and activities that is different from what they do the rest of the year.

Nor the majority in God's Church, however, travel and living outside their homes continues to be an integral part of the Feast observance.

Why this change of routine? Why, for this brief period of a year, do God's people partake of a style and quality of life radically different from the norm? Why, during the Feast plus travel time, does the Church as a whole reside in temporary dwellings—hotels, motels, cabins, tents, etc.?

The answer lies in the meaning of the Feast.

The sojourn of this life

While in distress, the author of Psalm 42 remembered former, happier days. "I used to go with the multitude," he recalled. "I went with them to the house of God, with the voice of joy and praise [God's Holy Days are happy occasions], with a multitude that kept a pilgrim feast" (verse 4).

A "pilgrim feast"? What did he mean by that?

Pilgrims are travelers, wayfarers, sojourners. As long as they are pilgrims, they do not have a permanent residence. They are on the move. As the psalmist wrote in verse 2, he had a destination: He yearned to "come and appear before God."

That's what true Christians do at God's Feasts. We appear before God at one of the locations He, through His chosen ministry, has designated and where He has placed His name (Deut. 12:23-24).

What a picture! Pilgrims winding their way to appear before

God—to be with God. When you stop to think about it, that's what this life is all about for God's people.

For the Christian, life is a journey with a destination. Just as the children of Israel wandered through the wilderness, living in temporary dwellings, before reaching the Promised land, we are making our way to the eternal inheritance that has been promised to us. We are only heirs of salvation; we have not yet inherited it.

We live in temporary dwellings in this life. Our homes are temporary. So are our physical bodies. The Feast of Tabernacles, or Feast of Temporary Abodes, calls attention to the fact that our physical existence is temporary, that we are pilgrims on our way to an awesome destination.

Looking to the future

The apostle Peter referred to scattered Christians of his day as "pilgrims of the Dispersion" (1 Pet. 1:1). He stressed to the brethren that they were "sojourners and pilgrims" (1 Pet. 2:11) and exhorted them to "conduct yourselves throughout the time of your sojourning here in fear" (1 Pet. 1:17).

A pilgrim does not "put down roots" in some location of his choosing. The moment he does so, he ceases to be a pilgrim.

In Hebrews 11, various faithful servants of God are set forth as examples for Christians to follow.

Abraham, for instance, "sojourned in the land of promise as in a foreign country" (verse 9). He merely sojourned there. Wealth and possessions he had. But he did not set his heart on them. He was not all wrapped up in ever trying to acquire additional material possessions and physical riches here and now. He knew this life is temporary. He looked to the future.

He "waited for the city which has foundations [it will not be built on sand, as are all the fleeting works of mankind], whose builder and maker is God" (verse 10). The city referred to is, of

course, Jerusalem as it will be when it is the headquarters and dwelling place of Almighty God.

Abraham was not the only one whose heart was set on an eternal inheritance rather than a temporary, physical inheritance in this life. Others are named in this same chapter.

"These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them, and confessed that they were strangers and pilgrims on the earth. For those who say such things declare plainly that they seek a homeland" (verses 13-14).

How about you? Do you belong to this world? Do material pursuits take up the choicest part of your time? Is your attention mostly centered on earthly things? Do your highest goals and aspirations revolve around the attainment of wealth, physical



security and comfort?

Or are you as a stranger and sojourner in this sin-weary world, just passing through, on your way to your homeland?

Going up to Jerusalem

Travelling to the Feast to appear before God, living in temporary dwellings at the Festival

(Continued on page 39)



GN SPECIAL

Coming—Your Rulership in God's Kingdom

Christ is about to restore God's government to this earth, and Christians are to rule with Him for 1,000 years. That's what the Feast of Tabernacles pictures! This series of articles offers a glimpse at your incredible destiny.

By George M. Kuckou



Utopia—the model society!

Humankind has always dreamed of living in an ideal world—one with perfect laws, government and social conditions. This ideal world would have lasting peace, abundance and exciting opportunities for all.

But all man's governments, cultures and social experiments have failed to produce this result. Instead we live in a world filled with misery and increasing evils—a world tottering on the brink of destroying itself!

Even the dictionary defines the concept of a utopian society as "impossibly ideal."

But is utopia impossible?

Not in fact, exactly such a society is just ahead of us now. God promises it! Bible prophecy shows that this earth will be changed into a real utopia, and that you can have a part in making it happen. You can assist Jesus Christ, beginning at His Second Coming, in ruling this world (Rev. 5:10).

That is the meaning of the Feast of Tabernacles, the sixth of God's seven annual festivals. The Feast of Tabernacles pictures God's spirit-born Family ruling on earth during the Millennium—the Kingdom of God.

Exciting, isn't it? What a won-

derful opportunity it would be to take part in eliminating human suffering so that all can experience true happiness. War will be outlawed. Famine will disappear. Illiteracy will be wiped out. Life will become thrilling!

What a joy it will be to help create these conditions! Never before has such awesome opportunity for doing good existed. As a glorified member of the God Family (Rom. 8:17-21), you'll be in a position to enforce God's law, which will automatically produce happiness.

But as a ruler in God's Kingdom, how will you relate to God the Father, Jesus Christ and other members of God's Family? How will you work with human beings under your care? What laws will you teach and enforce?

Let's explore our future as rulers in God's Kingdom. Let's try to envision the thrill and excitement of being ruling members of God's Family.

Perfect teamwork

Rulership in God's Family will involve teamwork—working together for everyone's good.

We will be serving under God the Father (John 14:28) and Jesus Christ (Rev. 19:15-16, Eph. 1:20-22). Those who have qualified during their human

lives will hold top administrative positions; David, for instance, will be king over all Israel (Ezek. 37:24). Others will see that the knowledge of God's way goes forth from Jerusalem to all the world (Isa. 2:3-4). Still others will serve as local rulers (Luke 19:11-19).

Those at headquarters will work together in unity with those ruling around the world. No longer will division and strife among rulers be tolerated. No longer will anyone work at cross-purposes; no longer will anyone compete for recognition, influence or importance. All will be in harmony with God the Father and Jesus Christ (John 17:10-11).

Each of us will have specified areas of responsibility to diligently handle. A chain of authority will govern everyone's conduct. Most important, godly love will bind us together and flow out to those under our rule.

Imagine such rulership on a global scale. God's divine power will extend this rulership to everyone, not just a few, and unheard-of productivity and happiness will abound (Jer. 31:12-13).

A new way of life

Destructive trends from 6,000 years of human misrule will be reversed.

Through miraculous interven-



tion the environment will be changed. Mountains will be lowered and valleys raised. Dramatic climate changes will alter barren deserts, turning them into thriving locations for desirable plants and animals. Miraculous healings will occur and sickness will be abolished (Isa. 40:4, 35:1-7, 9). The very nature of animals will be changed so they no longer harm or fear man (Isa. 11:6-8).

Once the initial geological changes have been made, the land will be ready for resettling. We will resettle the destitute refugees who survive the Great Tribulation and the Day of the Lord and help them begin a way of life they have not known.

A Temple will be constructed; there Christ shall sit as supreme Ruler (Ezek. 40-42). Jerusalem will be rebuilt, much smaller but more beautiful, with verdant agricultural land just outside the city limits (Ezek. 48:15-19).

The entire land of Israel will be divinely allocated and families will be given a portion of land as an inheritance, to own throughout the Millennium without fear of losing it (verses 1-7, 23-28).

Agriculture will become the basis of society. Small, family-owned farms will produce bountiful harvests without soil erosion or the use of harmful pesticides or chemical fertilizers. (Amos 9:13). Proper farming methods, favorable weather and societal respect for farming will bring joy to the farmers of the future.

Business and industry will still exist, but on a far different scale. The emphasis will be on serving others. For example, beating swords into plowshares (Isa. 2:4) will involve manufacturing equipment for constructive purposes from war machinery that was once used for destruction.

No longer will huge, impersonal, get-oriented industries pollute the atmosphere, provide monotonous work or waste people's potential. Workers will enjoy their work as they produce quality goods in a safe and stimulating environment.

Industrial pollution will be halted. Natural energy sources

such as sunlight will be wisely used and reusable materials will be recycled, thereby greatly reducing industrial waste.

Even the source of many raw materials will change. Abundant mineral resources from the oceans will be made available for productive use (Isa. 60:5).

Cities will be rebuilt, intelligently planned so that people won't experience the problems of overcrowding and separation from the beauty and tranquility of an agrarian society. Cities will be architecturally breathtaking, built according to a divinely inspired master plan (Amos 9:14).

Economic uncertainty will be replaced by God's financial system, with stability, full employment and job satisfaction. No longer will man be plagued by runaway inflation, excessive taxes and high interest rates.

Humanity's potential achieved

Happily married couples living in harmony will produce children they truly love and know how to rear. Together these families will enjoy activities that bring them much happiness (Jer. 31:13).

All of these blessings will result from man's obedience to God's way of life — the way of life that you will help teach them! It will be much easier to teach God's laws then, because Satan's influence will be removed, allowing a right attitude to permeate society (Jer. 31:33).

As a ruler you will be able to provide people the opportunity to develop their talents through schooling, encouragement and practical experience. Your relationship with humans will include spending time with them in social situations that you'll both enjoy.

Your rulership will not be some distant, impersonal relationship with humans under your rule or with fellow spirit beings. Not at all. You will enjoy being with them — sharing experiences, discussing ideas, doing things together and making plans for the future (Ps. 16:11, 145:10-12).

Does all this mean that there will be no problems in tomorrow's world? No!

Problems from the lingering influence of Satan-inspired human nature will be prevalent at the onset of the Millennium. The warning that some nations will not receive ruin unless they keep the Feast of Tabernacles (Zech. 14:17) implies that some will not initially want to obey God.

It will indeed take time for God's way of life to permeate the whole world (Matt. 13:33).

The godly power of discernment, though, will enable you to make the right decisions when you're faced with a problem. You'll be able to stop problems before they get out of control (Isa. 30:20-21).

Remain faithful now

Ruling in the Millennium! Think about this incredible potential you have in your future. Truly, a joyous time of rulership awaits all of us for all eternity. During the days of the Feast of Tabernacles, you'll be hearing more about the wonderful world tomorrow.

But merely knowing about these things is not enough. You must diligently respond to the calling God is giving you. You must work to develop the attributes of a king by yielding to the will of God (Matt. 7:21, 8:3, Jas. 1:22-25). As a ruler of the future you must look beyond the difficulties now facing you, to your ultimate reward (Rom. 8:18). That is what Jesus Christ did (Heb. 12:2-3, 1 Pet. 2:21).

Allow this hope to burn brightly in you, for God's plan extends even beyond what this article has covered. Your rulership shall extend to all the universe that now lies dead, awaiting its time for life (Rev. 21:22)!

Remember the example of Christ and be obedient to His will. If you do, someday He'll apply these words to you: "Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord" (Matt. 25:21). □



Could You Rule a City?

Christ, when He returns, will give His people authority in God's Kingdom. Have you wondered how you will be able to manage part of God's government?

By John A. Halford

Let's use our imaginations to travel forward in time a few years.

Picture the Millennium. Christ has returned, and God's Church has been born into His Family. Some have been raised from the dead. Others were instantly changed from mortal to immortal when the last trump sounded.

Together for the first time, all God's chosen people stand before their powerful and triumphant elder brother, Jesus Christ, waiting to receive their positions of responsibility and service in the new world government.

Now it's your turn. As you come before Jesus, you sense the power radiating from Him. No wonder those ancient Israelites trembled with fear when they first saw the signs of His presence at Mt. Sinai!

But you have nothing to fear. The look in those shining eyes, more brilliant than a thousand suns, is one of friendship and recognition. You realize that Jesus Christ knows who you are. It is as if He, too, has been anticipating this moment.

And then, with a voice more powerful than the most powerful waterfall, but full of warmth and enthusiasm, Jesus Christ says the words you have been waiting to hear:

"Well done, you good and faithful servants. You have been faithful in the things I gave you

to do, you have overcome and you endured to the end. Welcome to the Kingdom of God." Then He adds, "I am going to give you authority over 10 cities."

A dream? Yes, but it is the realistic dream of many people now reading this magazine. It is a dream that will one day come true.

But wait a minute. The readers of *The Good News* are just ordinary people—an American construction worker, a British housewife, a Filipino farmer, a young Nigerian university student. How can people like that be qualified to rule a city? What do they know about it?

Responsibilities of rulership

Did you ever stop to think about what must be done to manage a city, or even a small town? Water and power must be provided, streets and roads have to be planned and a building code must be established. Garbage must be collected. Disposal of sewage must be arranged.

And what about transportation, a school system, shops and places of entertainment? Taxes must be collected and the funds appropriated for the thousands of expenses needed to keep a town running properly.

What do you know about all that? Some of the best minds in the world today can't make our towns and cities work. So what makes you think you are going to do any better in the world tomor-

row? How can you teach what you don't know?

Discouraged? Don't be. Read on.

The world that Christ returns to will need urgent help. He will find it battered from Satan's rule and horribly chastened by the Day of the Lord.

The book of Revelation shows how the Great Tribulation and the Trumpet plagues will devastate civilization.

Communications networks will be in ruins. Transportation will have broken down. Dams will have been destroyed and bridges will have collapsed. Once great cities will be nothing but smoking piles of rubble. The ecosystem will have been badly damaged.

But, starting from Jerusalem, the healing and rebuilding will commence. Representatives of once-proud nations will make their way to Christ's seat of government, to be taught His ways and learn His paths (Isa. 2:3).

And they will find that the Kingdom of God is ready and eager to help. It will also be competent. Christ will have a team with all the expertise necessary to show humanity how to live. If you are to be a part of that team, Christ will have to see to it that you are qualified to help.

"But I have had no experience running a city!" you may say. "How will I be ready?"

Has, perhaps, Christ been wrong in choosing the "weak things of the world" (1 Cor. 1:27) to qualify for His Kingdom? Perhaps it would have been better to



have picked His people from among the mayors and governors of the world today. Perhaps He should have selected the most able civil engineers, town-planning experts, telecommunication operators and those with experience in big business and large construction projects.

Instead, we find that "not many wise, according to the flesh, not many mighty, not many noble, are called" (verse 26). Is that going to prove to be a mistake?

No. Jesus Christ knows exactly what He is doing. When He returns, His world-ruling team will be ready and able to rule.

The missing dimension in knowledge

To understand how this is possible, we need to remind ourselves again just what it is that has gone wrong with this world.

For 6,000 years, since Adam rejected the kind of knowledge that could only come from God, humans have tried to find a way of life that works. We have failed in every aspect except one. The human race has proved itself more than adequate in solving technical problems. Especially in the last 100 years, breakthroughs in all areas of technology have transformed the world.

Man has demonstrated that he can learn how to harness the power of mighty rivers or string bridges across great chasms. He knows how to build highways and railroads over soaring mountains and scaring deserts. He can drill for oil beneath the Arctic ice. He has split the atom, made an artificial heart and regularly travels into space.

But at the beginning of the Millennium, after the destruction at the end of this age, the world will have realized that all the knowledge of physical things has not produced a way of life that



worked. It may have seemed right for a while, but it will have led us to the very brink of destruction.

Only Christ's intervention will save all flesh from extinction. And God will not just allow man to begin blindly rebuilding. Christ will restore the government of God to show this world God's way of life and to teach God's laws. That is what the nations will go to Jerusalem to learn. It is knowledge that they have known nothing about. They must learn it from the beginning, like little children.

But you will know it! You are learning it all the time. God through His Spirit is teaching you a new way to live of sharing, cooperating, helping, humility and loving your neighbor as yourself. That is the way God lives, and if you are being led by His Spirit you are learning to live that way, too. You are discovering that it produces peace.

At the moment, you probably only have the opportunity to live that way on a small scale. You have a small family and perhaps a rather average job. Your income may not be great, or maybe you just have a small plot of land to take care of. Perhaps you are single, old or crippled. Maybe you are even in jail. But whoever you are, you should be making prog-

ress in learning to live your life God's way.

You are learning now

But can that really qualify you to rule a city — to tackle the complex administrative, organizational and personal problems that come up all the time when several thousand families live together?

Yes, it can. Problems in the world today seem more complex than they actually are, because the nature of the problems is not understood. The apostle James showed the

real cause of strife in the world: "Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war, yet you do not have because you do not ask" (Jas. 4: 2).

In other words, our problems are caused by human nature, expressed in jealousy, resentment, vanity, lust and greed.

Struggles between nations today are really only small problems grown big. The problem of two major powers locked in a hot war may seem more complex than two neighbors fighting over the back fence. But it is essentially the same — they know no other way to settle disputes. Whether it is nations or individuals, "The way of peace they have not known" (Rom. 3:17).

And if the cause is the same, the solution is the same — love, tolerance, forgiveness, sharing, helping and giving. That way produces peace, happiness and prosperity. It works between people. Given a chance, it would work between nations.

And so Jesus Christ does not need to see you in action on a large scale to know whether you know how to administer the laws that lead to peace. He sees it now.



by the way you solve the problems of your own life.

You, in spite of your limited experience, will indeed have the ability to teach others the way of peace in the world tomorrow. God does not need to see you in action ruling 10 cities to determine whether you know how to apply and observe His law. He can see, by the simple decisions you make every day in your life, whether you will obey Him or go the way of the world.

Be faithful in small things

Let's take, for example, your relationship with your wife, your husband or your children. How do you solve problems among yourselves? By shouting, yelling and expressing bad attitudes? Or are you showing God that you know a better way?

What about finances? Would you handle the treasure of a city like so many rulers today, and enrich yourself at others' expense? God can tell by the way you handle your employer's money and the time your employer pays you for, by your attitude toward taxes that you must "render unto Caesar," by what you do with God's tithes.

"As Jesus said, "If you have not been faithful in what is another man's, who will give you what is your own?" (Luke 16:12). And notice verse 10: "He who is faithful in what is least is faithful also in much, and he who is unjust in what is least is unjust also in much."

If you learn to be faithful and loyal in small things, God knows that you will be that way when given much greater responsibility. This is clearly shown by the parable of the talents in Matthew 25, starting with verse 14. Let's pick the story up in verses 20 and 21, after the ruler had returned and asked his servants to give account of their stewardship:

"So he who had received five talents came and brought five other talents . . . His lord said to him, 'Well done, good and faithful servant; you were faithful over few things, I will make you ruler over many things.'"

Jesus was showing that He could tell if His people were developing the qualities of proper rulership by the way they handled the small matters of their lives. The servant who misused his position of trust was disqualified (verses 24-30). He couldn't be trusted.

What kind of decisions do you make?

The decisions required to live God's way are really very simple — they are basically a matter of saying yes or no to God's law.

It doesn't have to be complicated. God did not test Adam and Eve on some gigantic, complex problem to see whether or not they would be obedient. He tested them in one of the most basic areas: What were they going to eat? They succumbed to temptation and ate of the one fruit in the garden that God had forbidden. Faced with a relatively simple decision, they made the wrong choice.

Don't be too quick to judge Adam and Eve — you have been making the same kind of wrong choices in simple decisions all your life.

You don't have to be a Hitler or an Idi Amin to prove you are unsuitable to rule over others. The way you treat your wife, your children or your friends shows Christ what kind of a ruler you will be. Are you short-tempered, hard to get along with, rebellious, uncooperative, unfair?

Christ needs to know that now, before He trusts you with a major responsibility over many people. The Kingdom of God is going to bring peace to the world, not more strife. Those who will rule must show God now that they are learning the way of peace.

Every day brings a thousand and one little decisions that show God whether you are learning His way or not.

God's way to be taught

Right now, most leaders in the world are not interested in learning this way. They consider it

foolish, unrealistic and simplistic. Their quest for peace and prosperity will continue — damming more rivers, splitting more atoms, developing ever more miraculous machines. Treaties will be made and broken, and the wonderful inventions of science will inevitably be turned into engines of destruction. This world, based on physical knowledge, is destined to come crashing down.

Among the survivors will undoubtedly be architects, civil engineers, artists and others with the technical skill to start rebuilding. But they will realize that their way of doing things was wrong. They will see that it didn't and couldn't bring peace!

They will turn in humility and repentance to God, and ask to be shown another way.

God will no longer hide that way. In the Millennium, the knowledge of God's way of life will begin to fill the earth like the waters cover the ocean beds (Isa. 11:9). The information will be readily available: "Yet your teachers will not be moved into a corner anymore, but your eyes shall see your teachers" (Isa. 30:20). As people begin to rebuild, if they start to make a mistake, they will "hear a word . . . saying, 'This is the way, walk in it,' whenever you turn to the right hand or whenever you turn to the left" (verse 21).

Those teachers will have to know the way. They can't teach what they don't know.

But if you have qualified to be in God's Kingdom, you will be among those who know the way. Christ will give you your reward with complete confidence. As you receive your authority to rule, you will also be given the power to go with the authority. The choices you will have to make will be on a much larger scale than now, but you will still make decisions the same way, knowing right from wrong.

Armed with that knowledge and that power, God's chosen people will be able to rule a city, five cities, even 10 cities — in the way of peace — for a thousand years. □



You Were Born to Teach!

What special qualifications will you need to teach God's way of life during the Millennium?

By Norman L. Shoaf

It's coming, and nothing can stop it!

God's Kingdom — the government of God administered by the Family of God — is about to be set up on earth, at the return of Jesus Christ.

Those who, throughout the ages, faithfully served God will be resurrected to immortal life. God's chosen servants of our time who have faithfully endured will be instantly changed into spirit-composed children of God (I Cor. 15:51-52).

And what will we be doing in God's Kingdom? Revelation 5:10 tells us that we will become "kings and priests to our God; and we shall reign on the earth."

Each of us will fulfill both the offices of king and priest. As kings we will, under Christ the King of kings, rule the world, enforcing God's law. And, just as ancient Israel's priests were to teach the nation God's way, we will as priests be responsible for teaching the knowledge of God's way of life to the entire world.

You were born to teach!

Disseminating God's knowledge

God's government will be restored to the earth. Satan will be removed (Rev. 20:1-2). Man's carnal nature will be changed (Jer. 31:33). The give way will permeate life rather than the get way.

Notice Isaiah 2:3: "Many people shall come and say, 'Come, and let us go up to the mountain

of the Lord, to the house of the God of Jacob; He will teach us of His ways, and we shall walk in His paths.' For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

As more and more people learn of and turn to God's way, "the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

We will be responsible, as teachers, for filling the earth with the knowledge of God's way.

Exactly what qualities will we need to be able to teach God's way in the world tomorrow? Whatever those qualities are, we need to be developing them now.

And we can. We are constantly exposed to teaching opportunities with our mates, with our children, with our employees or fellow workers, with friends, with other people in the world.

Here, then, are some of the most important qualities of good teachers, qualities we need to be practicing now in preparation for our responsibility of teaching the world during the Millennium.

Good teachers . . .

• *Know their subjects.* Unless you're an expert in the field, you wouldn't try to lecture on organic chemistry to a group of chemists. You'd look like a fool! By the same token, you can't teach God's way to someone unless you're an expert on the subject. During the Millennium, the subjects we'll be teaching will include God's law, God's way of thinking, giving and

Bible knowledge. We'll need to know these subjects thoroughly (I Pet. 3:15).

That's why Paul admonishes, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15, AV).

And a good teacher is always expanding his knowledge, learning more, keeping up with new developments in his field, in order to improve and maintain the effectiveness of his teaching. So Peter tells us to grow in grace and knowledge (II Pet. 3:18).

We can do so by constantly studying the Bible, reading the Work's publications, listening closely to Pastor General Herbert W. Armstrong and God's other ministers and keeping up with news from headquarters, especially concerning new Bible understanding, which God is constantly giving.

• *Set good examples.* Probably the strongest method of teaching is by example. Your children, employees and others will remember what you do long after they forget exactly what you say.

God tells us to be lights to the world (Matt. 5:14-16). If you want to teach God's way most effectively, you must live it. In God's Kingdom we will live God's way perfectly.

Ancient Israel's obedience to God was to extend to every area of their lives (Deut. 6:6-7). It is the same today with us, as we train to teach in the world tomorrow. The example we set of obedience to God must be constant.



not just at Sabbath services or when we are with other Church members. Anything else is hypocrisy, and God will not have on His teaching team any who do not set the right example of living His way all the time (Rom. 2:21-23).

• *Use authority properly.* The most effective teachers are dedicated foremost to helping their students learn, improve, prosper and enjoy happiness. They are not cruel, vain or vindictive. They do not relish having to rebuke.

Think about how this point applies in your relationship with your children, friends or others you have the opportunity to teach now. Think about how it will apply in the world tomorrow.

You will have power over the nations — you will rule with a rod of iron (Rev. 2:26-27). When you, as God, are able to exercise the power of a thousand hydrogeh bombs at just a thought, you must control that power properly, in love, meekness, self-control, fear of God the Father and a single-minded desire to help and never hurt the humans under your authority.

And you will — but only if you develop these character traits by practicing them in the areas where you have responsibility now. As Paul said, "Every man that striveth for the mastery [you are striving to become a master teacher in the subject of God's way] is temperate in all things" (I Cor. 9:25, AV). Good teachers are models of balance, self-control and moderation.

• *Communicate well.* A major part of effective teaching is simply being able to communicate well the concepts you are trying to get across.

This means that you speak in terms the one you are teaching will understand. You don't instruct a 4 year old in how to put his shoes away by speaking in



algebraic symbols. You don't give a fellow employee an assignment by speaking in a language foreign to him. This, by extension, means that you are willing to explain again and again from different angles, as long as the person is sincerely trying to understand.

This also means that, while you talk to the person, you do not talk down to him. You communicate in humility and warmth, putting yourself in the person's place and trying to understand his point of view. Jesus Christ, after all, can empathize with us in our trials because He literally put Himself in our place and knows what we go through (Heb. 2:18).

Practice communicating better with everyone you talk to. Make yourself clear. Be direct, the way children are (Luke 18:15-17). Strive to give full understanding. That's what you'll be doing in the world tomorrow — giving humanity full understanding of God's — your — way of life.

• *Show outgoing concern.* As one of God's teachers, you will express the give way of life perfectly. You'll be dedicated to helping, serving, caring for and providing opportunities for humanity. You'll perfectly display the fruits of God's Holy Spirit.

But you must be developing those fruits now. In every teach-

ing situation, practice them.

Review I Corinthians 13, which deals with godly love. Make God's patience, kindness, faithfulness and unselfishness traits of your own character. Learn to be merciful (Luke 6:36). Be compassionate.

When you are put in a position where you can really, finally help humanity — war-ravaged, poverty-stricken, trauma-ridden humanity — the humanity that for 6,000 years has been completely unaware of the right way

to live — the humanity that has suffered the worst horrors in history during the Great Tribulation and Day of the Lord — the humanity that has no notion of what true charity, compassion and concern are — you will need to express God's perfect, healing, comforting, positive love — your love — with every ounce of your godly power.

A new order imminent

This world is without knowledge of God's way. The world has turned its back on God and steeped itself in a way of life that, if God didn't intervene, would destroy humanity.

But God is going to intervene, and soon. When He does, He is going to offer mankind a completely different kind of knowledge — knowledge of how to live, happily all the time, of how to be saved, of how to be born as God's children and live perfectly forever in God's very Family.

That knowledge will permeate every corner of life (Hab. 2:14).

You have been called to have a part in giving humanity this invaluable knowledge, as one of the teachers and rulers in the world tomorrow.

What an incredible opportunity! What a goal to strive for! What could be more important than to truly begin to qualify for God's Kingdom right now? □



Churches obtain financial support from many different sources.

Some churches are supported by government taxes. Some take up offerings every Sunday morning. Others regularly ask for contributions in their publications or on their radio and television programs.

Sometimes church building projects are supported by pledges. A stained-glass window, a pew, a chair or even a building may be funded by a single contributor. A person may donate anonymously, in his own name or in memory of someone else.

Contributions are often voluntary, but sometimes they are levied or pledged.

God's true Church does not use these means for financial support. The Church looks to God for its needs. Jesus Christ, the Head of the Church, is its leader, its shepherd and its supplier of all things.

However, Christ provides for His Church's needs through people. He instructs, He commands, He inspires and in-

WHY Holy Day Offerings?

Why offerings just on Holy Days? Why not every week? Are offerings required of everyone or are they voluntary? How large should they be?

By L. Leroy Neff

fluences human beings to provide those needs. Depending on the spiritual condition of the Church and the real needs (not necessarily what the Church wants), God does supply.

After all, God owns all things. He can and will supply those needs, depending on what we, the Church and Body of Christ on earth, do, and on what our collective attitude and spiritual condition is.

But how does God supply the needs of the Church? Through tithes and offerings of people.

Most of these people are Church members. Members supply about 80 percent of the Church's financial support. The remainder comes from people

who have voluntarily become co-workers in this Work and from other people who come in contact with the Work of the Church and who voluntarily, without solicitation, send in occasional donations.

In general, funds are contributed in two ways.

One way is contributions given through the mail, through bank transfers or to local ministers, depending on the country and local circumstances. Most of this support is received through the mail, except in a few countries where circumstances require the other methods.

The second way is through Holy Day offerings.

What are Holy Day offerings? If you search

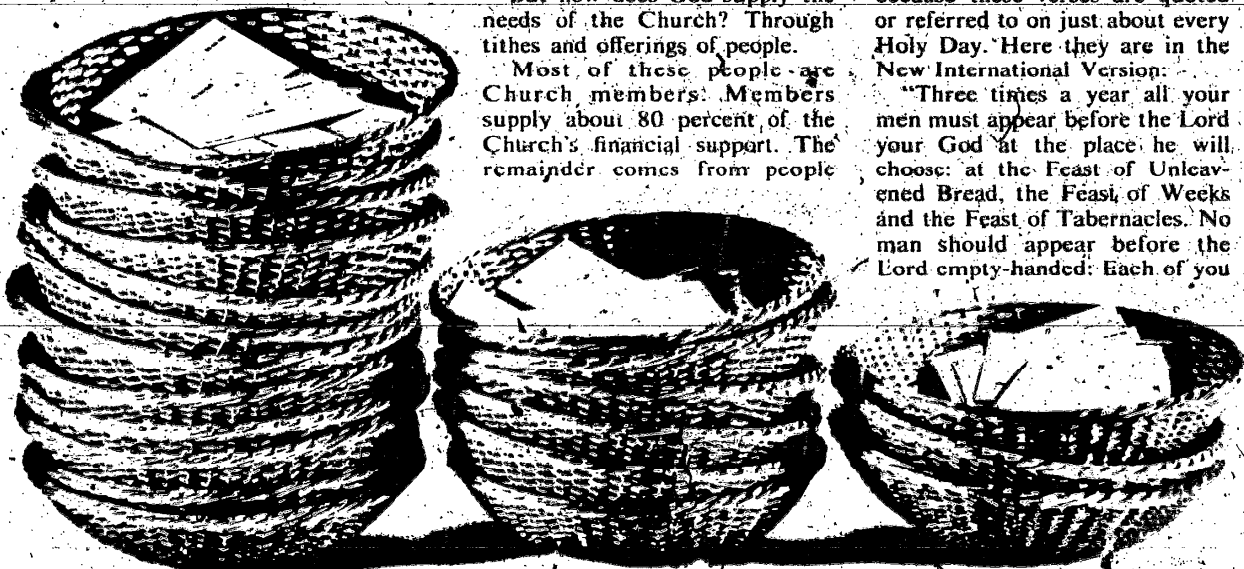
the Scriptures, you will not find this term *Holy Day offerings!* Since the term is not in the Bible, are such offerings unscriptural?

Not at all, because this term aptly, describes what is clearly commanded.

No Holy Day offerings in Scripture?

Nearly every member of God's Church knows by heart the principal scriptures on this subject, because these verses are quoted or referred to on just about every Holy Day. Here they are in the New International Version:

"Three times a year all your men must appear before the Lord your God at the place he will choose: at the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Tabernacles. No man should appear before the Lord empty-handed: Each of you



must bring a gift in proportion to the way the Lord your God has blessed you" (Deut. 16:16-17).

A similar command is given in verse 10 concerning the Feast of Weeks or Pentecost.

What are biblical offerings?

We should note several points regarding these verses. However, before doing that we need to understand the requirements of the law concerning tithes and offerings. A summary of this law is given in Numbers 18.

The people were to contribute one tenth of their incomes as well as to give various sacrificial offerings (some commanded, others voluntary), certain firstfruits and firstlings. All of these things were in addition to the "gift" or Holy Day offering mentioned in Deuteronomy 16:16-17.

The sacrificial offerings referred to in Numbers 18 pointed toward and prefigured the precious sacrifice of Christ, the Lamb of God. These expensive sacrificial offerings of bulls and goats are not now required, as Jesus Christ is our sacrifice.

Actually, one of the reasons the term *Holy Day offerings* does not appear in the Bible is that the word *offering* usually refers to those sacrificial offerings and not to voluntary or commanded offerings in the sense that we use the word today.

This does not mean that our use of the word is wrong. In today's context, the word is appropriate in referring to voluntary monetary contributions. These offerings, remember, are in addition to the tithe, which is commanded.

Now, back to Deuteronomy 16:16-17. The command relates to "three times a year." There are seven feasts in the year. Did God intend that four of them have no such command?

No. The command refers to the three seasons or periods of the year when these special gifts are to be presented.

Two of God's feasts, the Passover and the Days of Unleavened Bread, are grouped together in the spring. God's third festival,

Pentecost, occurs in early summer. The final four festivals — the Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles and the Last Great Day — are observed in the fall.

(It should be noted that the seasons in which the Holy Days fall are based on the seasons in Palestine. The Holy Days occur in different seasons in other parts of the world, such as parts of the Southern Hemisphere.)

So the term *three times* in Deuteronomy 16:16-17 refers to these three seasons and includes all the feasts. As a matter of convenience for the giver, and for those who receive and process the gifts, God's Church has traditionally collected these offerings on the seven high days, or Holy Days.

Don't women contribute?

The next point we should note is that this command is directed to men. Notice similar passages in Exodus 23:14-17 and Exodus 34:22-23. Sometimes, because of pregnancy or small children, women might not be able to travel the distance required for some of the festivals. This is not the case with the men.

Normally, of course, the whole family is expected to attend, as well as the widows and fatherless (Deut. 16:14). There is no prohibition against women also presenting a gift, even if widowed, as we could conclude from a somewhat similar situation in Mark 12:42. Women who make offerings are certainly blessed by God. Today, for example, circumcision is of the heart, not the flesh (Rom. 2:29) and all true Christians, male or female, should want to support God's Work however they can.

Contribute according to God's blessing

The place that these gifts are to be presented is the place that God chooses, not where we may choose. If we had the opportunity to choose, some might remain at home or go to some other place, rather than assemble with the rest of the Church at the assigned fes-

tival site. It is the responsibility of the Church leadership, guided by God, to determine the place.

The last point in this passage relates to the size of the gift or offering. The amount we give should be according to the amount we have been blessed by God. When God blesses someone in a special or generous way, the person should respond proportionately with a generous offering. If God has not blessed the individual, then God does not expect as large an offering. God does not expect as much from the poor and needy as from those who are comparatively well off.

But remember, after God blesses us, He watches to see how much we believe He has blessed us, by observing the kind of appreciation we show in the size of our offering.

There is a related factor that we all must consider — a law of nature that is also a spiritual law. This law is mentioned several times in Scripture: What you sow you reap (e.g., II Cor. 9:6).

If you are a farmer and you do not sow a crop, you will not have a harvest. If you sow a small amount, you will only have a small harvest. If you sow bountifully, or of full measure, you will reap bountifully.

A farmer who sows realizes that other conditions as well will help determine the size and the quality of the crop he will reap: the quality as well as the quantity and type of seed, the weather, the soil condition and the presence or absence of harmful insects or disease. God determines the weather, of course — if there will be rain and whether it will be in due season.

We see from this that we must do the necessary labor such as sowing, watering, weeding and fertilizing, and then God will give the increase as it pleases Him.

According to our labor

Notice the spiritual applications of this process as explained in I Corinthians 3:6-8: "I planted, Apollós watered, but God gave the increase. So then neither he who plants is anything, nor he

who waters, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor."

Notice that God gives the increase to each one "according to his own labor."

Paul used the law of sowing and reaping to illustrate to the Corinthians that they should be generous in giving for the famine-stricken saints at Jerusalem. You will find more details about this problem in Acts 11:27-30, I Corinthians 16:1-4, Romans 15:25-26 and Acts 24:17.

The "hilarious" giver

This principle of giving has to do with our relationship with others, particularly with brethren in God's Church, as well as our relationship with God. Paul uses two chapters, II Corinthians 8 and 9, to explain this.

This giving must be in accordance with our means or as God has blessed us. James Moffatt in his translation puts this rather clearly: "If only one is ready to give according to his means, it is acceptable; he is not asked to give what he has not got" (II Cor. 8:12).

II Corinthians 9:6 is one of several scriptures that brings out the thrust of this physical and spiritual law: "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully."

Another important aspect about giving is the attitude of the giver: "So let each one give as he purposes in his heart; not grudgingly or of necessity; for God loves a cheerful giver," (verse 7).

The Greek word for *cheerful* in this verse is defined as "cheerful, joyous, prompt to do anything." Some lexicons even use as a synonym the word *hilarious*. God wants us to give joyously and happily, not grudgingly or just because we are required to.

The end result of giving in a right attitude and as God has blessed us is described in the next verses: "And God is able to make all grace abound to you, so that in

all things at all times, having all that you need, you will abound in every good work. As it is written: 'He has scattered abroad his gifts to the poor; his righteousness endures forever.'

"Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God" (verses 8-11, NIV).

How do you prepare?

It seems members of God's Church take a wide range of approaches in how they view Holy Day offerings. Apparently, a few have little concern and are ill prepared for these scheduled gifts. Others really are concerned and prepare throughout the year for these offerings. Some set aside an amount from each paycheck from which to provide Holy Day offerings.

It has been obvious in recent years that God's people are taking this responsibility more seriously, as the per-person amounts have been increasing considerably, far above the increases in wages and income.

I would like to make a few comments from my point of view as treasurer of God's Work. You may know that, traditionally, there are two financial low points for the Work during the year. These come just in advance of the spring and fall Holy Day seasons. In past years it was necessary to borrow substantial amounts to operate during these periods and then pay back the loans from Holy Day offerings. Without these loans, there would have been nothing in the bank to pay salaries and routine bills.

In 1979, the banks would not extend any credit to the Church. Times were difficult then financially, but Church members rallied in support, and for the first time in many years there was enough money so that we did not need to borrow during the two

low points. Since then there has always been enough, and we have not had to borrow. We have been on a cash basis and have not had to pay the high interest rates that have been charged during this time.

Holy Day offerings give financial boost

During this same time God has given us good, but not large, percentage increases every year. The Work has grown greatly in all areas, especially television and publishing.

But we still have low periods. They are not as low as they used to be, but it would be good if they were not as low as they are.

Each time we reach a low point in bank balances, we have a Holy Day offering, and then suddenly the balances increase considerably. Over the next weeks and months, the balances gradually dwindle to the next low point and then jump again after the next Holy Day offering.

Without the Holy Day offerings, we would not have these periodic spurts! It would be more difficult to manage the financial affairs of the Church. This year, almost 14 percent of the income in the United States, is expected to be from Holy Day offerings!

You should now have a better understanding about the need and reason for Holy Day offerings and why God commanded them so long ago.

In conclusion, let me quote one last scripture that should put all of this in a better perspective. This is a scripture that we ought to keep in mind as we prepare for the Holy Day offerings during this coming festival season:

"Let him who is taught the word share in all good things with him who teaches. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart" (Gal. 6:6-9). □

MINISTRY

The Feast of Tabernacles Pictures Tomorrow's World

Prepared by Richard H. Sedliacik

WORLD TOMORROW

God's seven annual festivals picture the steps in His master plan for reproducing Himself through mankind.

The first three festivals occur during the spring. They picture great events leading to the first spiritual harvest of Spirit-begotten human beings into God's universe-ruling Family.

Recall from previous studies that the Passover is a memorial of Christ's sacrifice for our sins. The Days of Unleavened Bread picture our putting away of sin and our constant need to obey God. Pentecost pictures the spiritual begetting of the firstfruits of God's plan.

The last four festivals are kept during the fall. They portray tremendous events yet to occur in God's plan. We learned that the Feast of Trumpets pictures the return of Jesus Christ to raise the firstfruits to immortality and to set up God's government on earth. And the Day of Atonement pictures the deposing, removal and binding of Satan for 1,000 years. With Satan's sinful influence gone, mankind can then be reconciled — made *af one* — with God.

This brings us to the sixth festival and the subject of this study. Let's learn the next step in God's master plan of salvation for mankind.

1. What God-ordained festival occurs only five days after the Day of Atonement? Lev. 23:33-34, Deut. 16:13-15.

2. Does this Feast begin with a holy Sabbath or high day on which all ordinary work is forbidden, and on which the people were to gather before God? Lev. 23:35. Did God command that this annual Festival be kept forever? Verse 41.

The Feast of Tabernacles was also called the Feast of Ingathering (Ex. 23:16, 34:22) because it began just after the autumn harvest was reaped and stored (Lev. 23:39).

This fall harvest Festival was to be a time

of great rejoicing and thanksgiving for God's abundant blessings. Today, we understand that it pictures the future ingathering of the great harvest of Spirit-begotten human beings into God's Family during a 1,000-year period known as the Millennium. Let's understand.

3. Does the annual Feast of Tabernacles last for more than one day? Lev. 23:34, Deut. 16:15.

As we learned in previous studies, God used the yearly harvest seasons in the land of Palestine to picture the future spiritual harvests of mankind into His Family.

The spring grain harvest is small compared to the great fall harvest. The first harvest, represented by a single day — the Festival of Pentecost — pictures the relatively small number of people God has called into His Church before Christ's return when they will be born into God's Family.

But the Feast of Tabernacles in the fall each year lasts a full seven days. This shows that God's great fall harvest of mankind will take a longer period of time to be reaped. People will be born physically, called of God and born spiritually into His Family all during the thousand years, after fulfilling their life's purpose of growing in God's character.

4. Who would decide where the Feast of Tabernacles was to be observed? Deut. 16:16.

God chose where His people were to keep His Feast. Today, God works through the government He has placed in His Church.

God leads those in charge to select appropriate Feast sites around the world to accommodate the members of His worldwide Church. These are attended by tens of thousands of God's people and their families during this great fall Feast.

5. What is the divinely set theme for the

MINISTRY

annual observance of the Feast of Tabernacles? Deut. 16:14-15.

6. Does God say that good food should be eaten to increase one's joy and happiness during this Feast? Deut. 14:26.

The Feast of Tabernacles is a time of great rejoicing! For ancient Israel it was a time of rejoicing because the abundant winter's store was taken in just before the Feast. But in the Millennium, the happiness, joy and prosperity pictured by the Feast of Tabernacles will exist worldwide under the righteous rule of Jesus Christ. Obedience to the laws of God and His way of life will make the world tomorrow a literal utopia.

7. Are God's people to live in booths — that is, in temporary dwellings — during the Feast? Lev. 23:40, 42.

A *tabernacle* is a dwelling. God commanded the ancient Israelites to live in temporary shelters made of tree branches while observing this Feast. For God's people who attend the Feast today, a temporarily occupied dwelling such as a tent, camper or motel or hotel room would qualify as a booth.

God intends the Feast of Tabernacles to separate and free His people from the world. Living in temporary dwellings for an entire week — away from their everyday surroundings, jobs and most negative influences — God's people enjoy a tiny foretaste of the universal freedom, joy and peace that will exist in the Millennium, when Satan is gone and the Spirit of God is leading all of humanity (Joel 2:28, 32).

These are days of continuous, genuine Christian fellowship and just plain good fun. Christians at the Feast demonstrate now, by the way they live together in harmony, what this entire sin-sick, unhappy world will be like after Christ returns.

But just as the Feast of Tabernacles is a physical feast filled with rejoicing, it is also a spiritual feast of education and preparation.

Members of God's Church receive instruction from God's ministers through inspiring sermons to help them further qualify to rule with Christ during the Millennium.

8. After Jesus Christ subdues the warring nations at His return and establishes God's government over the earth, will the nations begin to come to Him for instruction in God's way of life? Mic. 4:1-2. Will the whole world

finally come to understand God's way to peace, happiness, abundant living and salvation? Isa. 11:9, Jer. 31:34.

Once Satan has been bound and the government of God set up, a 1,000-year golden age of world peace and prosperity will begin.

It is then that preparations for reaping the great spiritual harvest of mankind into God's Family will also begin.

Christ's reeducation program for the entire world will bring about a new civilization based on God's way of life — His law of love — resulting in great physical and spiritual blessings.

9. But what will happen to those nations that at first refuse to be reeducated to God's way? Zech. 14:16-17. And if they still won't obey? Verses 18-19.

Christ will immediately start to reeducate the people of the world through His annual festivals.

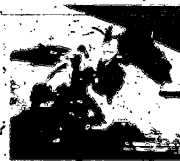
The world will come to know that God's master plan pictures the way to physical blessings and spiritual salvation. Those who stubbornly refuse to keep the Feast of Tabernacles will suffer from drought and plagues until they submit to God.

10. Is there to be any end to the increase of God's government? Isa. 9:7.

World population in the Millennium will increase rapidly. Billions will eventually be converted. The great autumn harvest of human lives will be gathered into the Kingdom of God — born again as divine members of the universe-ruling Family of God.

By the end of the thousand years, the Family will be ready for the final step in God's master plan. Even greater joy and accomplishments lie ahead after the Millennium! The next and final study in this series will explain. □

 Bible
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What Kind of Image Do You Reflect?

We need to see through and reject false images of ourselves and reflect the true spiritual image God wants us to have.

By Philip Slovian

Many fairgrounds feature a "hall of mirrors" — a building containing various configurations of mirrors that reflect distorted images.

Your face can become fat or thin, your body elongated or squat, depending on the type of looking glass you view.

However, when you use a mirror at home, you expect to see a faithful reproduction of yourself.

But does your outward appearance reflect a true picture of you? Could there be, lurking in your life, a person you don't fully see?

When we as Christians spiritually reflect on ourselves, is what we see really us? Or is it rather just an image we have created of ourselves — an image, which we also project to others, that gives both us and them a distorted view of our Christian condition?

Only an outward show

The Pharisees of Jesus' day presented a distorted picture of their own righteousness. They thought they were pretty good people, and often it appeared that



they were. But Jesus saw through the facade and condemned them.

Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men — extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week,

I give tithes of all that I possess'" (Luke 18:9-12).

Here was a representative of a group who trusted in their own actions to prove their righteousness. They felt that the outward show of physical observances, such as fasting or the careful calculation of tithes, was enough.

Jesus Christ, though, knew otherwise: "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness" (Matt. 23:27-28).

Yes, the Pharisees had a certain aura of religiosity, but Christ was able to look beyond this and see their inward thoughts. What He saw showed that the two did not match.

What we must individually ask ourselves is: Do my outward actions reflect the true feelings that are within me? Or am I deceiving myself as well as others about the real me?

Leaves or fruit?

Consider the biblical episode of

the fig tree: "Now the next day, when they had come out from Bethany, He [Jesus] was hungry. And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. And when He came to it, He found nothing but leaves, for it was not the season for figs. In response Jesus said to it, 'Let no one eat fruit from you ever again.'" (Mark 11:12-14).

The physical evidence of leaves on this fig tree indicated that fruit should have been developing. But Christ supernaturally discerned that the tree, perhaps diseased, was incapable of bearing fruit. The tree had failed to fulfill its purpose and was of no further use. So Christ cursed it. On the return journey, Christ's disciples noticed that the tree had withered and died (verse 20).

This incident clearly illustrates that, although we may have the outward signs of being Christians attending church services, paying tithes, keeping the Holy Days, it is the fruit or attitude behind such observances, conversion, deep spiritual growth that is the real criteria.

After all, nothing, the Holy Days and even the Ten Commandments were given to a physical nation, Israel, to observe. Outward obedience was, basically, all that was required for Israel, since they had no promise of the Holy Spirit to enable them to fulfill the spiritual aspects of God's law.

Our spiritual mirror

Our minds, deceptive as they are, can easily cause us to think we are bearing spiritual fruit when all we have is an external adornment — superficial leaves of an acceptable outward appearance — an appearance that can even deceive others at first glance.

But it takes a spiritually objective look to reveal the real self. And it also takes a special looking

glass to penetrate the deceptive images we set up of ourselves.

We read about this extraordinary mirror in the book of James: "Whoever listens to the word but does not put it into practice is like a man who looks in a mirror and sees himself as he is. He takes a good look at himself and then goes away and at once forgets what he looks like. But whoever looks closely into the perfect law that sets people free, who keeps on paying attention to it and does not simply listen and then forget it, but puts it into practice, that

Our minds, deceptive as they are, can easily cause us to think we are bearing spiritual fruit when all we have is an external adornment — an acceptable outward appearance that can even deceive others at first glance.

person will be blessed by God in what he does" (Jas. 1:23-25, Good News Bible).

The Bible is that special mirror. In addition to telling us about the observance of God's law, the Bible also reveals how our minds, with their deceiving nature, are inclined.

So with the aid of God's mirror let us examine three aspects of the human makeup. And while doing so, let us ask ourselves how far we have come in overcoming the carnal, natural proclivities that the Bible shows are wrong, how much we are masking our real selves from ourselves and others.

Inclined to self-justification

First, we have to appreciate that, by ourselves, we do not know the right way to conduct our lives.

Long ago, the prophet Jere-

miah realized this truth: "O Lord, I know the way of man is not in himself; it is not in man who walks to direct his own steps" (Jer. 10:23).

Even though mankind can come up with seemingly plausible ways to live, unless the overall direction is based on God's Word, then failure is certain (Prov. 14:12).

Of course, the carnal mind does not realize that. But, as Christians, we know better. Yet how many times do we find ourselves saying, "Now here's the way I look at this and such," and giving a point of view that could not be substantiated from God's teachings?

In 1 Samuel 13 we see how Saul used his own human reasoning, in spite of having received some clear instructions from one of God's servants. Earlier, Samuel told the king, "You shall go down before me to Gilgal, and surely I will come down to you to offer burnt offerings and make sacrifices of peace offerings. Seven days you shall wait, till I come to you and show you what you should do" (1 Sam. 10:8).

But Saul became impatient and decided to rely on his own thinking: "So Saul said, 'Bring a burnt offering and peace offerings here to me.' And he offered the burnt offering" (1 Sam. 13:9). Saul knew it was wrong for him to offer the sacrifices, yet he went ahead and reasoned that it would be acceptable on this occasion.

Because of Saul's disobedience, Samuel told the monarch that the kingdom would be removed from his family (verses 13-14). What tragic consequences resulted from relying on the human mind when God's instructions were explicit!

Inclined to evil nature

The second point, which is closely related to the first, is that we have to admit that we are, by nature, inclined to do evil.

Jeremiah also recognized this problem that man has: "The heart

is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9). Isaiah was moved to record similar sentiments: "But we are all like an unclean thing, and all our righteousnesses are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away" (Isa. 64:6). Paul, too, saw this evil direction in his life (Rom. 7:18).

The question is: Do we?

It is easy to read these statements and agree with their intent. But a Christian's reaction must go beyond casual agreement.

There has to be a genuine understanding of the extent to which these truths disintegrate the images we too easily erect and, not always unwillingly, display. We must desire to see ourselves as we really are and to let God make us into what we should be.

Further we read of the Pharisee who uttered a self-righteous prayer in the Temple. But also in the Temple was a tax collector. This tax collector better recognized the true nature

within the human mind. He prayed, "God be merciful to me a sinner!" (Luke 18:13).

Being able to admit that we both *do* wrong and *are* wrong is difficult. Yet it is essential if we are to succeed in unmasking the real people lurking inside us.

Inclined to compare

Thousands of years ago, a thin named Job was deeply concerned about his public image. He was one of the wealthiest people of his day, which gave him a high public profile, and he was meticulous in his observance of the physical aspects of God's law. Even God said Job's performance in this latter area was perfect (Job 1:8).

And, no doubt, from time to time Job's righteousness made him think how unique he was in a different class than anyone else. And that was his potentially fatal (perhaps only!) mistake.

Job failed to see the real Job. He did not appreciate that his mind was set on how good he was and on how to continue to appear good — the way of self-righteousness.

The Bible shows that God allowed many severe trials to befall Job. Yet, several times during the agony of his trials, Job insisted, "I am righteous" (Job 34:5) and "I am pure, without transgression, I am innocent, and there is no iniquity in me" (Job 11:9).

What's more, in the dialogue

physical observance of God's law beyond reproach, our actions are nothing compared with the perfectness of God.

Some who have low self-esteem compare themselves negatively with other people, while "self-made" types often compare themselves with those who have achieved less, making themselves feel superior. But both comparisons — comparing "up" and comparing "down" — are wrong.

God says we shouldn't compare ourselves with any other human (11 Cor. 10:12), just with God alone.

Take on God's Image

Having considered these three areas of human weakness, you should now be able to get a clearer picture of the real you — the you that God sees — the real you that may have natural failings, but who is, it is to be hoped, overcoming the problems.

Seeing our real selves, and our flaws, need not be discouraging, though. It should act as a spur to make us try harder to overcome and achieve the goal

God has for us — perfection (Matt. 5:48).

Only by recognizing such proclivities can we begin to develop the character that God desires in His children. And we can only see and overcome these deceptive traits in our nature through desiring to really see ourselves, asking God to open our eyes spiritually and then, by looking into God's spiritual mirror, finding out what is the true image we should be reflecting.

It is to be hoped, of course, that as we look into that mirror and compare ourselves with the image we see in it, we will see less and less of our old selves in our conduct.

Eventually we will completely lose our hall-of-mirrors distortions and reflect the perfect mirror image of God.

The image that will one day become reality. □

We can only overcome the deceptive traits in our nature through desiring to really see ourselves, asking God to open our eyes spiritually and then, by looking into God's spiritual mirror, finding the true image we should reflect.

that occupies most of the book of Job, the paragon's three friends could not point to the fact that Job's problem was spiritual in nature. That's because it is simply beyond the range of the natural mind to grasp that truth.

However, after some powerful words from Elihu and some irrefutable arguments from God Himself, Job eventually got the picture.

He finally came to see how inconsequential his actions were, compared not with man but with the true yardstick — the great God (Job 42:2).

And that's the same conclusion we most arrive at. The third aspect of our analysis, comparing, is something we too often do between ourselves, when we should be comparing ourselves with God.

Although our achievements may be considerable and our

50 Years of Feast Keeping

This year marks the 50th anniversary of the Philadelphia era of God's one true Church. 1983 is, in the words of Pastor General Herbert W. Armstrong, our "jubilee year."

Throughout the years God's Church has faithfully kept God's annual festivals, including the Feast of Tabernacles.

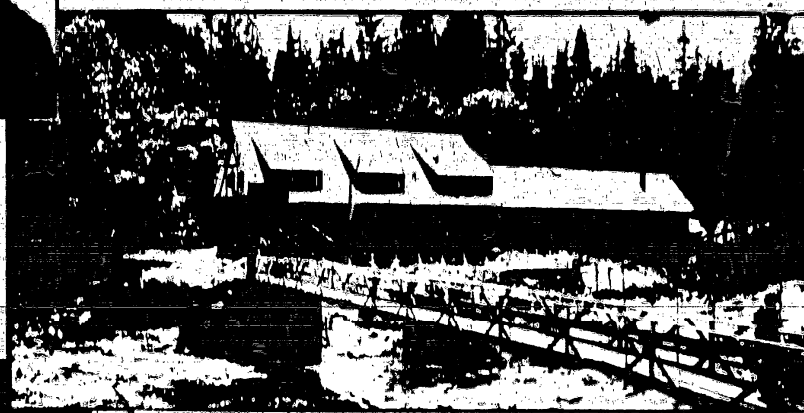
This will actually be Mr. Armstrong's 57th Feast of Tabernacles. He and his wife Loma observed the annual Holy Days alone beginning in 1927. The Philadelphia era of God's Church (Rev. 3:7-13), which began in the autumn of 1933, began keeping the Feast of Tabernacles in 1934.

From the smallest of beginnings, with just a few brethren meeting at one site in Oregon, the annual Feast of Tabernacles has become the largest convention on earth, attended by more than 100,000 people at more than 80 sites around the world.

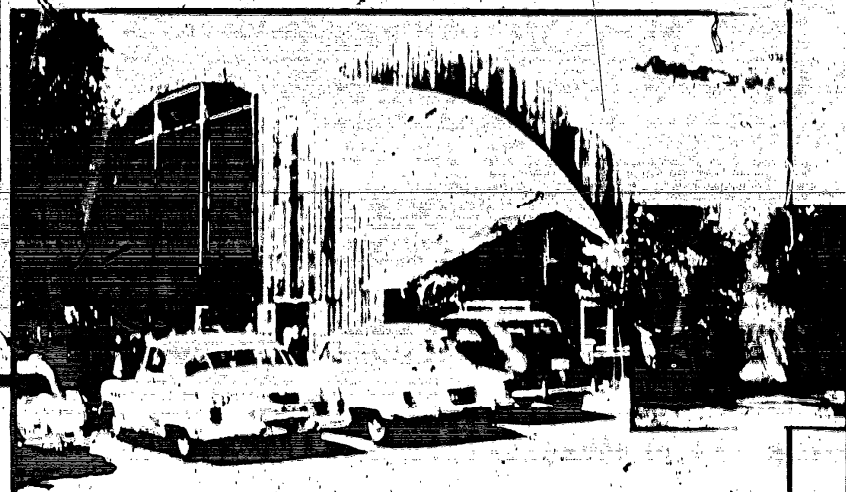
Here, in pictures, we trace the development of Feast keeping in God's Philadelphia Church during the past 50 years.



When Mr. Armstrong proclaimed God's Holy Days to the leadership of God's Church (Rev. J. J. O'Neil) they laughed him to scorn. Above, the Armstrongs during the 1920s. Right, Holbrook Springs, the first Feast site, established by God's Church here in 1934. Below, the Ambassador Center, dedicated here at Holbrook Springs in 1941.

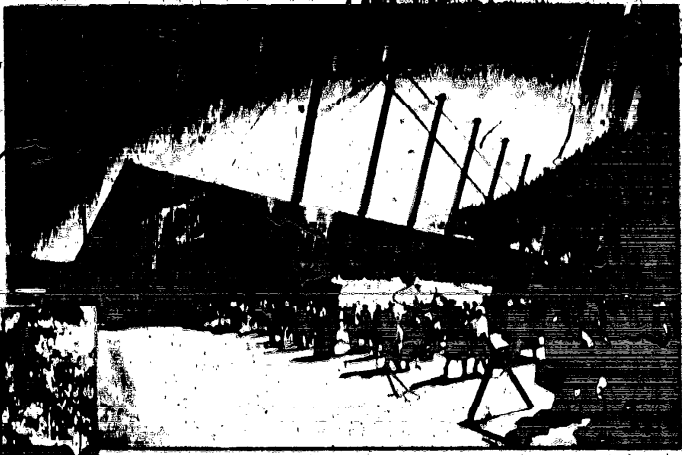


Big Sandy, Tex., is the oldest festival site in use today; the first Feast was held here in 1953. God's Church quickly outgrew the Highway Building (right, pictured during the 1950s); a permanent convention complex was constructed in 1969. Camping at Big Sandy (inset) is popular with Feastkeepers there.





• **The Feast of Tabernacles** has grown to be the largest convention on earth. Counting the thousands in Inland Empire, California's 19th Annual, held for the 1960 Winter Olympics, included the center for medical services, Duckett Wood, Leland, in 1960, Jackill Island, Cal. in 1971, and Mt. Ator-Iona Beach, Calif. by way of its rowing and sailing, including a medical mission to all U.S. and several overseas cities. Inland Empire in 1967, the Feast features spiritual instruction, fellowship and recreation for a half-million people.



MAKE THIS YOUR BEST FEAST EVER!



*An Australian family
enjoys some fun.*



Fellowship — in the great outdoors.

Here's how to
rejoice, physically
and spiritually, at the
1983 Feast of Tabernacles.

By David C. Pack



Malaysian brethren perform a harvest dance.

"Good evening, everyone, and welcome to the 1983 Feast of Tabernacles!

"It's time to begin the song service, so would you all please take up your hymnals and rise?"

With words like those from song leaders, the 1983 Feast of Tabernacles will begin for God's people at more than 80 sites in 46 countries around the world — Pasadena, Calif.; Eastbourne, England; Baguio City, Philippines; Rotorua, New Zealand; Melgar, Colombia; Jerusalem, Israel; Kogalia, Sri Lanka; and Naro Moru, Kenya, to name only a few.

When that moment comes and the Feast begins, will you be ready for it?

I have a confession to make. There have been times I was ready and there have been times I knew I was *not* ready to appreciate the meaning of what the above words really signaled.

The Feast is an exciting time. It can be so exciting, rewarding and fun filled that some few of God's people approach it riding on emotional energy alone. They have no real plan to be sure the Feast is a success, so they can honestly say, "That was the best Feast ever."

The one year I could not sincerely say that taught me a lesson. It made me determine to not let it happen again — to not again leave with a sick feeling in my stomach — to not again have to repent of missing some of the lessons I knew I was there to rehearse and learn.

How, then, can you avoid such a situation — how can you make the most of the Feast? Can you really be properly up for the Feast, mentally and spiritually, if you're reading this article just a few days before you leave? Is that

PHOTOS: BETH HARRIS; FEAST: JOHN GOSWAMI

enough time to get ready? I think so, but only if you have a plan and, more important, are determined, no matter what, to use that plan.

Here, then, is a plan. It includes information in four categories, with three points in each category: things you should not do at the Feast, things you should do, attitudes you must not have at the Feast and attitudes you should have while there.

If you will incorporate this information into your keeping of the 1983 Feast of Tabernacles, you will truly be able to say that this is your "best Feast ever"!

Things you should not do

• *Don't try to do everything.*

This is a common mistake, because everything at the Feast looks like fun!

After all, there are services (which, of course, are commanded assemblies) and Bible studies. Most sites are loaded with good restaurants of all sorts.

Then there are special dinners, dances, choir banquets and practices, youth activities, singles gatherings and senior citizens activities.

And what about golfing, bowling, fishing, softball, bicycling, basketball, volleyball and horseback riding? Or amusement parks, historical sights and other sight-seeing, chess tournaments, family day, reunions and more?

Truly, there is something for everyone. Nobody can do it all. Nobody should feel that God expects it. God expects you to make wise, balanced decisions based on the feelings of your whole family.

Pick things that will be both enjoyable and present opportunities to learn. Don't try to put extra hours into a day — it can't be done. At some point you or someone else in your family will not be able to keep up and you'll burn out by the end of the Feast.

• *Don't spend your second tithe without a planned budget.*

God commands us: "You shall truly tithe all the increase of your

grain that the field produces year by year. And you shall eat before the Lord your God, in the place where He chooses to make His name abide, the tithe . . . And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the Lord your God, and you shall rejoice, you and your household" (Deut. 14:22-23, 26).

This is a positive command, not a negative one. It says, "You shall truly tithe . . . you shall eat . . . you shall spend . . . you shall rejoice."

It is always a happy realization for those who have not previously understood the doctrine of second tithe that God wants them to use the second tithe for themselves. God commands us to save it, but then commands that we spend it all to keep the Feasts.

(Of course, the tithe of the tithe must be sent to headquarters in Pasadena to pay for hall rentals and the Church's other Festival-related expenses.)

However, when someone has 10 percent of his gross income for the entire year to spend in eight to 10 days, the effect can be intoxicating. It can even leave the person feeling that the second tithe could not possibly run out too early.

To ensure that doesn't happen, sit down before the Feast of Trumpets, the first festival during this season of the year, and carefully prepare a budget. Be flexible, but be sure to include all of the following items: gasoline and road tolls, food, lodging, recreation, gifts for the children, alcohol, and wine (God's command includes strong drink) and miscellaneous expenses, including an emergency fund.

No matter how much God's people are cautioned, some still come, broke, to the business office before the Feast is over, in need of help to even get home. For some this can happen even as early as the second or third day. I've seen it.



Quiet times with Dad on the lake.

Better planning can help you avoid this disappointing and embarrassing experience. Don't be one of the few who might have to go home early. Periodically review what's left and you'll feel in better control when unforeseen expenses arise.

• *Don't get sick — watch your health.*

The time to start watching your health is long before the Feast begins. Don't burn the midnight oil preparing for the Feast only to arrive eager and prepared but exhausted and irritated from the long trip and prone to getting a cold or other common ailment.

God's wish is that "you may prosper in all things and be in health, just as your soul prospers" (III John 2). That means He wants us as healthy physically as we are spiritually. To God, sickness is unnecessary, not something we should be willing to live with as normal or acceptable. The Feast pictures a world free of disease and crippling injuries.

Unfortunately, some people have actually spent the entire Festival in a motel room, sick. Ministers on anointing duty regu-

larly see this or lesser situations. Proverbs 13:12, "Hope deferred makes the heart sick," is so true for, these people. All hopes, dreams and well-laid plans can be smashed.

• People at colder Feast sites need warm clothing. Everybody needs enough sleep, a little exercise and a sensible diet. The command in Deuteronomy does not mean that you should stuff down a whole steak every day, even after steak doesn't taste as good anymore.

think, believe, live, talk about, understand and suffer the same things.

I get nostalgic just thinking about the closing service, after which old friends return to their far-flung homes and it's all over for another year. One year I was on crutches, nursing a painful, injured foot. I remember that pain was nothing compared to the pain of being unable to move among the brethren and just talk with people.

It's even worth noting here that you should especially look for the infirm, elderly and those in wheelchairs because, as I can tell you from experience, many do wait anxiously for others to come to them, to converse.

Look for people who aren't smiling, look alone or lonely or are perhaps new in the Church. Include them when and where you can. Think of those who are dependent on others for transportation and offer to help.

• *Serve at least*

once and help at least one person.

Some years ago a U.S. television commercial for potato chips used the slogan "Bet you can't eat just one." The advertiser dared people to try his product, hoping that once they did, the snack's merits would speak for themselves.

Sit down and determine where and when, within your means, you can serve in various ways at the Feast. Could you help with parking, the choir, ushering? How about first aid, transportation, cleaning? Possibly recreation, motel monitoring, information or security? If you're not sure, ask God to guide you to where He can use you best. Then watch the blessings flow.

It's only logical: There's no way that several hundred — or several thousand — can meet in one place for a week without a lot

of people working a lot of hours to make the affair a success.

• *Stay close to God.*

Remember Christ's words? "Man shall not live by bread [or oxen or liquor!] alone, but by every word that proceeds from the mouth of God" (Matt. 4:4).

Sometimes Feastgoers can be fooled by the exhilaration of this special time of year. Certainly, the Feast is not normally a time for fasting, but you should not forget to pray, study your Bible and meditate.

A full physical schedule does not equal a spiritually full mind. Any who have tried this experiment know how true that statement is.

There is a great temptation to let faithful prayer and study habits slip at the Feast because, after all, you're hearing all those inspiring messages and your Bible is open on your lap, you're singing from the Psalms and you're involved in inspiring conversations you may not often have throughout the year.

All these aspects of the Feast are wonderful and special and right, but they are fully effective only when you partake of them in conjunction with the same foundation you use in January or June — regular, proper prayer, Bible study and meditation.

Sexual immorality, drunkenness, demonic influences (demons love to disrupt the Feast, because they know this time pictures the Millennium, when they, with Satan, will be bound and totally excluded) and hostile, irritated attitudes are potential problems.

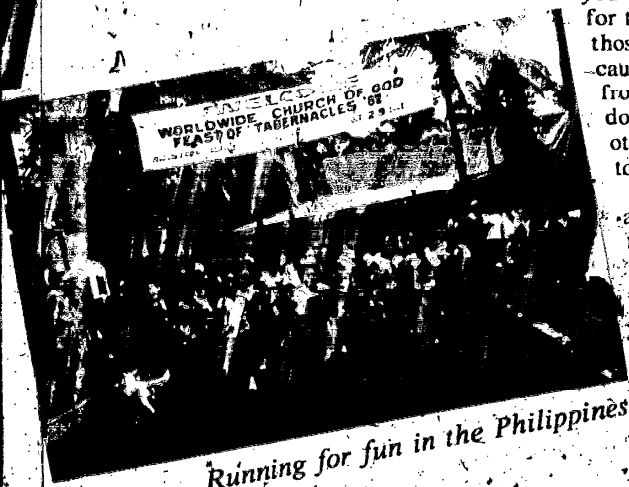
James wrote, "Draw near to God and He will draw near to you" (Jas. 4:8). Plan to have no regrets in this area!

Attitudes you must not have

• *Physical circumstances can affect the success of a spiritual Feast.*

All the initial statements in this category — statements like the one above — are false. If you allow yourself to believe them, you'll prevent yourself from having your best Feast ever.

Paul wrote in Philippians 4:11-



Running for fun in the Philippines:

Also, think of this: If your children get sick, it might as well be you, because one or the other parent will have to miss services to be with them at the accommodations. So be sure to watch their health, as well.

Things you should do

• *Fellowship all you can.*

In the Millennium, the world will be free of all the barriers that divide people today. There will be only one religion, one government, one form of education. Race, nationality and sex won't be barriers because, throughout the world, we'll all be one. The problems of old age and disease will disappear.

Therefore, if we at every Feast site are typifying this coming world tomorrow, we should want to take advantage of the only time of the year when we are gathered by the thousands as people who

Photos by Doug Longmire and Richard E. Perry

12: "Not that I speak in regard to need, for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things, I have learned both to be full and to be hungry, both to abound and to suffer need."

Have you found yourself having to repeat these words to yourself at a frustrating moment during a Feast? Many — indeed, most — have had to swallow hard on occasions at the Feast because things did not go as planned. All of us have stories to tell:

At Wisconsin Dells, Wis., one year my wife and I (and one baby!) had to sleep on an old bed that was at least a foot short for me (I'm 6'7"). The only solution for me was to sleep with my feet up in the air on a pillow propped against the wooden headboard. That was frustrating — even if only you taller men can appreciate it!

Don't let slow restaurant service, bad traffic, heavy rains, heat, flat tires, poor seats, less-than-perfect accommodations, bad directions or any one of hundreds of other potential problems affect what is really a spiritual Feast. How can they, really? They're all physical circumstances.

If your circumstances cause you to "suffer need," be content and thank God, you're even there. If your circumstances cause you to "abound," don't let prosperity turn your head, either. Be sure to keep the right perspective.

• Thousands of people can live together for eight days in perfect harmony.

It's just not possible while we're still in the flesh! We're going to make mistakes in our dealings with others. Even though it's God's Feast, human nature will be present.

Look at your family for a moment. Do you all love each other? Of course! Do you get along pretty well on the whole? Probably! Do you enjoy doing things together? No doubt! Do you all know each other well? Certainly!

All right, now think: Have you had at least one little irritation of one kind or another in the last eight days? The answer surely is, yes. And your family may represent only three, four or five or so people.

Well, suppose your family had thousands of members — many you didn't know well or even know at all. All kinds of problems could occur and no one, really, would be at fault. Time and chance would be bound to cause a problem sooner or later, even if nothing else did. The point is this: If "three is a crowd," what is 5,000?

When traffic problems, jammed restrooms, crowded dances, parking inconveniences, misunderstandings and other problems (possibly because of someone else's momentary thoughtlessness) occur, take them in stride. David wrote in Psalm 119:165, "Great peace have those who love Your [God's] law [God's way of life and all it represents], and nothing causes them to stumble."

• You've already heard what will be said in the sermons.

This point is especially for "spiritual, old-timers" — those who have been in God's Church for several years.

If you think about previous Feasts you've kept, you'll no doubt remember some of the most outstanding messages you've heard. I know that's how I feel. Specific messages come clearly to mind, with some of the details still intact.

When the Jews kept the Feast in Jerusalem, as they'd done all their lives (John 7), they had no reason to expect anything unusual, either in what took place or what was said.

But during the Feast a new

speaker arrived and gave a new message, different from what they'd always heard before.

Because they weren't ready for this new message, the Jews rejected it and tried to kill Christ for it! They missed the opportunity to learn more than they had learned in 30, 40, or more previous Feasts put together.

They weren't expectant, hopeful, eager, mentally prepared for a spiritual banquet. If they had been, maybe history, on that day at least, would have been different. Perhaps some could have later been called into the Church, thus changing their lives, because of the attitude they could have brought to the Feast.

After you hear the messages at



Sermons have something for all.

this Feast, discuss them, pray about them, cement them into your mind. Even thank God for the repetition of old principles, because He knows which points need special emphasis. Don't assume you know everything.

Attitudes you must have:

• Appreciate that you know the meaning of the Feast.

Sad to say, some people who once knew what you now know about the plan of God are not with us any longer.

God's plan, we know, is pictured in God's Holy Days each year. Some were willing to trade this treasure of understanding for the chance to rejoin this Satan-

deceived world (Rev. 12:9). After people stop keeping God's law, they eventually lose most or even all of the understanding God once gave them (Ps. 111:10).

Here's a case in point: When Jeroboam led the northern tribes into rebellion, splitting Israel into two nations, he shifted the feasts to the eighth month, instead of the seventh as God commanded (1 Kings 12). Eventually Israel stopped keeping the feasts altogether, because God wasn't blessing their disobedience.

The result: Without the sign of God's Sabbaths, including weekly Sabbaths, Israel lost sight of the true God and later lost their own identity. The impact was so far-reaching that the 10 lost tribes are still lost to the world today.

We not only have had God's Feasts revealed to us, but we know why we keep them. The knowledge that God's government will one day rule the whole world and bring to everyone

This is because so many people who have God's Spirit will be gathered together by the hundreds or thousands.

And this example of God's Spirit will, as it always does, have an effect on the employees at restaurants, motels and other places of business that we patronize. Our attitude is often reciprocated by these people. The combined effect is uplifting and unlike the joy we feel at any other time.

Christ expressed to His disciples His desire that "My joy may remain in you, and that your joy may be full" (John 15:11). How much joy are you leaving with others? Much? Some? Very little? None? It is to be hoped that it will, at least be "some," and because of the inspiration we should all feel, we should be able to increase it to the "much" category with only a little effort.

Make your conversations and even your facial expressions uplifting and encouraging. Practice God's way of giving and sharing what you have, whether it's little or much, with others.

No matter how shy you are, it's wonderful when someone warmly greets and engages your interest and conversation. Your own feelings tell you that.

The golden rule of doing to others what you would have them do to you (Matt. 7:12) tells you, then, that turnabout is fair play. Try it — and you'll like it.

• *Learn and take with you the fear of God.*

Deuteronomy 14:23 says that while we attend the Feast, spend our festival tithe and rejoice, we are to be learning to fear God.

Every fear that people have is learned. Fear of dogs, cats, snakes, open, closed or high places, thunder, the number 13 or any other fear is either acquired slowly, perhaps over years, or suddenly because of some traumatic event that can inbreed a

fear through quick and wrong association.

Many of these fears are hard to unlearn and can even seem nearly impossible to overcome if they are deep-seated.

So it is with the fear of God — the deep awe, respect and reverence we should feel for our Creator, and the absolute unwillingness we should have to disobey Him. We're not born with it. Like any other fear, we must at some point learn it. The deeper we learn it, the harder it is to lose it and, of course, with this kind of fear, that's good.

Many scriptures admonish us to learn and choose the fear of God, and it can be learned all year around. However, the only specific reference to learning it at one particular time of year refers to the Feast of Tabernacles. What does this have to do with a time of great rejoicing?

As we see the way of God working in harmony in peace and happiness, when so many are together obeying God, it puts us in awe and deep respect of the mind of God and how beautifully His whole plan has been put together. No other time of year pictures His plan working so well on a large scale.

Practice these points

I can't count the number of times I have heard or read an important spiritual message and resolved to use and practice that information, only to procrastinate and allow other things to crowd in, or to recall later that I had forgotten it altogether and lost the impetus I felt when I first realized its importance.

Will the 12 points in these four categories go the way of all unused sermon notes? Will they go the way of all forgotten messages? Or will they be thought about, prayed over, acted upon and benefited from?

Promise yourself right now that you'll review and meditate on these principles so you'll be ready to really practice them at this year's Feast of Tabernacles. The chance to do so will be gone before you know it! □



By the sea in Sri Lanka.

peace, happiness and all the good things anyone could want is precious. It's special, privileged knowledge given to you and me. We should never treat it lightly. That way we'll never lose it.

• Spread joy at the Feast.

One of the things that's most exciting about the Feast is that, during this Festival, we'll see more of the fruits of God's Holy Spirit displayed, probably, than we'll see all the rest of the year.

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IDEAS YOU CAN USE

TIPS FOR THE TRAVELER

Going to the Feast is, in one respect, like most other endeavors: The better you plan, the better you will enjoy it when it actually comes!

But how do you prepare properly? Let's take it one step at a time.

• **Check the Feast site out.** In order to know what to do or see when you arrive, some homework is necessary.

Go to the library and borrow some books or see some films or slides about your destination. If you know a little about the history, the geography and the people and their customs, it will be easier

to fit in comfortably. Checking the travel sections of newspapers and magazines for ideas and information is helpful, as are guidebooks. Write an embassy, consulate, tourist office or chamber of commerce. The sources are plentiful.

• **Talk to people.** The most important resource for planning your trip is people. Go to those who have traveled to or, better yet, have lived in the area you plan to visit. Don't forget your pencil and paper — you won't want to forget their helpful suggestions. They can tell you where to go, what to see, the names of the best restaurants in town.

You may even end up with a tour guide or a friend or relative of a former resident who can show you around.

• **Watch your health.** When you finally arrive at your destination, the last thing you will want is to become sick.

It is vital to be well rested before you travel to enjoy your trip when you get there. A well-balanced diet will help you to be in tip-top condition for God's Festival.

• **Avoid jet lag.** If you're planning to

"fly the friendly skies," as one airline slogan puts it, you may have to contend with the not-so-friendly

a small amount of the currency of the country you will be visiting; you will need this for tips and



effects of jet lag. And the problem of jet lag can be compounded by dehydration, the result of hours of breathing the dry air produced by aircraft air-conditioning systems.

To lessen the problem, some suggest drinking at least eight ounces of liquid for each hour in flight and drinking little or no alcohol.

Try not to make any plans for the day of your arrival. Just rest and allow your body to recuperate from your journey and begin to adjust to a new time schedule.

• **Use traveler's checks.** Traveler's checks are the safest way to keep money

when you're on the road. They can be cashed in banks and some hotels anywhere in the world, and if you lose them, they can be replaced quickly and without too much trouble.

It's a good idea, of course, to carry with you

taxis when you first arrive.

• **Make a budget.** It's no fun to find yourself short of cash when something important comes up. Know how much festival tithes you have and budget how much you will need for each major expense — transportation, food, lodging, entertainment, miscellaneous.

By setting aside 10 percent for unexpected situations, you will be able to budget the remainder with confidence. If you don't have a lot of money, try to share costs with a friend.

• **Help yourself remember this Feast.** Record your activities and thoughts in a journal, or get a map and trace the routes you've taken and the places you've been.

Some brethren like to collect literature from the site so they can share it with those who'll be thinking of attending the site in the future.

There are countless



other collectibles to help you remember this Feast. Postcards are great, especially if you put them into a scrapbook (don't forget to send some to the folks back home, too). Flags, patches and local specialty crafts are good. Photographs can remind you of the faces that made this Feast special. — *By Debbie Burbach*

PACK LIKE A PRO

A seasoned traveler once said: "There are three rules for successful packing. Travel light. Travel light. And travel light."

On the other hand, if you've ever been caught in the rain without an umbrella, you know how uncomfortable it feels to be without an item just when you need it most.

So how do you decide what to take to the Feast and what to leave at home? It's simple, once you know a few basic principles.

The main factors to consider when packing for the Feast are where you are going, how long you will stay and where you will stop en route.

Write out your schedule of activities and the clothing you'll need for each of them. Keep in mind any local customs that may restrict what you wear; for example, in many places in Israel, a woman needs to cover her shoulders to avoid offending some.

About two weeks before your trip, make a checklist for yourself, including everything from toothbrushes to safety pins. If you have small children, make a checklist

for them, too. Set aside ample time in your schedule to complete your packing. You'll only pay for it later if you toss your clothing into a suitcase at the last minute, or stay up packing all the night before you leave.

Check each item off your list as you pack it; double-check the list just before you leave for last-minute items like brush and comb or bathrobe. (And don't throw the list away; save it for use on the return trip or as a basis for future packing.)

An experienced traveler rarely has to sit on his suitcase to shut it. He has a compact wardrobe with clothes that are interchangeable. He travels light. As you pack each item, ask yourself, "Do I really need this?" If in doubt, leave it out! Bring along outfits that can be mixed and matched, dressed up or down with accessories. For maximum versatility, try to build your wardrobe around one or two basic colors.

Shoes, handbags, ties and sweaters are interchangeable this way

and can keep your travel wardrobe to a minimum number of pieces with a

climate, pack one cool-weather outfit for unexpected changes.

PERFECT PACKING

Wouldn't it be nice if clothes just somehow magically found their way into your suitcase?

Here's a system designed to keep you from spending the Feast at the ironing board. It's best to pack your suitcase in three layers:

First layer: Put all your heavier, oddly shaped articles — books, shoes, hair dryers — on the bottom. For even weight distribution, put shoes at one end, each pair in a plastic bag. Then put your waterproof toiletries bag at the other end. Fill the rest of the space with clothes you don't mind being wrinkled, like underclothes, socks, bathing suit.

Second layer: Make "shelves" of your slacks, shirts or dresses by spreading each one over as much of the suitcase as possible, with the least amount of wrinkles. Make folds at the hips for pants and skirts, at the shoulders for shirts and blouses. This layer can be removed and replaced easily later on. Fold ties over a piece of cardboard, using a rubber band to hold them in place. Tuck belts along the sides of the suitcase.

Third layer: Put on top of the second layer the things you will need first upon arrival — perhaps nightclothes, sweater, umbrella and rainwear. — *By Winnie Mikamp and Debbie Burbach*

maximum number of combinations.

For example, a woman can wear a short-sleeved dress in a basic color of black, white or navy blue in warm weather. Adding a blazer in a matching or complimentary color and a necklace or scarf makes it appropriate for a cool evening out to dinner.

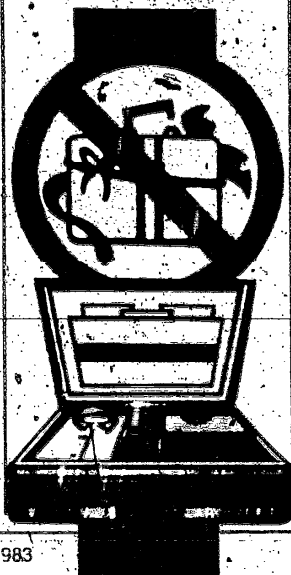
Meh, too, can capitalize on the mix-and-match packing scheme. The same pair of slacks that can be dressed up with a jacket and tie can be made more casual with an open-collar shirt and sweater.

Layered outfits — shirt or blouse, sweater and jacket, for example — work well in a climate of changing temperatures, allowing you to subtract a layer when the sun shines or add a layer when the wind gets chilly. Even if your destination is a warm

Before you close the lid, don't forget to tuck in extras like collapsible plastic hangers, plastic bags (always useful), a travel alarm clock and a sewing kit.

Save room by transferring toiletries to travel-sized plastic containers. For a long trip, the extra cost of purchasing heavier supplies like shampoo at your destination is often worth the convenience of not lugging it along.

If you're checking your bags on a plane, bus or train, pack one change of clothing in your hand luggage just in case your bags are delayed or lost. Also, keep money, valuables, essential toilet articles and anything that would be hard to replace with you, not in your checked bag, at all times. To avoid clothing



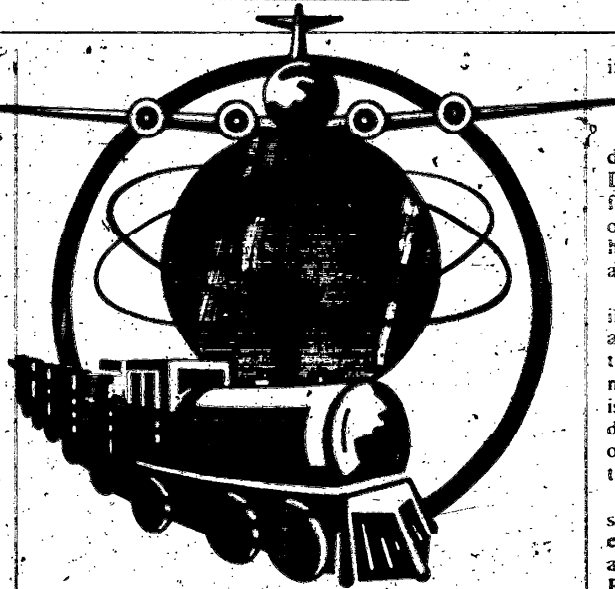
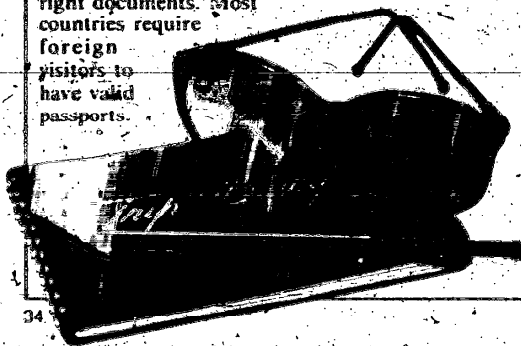
damage, luggage should be in good condition. If you'll be buying luggage this Feast, look for zippers with double stitching... sturdy locks and water-resistant material as signs of quality. Vinyl, nylon or leather bags can be durable yet expandable. Wheels on the bottoms of cases are great for pulling cases through airports. Experts advise labeling your bags both inside and out.

Finally, the trip is over and you've arrived at the Feast! Before you dash off for a dip in the pool or a sight-seeing jaunt, why not unpack everything while you're still in a travel mood? Freshen up wrinkled garments by hanging them in the bathroom while you shower. The moisture will help straighten out the wrinkles. — *By Wilma Niekamp and Debbie Burbach*

IF YOU ARE GOING ABROAD

Many people travel away from their home countries at Feast time. Foreign travel can be exciting — if you plan properly, have the right attitude and take a few precautions.

Make sure you have the right documents. Most countries require foreign visitors to have valid passports.



Apply for a passport several months ahead of time, or make sure the one you have will still be valid.

Investigate and fulfill requirements for visas, health certificates and other papers early, too; you don't want a worry over a delay to spoil your trip. A good travel agent can advise you on these matters.

Leave photocopies of your passport and papers at home with a friend; tuck another copy in your suitcase. This will speed the replacement process if they are lost or stolen.

You should always keep passports, other documents and traveler's checks in a safe place.

Remember that most airlines insist that you

reconfirm your return or onward flights several days before departure. If you do not reconfirm, airlines are entitled to give your reservations to someone else.

Be careful about your health and diet. Although the food at all Feast sites may be clean and wholesome, your stomach might not be accustomed to it. Eat carefully, especially at first. The same goes for drinking water. Local Church members can advise you about whether to request bottled or boiled water.

Be aware that phone calls to home can be extremely expensive. A three-minute call to the United States from some places in Europe or Asia can cost more than 20 American dollars.

Electrical current and outlets vary greatly between countries. Your hair dryer or shaver may not work without a set of adapter plugs. If you're in doubt, don't plug it in.

Don't be the "Ugly American" (Briton, Nigerian, German, Australian). Foreign countries are different —

if they weren't, you might as well have stayed home.

Don't let these differences get you down. Don't ridicule your foreign hosts or their way of life. Don't tell people how much better things are where you are from.

Remember that people in the country you visit are not intentionally trying to embarrass you or make you seem foolish. It is not their fault that you don't speak their language, or don't like to do things the way they do.

The best way to make sure your foreign excursion is as enjoyable as possible is to prepare. Buy a good guidebook and read it. Find out about local customs. Try to learn a few words of the language, even if you only master "hello," "please" and "thank you."

Talk to people who have visited where you are going. Know what to expect. Then you won't be tempted to complain if it is too hot, too cold, too expensive, too dirty or too different. There is no place like home, so don't expect your foreign Feast site to be.

Keep these things in mind, and your foreign Feast trip can be the experience of a lifetime.

— *By John A. Hallford*

PLANNING FEAST OUTINGS

Wondering how to make the most of your free time at the Feast this year? Here is some valuable advice. God has set aside the Festival season for special family togetherness and

Festival '83

fellowship with brethren of like mind. And He commands His people to save account title:

"And you shall spend that money for whatever your heart desires, for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the Lord your God, and you shall rejoice, you and your household" (Deut. 14:26).

To help you rejoice, God has inspired His Church to select Feast of Tabernacles sites around the world. These sites provide many opportunities for fellowship. Fine facilities for lodging and dining are available at Festival sites.

At or near most of our Festival locations are some of the greatest natural wonders of the world. You may be able to visit national parks and places

you attend. Become familiar with natural wonders, historic sites, museums, libraries and recreational facilities.

If you have not been to the Festival area you will be attending this year, it is important to read about that area. A visit to your library can be most beneficial, providing you with information and building your excitement and anticipation about the Feast.

Travel books provide details on what you can see and do. A variety of publications will give you hints on the most popular tourist attractions and other interesting activities. In addition, you can find listings for motel and hotel accommodations and restaurants along the way to the Feast.

The next step is to sit down with your family

and restaurant dining, the Feast provides several opportunities to enjoy gourmet foods. However,

available provide a marvelous opportunity for relaxation and education. Planning these special



the more popular restaurants fill up early. It's a good idea to make reservations a day or two in advance.

Something you should consider during the Feast is the joy of helping someone less fortunate than you. Taking along a widow or someone who has been unemployed can provide a great deal of joy for them

and you. Since the Feast of Tabernacles is probably the time of year when your family spends the most time together, family togetherness should be given special emphasis. Sit down as a family and discuss the activities you would enjoy doing together. There will be times your children would like to go on outings with other families or invite their friends along with you.

A majority of families in God's Church use the Feast of Tabernacles season as their only time away from work and their regular routines during the year. With this in mind, outings you take on the way to and from the Feast and during the free time you have

outings can add additional joy to the Feast. It's time to tie the family together and plan your special activities now. By Harold D. Kelly

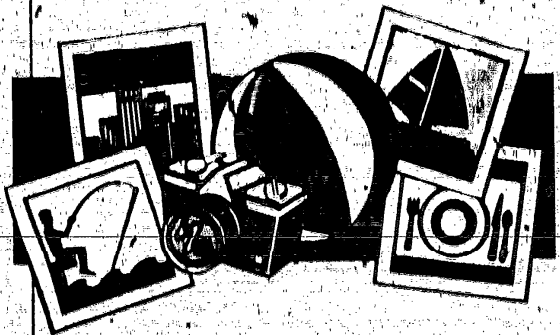
YOUR APPEARANCE COUNTS!

Have you ever been revolted by the appearance or dress of another person?

An abysmal lack of training in dress, grooming and hygiene, evidenced by the increasing number of "strange" looking people on display in public, is apparent today. You can see such people at almost any time in almost any locale.

But wait. You may easily see many faults in the dress and appearance of others, especially when they are extreme. But how do you appear to other people? And more important, how do you appear before God? Is He concerned?

God most certainly does



of historical interest on your way to and from the Feast. Side trips and excursions can be planned to benefit the family and provide ample opportunity for fellowship.

But in order to take advantage of the many available activities during the Feast of Tabernacles season, you need to plan properly.

The first thing you need to do is find out what is available on the route to or from the Feast and at the Festival site

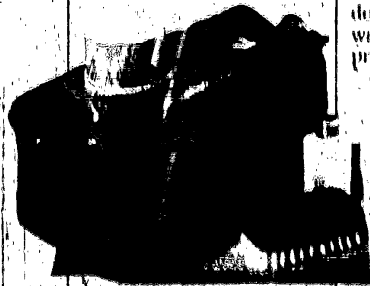
and friends who will be traveling with you or staying with you at the Feast. Plan activities for several different days during the Feast, remembering to include time for Church-sponsored recreational activities. For some activities, children might like to invite friends. An excursion on a fishing boat or a swim in the ocean can be a lot more fun if children have others their own age along with them.

If you enjoy the

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care about how you look. If you are a true Christian, you are one of the few lights in this dark world (Matt. 5:14). But what kind of a light are you?

At this Feast of Tabernacles, you will be appearing before God Himself to picture the



literal utopia that the wonderful world tomorrow will be. In addition, you will be an example to both others in the Church and people outside the Church.

What type of impression will you leave in terms of your appearance?

People have appeared before God and others at God's feasts in shameful ways. They have come to His annual Holy Days, as well as regular Bible studies and church services, in all manner of improper clothing.

We all ought to examine ourselves concerning our clothing before we appear before God. We ought to wear the best clothing we have (suited, of course, to the particular occasion), and our clothes should be cleaned and pressed.

For church services, men normally ought to be in suits, with jacket and tie, and the women in their best dresses. A few exceptions exist in some areas of the world, where

custom or weather dictate otherwise.

You women should ask yourselves if your attire conforms to the scriptural admonition regarding modest apparel (1 Tim. 2:9). We need balance and propriety in our clothing and dress.

Some give the excuse that they are poor. It doesn't cost money to wash your clothes and press them or to mend them. But it does take work!

People are the products of the cultures in which they were reared.

Many are too lazy or indifferent to improve themselves or their environments. But as God's people we must

change. If we are to grow enough to enter God's Kingdom. If we are used to shoddy goods, we must change. If we are used to filth and squalor, we must change.

Here are some simple guidelines you should follow at all times — not just at the Feast of Tabernacles.

You should bathe daily. You should wear appropriate clothing for the occasion. Your hair should be clean and well groomed. God commands that men should have short hair and women long hair (1 Cor. 11:14-15), yet some men in the Church have longer hair than some women.

If you do not know how to dress appropriately for the Feast, look for good examples in your congregation. Pastor General Herbert W. Armstrong and God's other ministers and their wives set a good example.

If you are a husband, you should supply a sufficient amount of money or materials for clothing for your wife and

children. Wives, familiarize yourself with Proverbs 31:19, 21-22, 24, which shows that a good wife will be supplying appropriate quality clothing for her family. (Grow toward the perfect example of Jesus Christ. Strive for balance.)

God's way is to change, to work hard and improve physically and spiritually. Are you following this way? Are you improving in your grooming?

When you appear before Jesus Christ at this Feast of Tabernacles, show your respect, admiration and love for Him by dressing and preparing properly for the occasion. Glorify God in your body! *By L. Leroy Noll* □

CHOOSING FINE WINE

During the Feast of Tabernacles, God gives us the opportunity to sip some really fine food and drink,

including wine. There is a right use of wine, and during this season, we should demonstrate that right use, especially at the many dinners we will be eating with one another.*

And why not? No other beverage is as closely identified with the Feast of Tabernacles as wine.

Deuteronomy 14:26 lists wine as one of the pleasures for which the festival tithe is bestowed. Isaiah 2:6 describes the Millennium (typified by the Feast) as "a feast of wines on the lees."

Fascinatingly enough, the prime attribute that makes for good wine is the same attribute that gauges a person's spiritual condition — character.

The best wine comes from low yielding varieties of grapes. And not only is the yield per acre lower for such grapes, but the grapes themselves are small.

Wine receives its taste and color from the grape skin, and smaller grapes mean a higher proportion of skin to juice. With wine, as with many other things, quantity tends to



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degrade quality. Thus quality wines come from only a few varieties of

5:20). And having a glass of wine with a meal tends to slow down the pace of

your meal, because such wine needs somewhere between 20 and 30

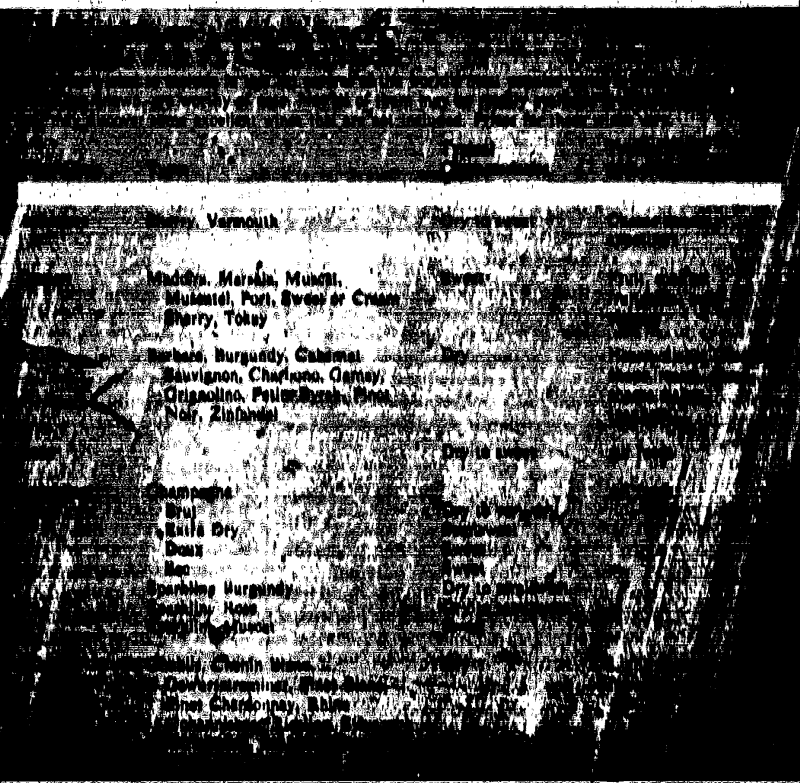
minutes to "breathe" before it is at its best. Most white wines should be served chilled.

What kind of wine to have with your food? Dry white wine goes well with fish because the higher acidity of the wine cuts the oil in the fish. Really fine red wine should preferably not be served with spicy foods, such as certain Mexican or Italian dishes. Because the spices will make it hard to appreciate the various flavors in the wine. (Beer goes best with Mexican food, and most Italian wine is "harsh" enough to stand up to traditional Italian dishes.) Sweet wine should be reserved for dessert because sweetness is deadening and tends to depress your appreciation of your food.

When drinking wine, you should take the time to notice its color (how brilliant?), its aromas and bouquet (its smell), its body (heaviness on the tongue) and its "finish" (aftertaste). And after swallowing, think a few moments about what you just swallowed. As Robert Louis Stevenson once said, "A bottle of good wine, like a good net, shines ever in the retrospect." *By the Good News Staff*

However, there should always be nondrinking beverages available for those who prefer them, and people who have a problem controlling their intake of alcohol should not drink wine at all, except at the Passover, where it is commended.

If a person who does not drink for conscience sake is present at a meal, outgoing concern dictates that those who can drink wine forgo it for that occasion (Rom. 14:21).



grapes among the thousands in existence. These select few grapes can be counted on one hand: among reds, the cabernet sauvignon and the pinot noir; and among whites, the chardonnay and the riesling.

Other kinds of grapes, of course, can also produce fine wine, but these few are regarded as the world's foremost.

Wine is appropriate to the Feast of Tabernacles because it represents such qualities as patience, hard work, thoughtfulness and cleanliness. The small bit of stringency in dry table wine can make our food taste better. Wine is an aid to digestion (1 Tim.

the meal so there is more time for fellowship.

Wine "makes merry" (Psalm 104:15), and used in moderation can help people relax at a feast (John 2:1-10). But wine, like all alcoholic beverages, can be abused. It's a test of character to avoid overindulgence. You should never drink so much that it affects your judgment (Phil. 4:5).

Many of us will be eating meals in restaurants during the Feast. Not every restaurant knows the proper way to serve wine, though the best restaurants will offer it.

A truly fine red wine should be opened as soon as possible after ordering

minutes to "breathe" before it is at its best. Most white wines should be served chilled.

What kind of wine to have with your food? Dry white wine goes well with fish because the higher acidity of the wine cuts the oil in the fish.

Really fine red wine should preferably not be served with spicy foods, such as certain Mexican or Italian dishes. Because the spices will make it hard to appreciate the various flavors in the wine. (Beer goes best with Mexican food, and most Italian wine is "harsh" enough to stand up to traditional Italian dishes.) Sweet wine should be

KEEP YOUR BALANCE!

Did you ever watch a tightrope walker? There are some who do their acts on wires hundreds of feet above the ground!

When you are in a position like that, every move is critical. Each step must be consciously analyzed and planned. Constant attention and watchfulness are absolute

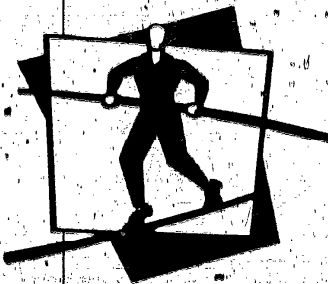
Festivals

requirements. You must be ever on guard to immediately counter any gust of wind that could blow you off balance.

There can be no sudden leaning to the right or to the left, no giving in to extremes. It is never more urgent to fix your eyes on the goal and make every motion contribute to attaining that goal.

Without much effort you can probably see many similarities between a person walking a tightrope and the Christian life. Like the tightrope walker, we as Christians must keep our balance.

In the excitement of Feast keeping, be sure not to overlook this important



aspect of Christian living.

The change of routine and the extra opportunities for spiritual and physical enjoyment provided by the Feast, call for additional effort on our part to maintain balance (Prov. 4:25-27).

Most of us will run into some circumstances that could cause us problems in this area: waiting in lines, unusual local customs, the availability of more food and drink than we should partake of, chances to stay up too late, so many occasions for clean fun that it is often difficult to find time for Bible study and prayer. You can no doubt think of dozens of other potentially

troublesome situations. Here is one idea you may find helpful in keeping your balance and making this Feast truly profitable. Each morning, why not take a minute to review Philippians 4:4-8? It reads:

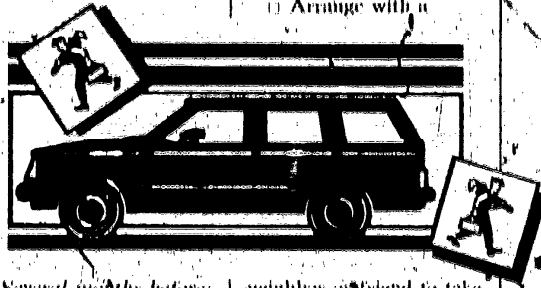
"Rejoice in the Lord always [yes, and especially at the Feast]; Again I will say, rejoice! Let your gentleness [the meaning of the word *gentleness* includes moderation] be known to all men [in the Church as well as out]. The Lord is at hand [He is watching you as you appear before Him]. Be anxious for nothing [don't worry about the job or school situation you left behind to come to the Feast], but in everything by prayer and supplication [pray about what you do at the Feast], with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy meditate on these things."

Do this and you will have no problem keeping your balance! — By Clayton D. Sleep

DON'T FORGET...

Planning for the Feast? Here is a checklist of final preparations you won't want to forget. Check each item off as

you complete your plans.



Be sure routine bills have been cared for.

Arrange with a

Several months before:

Arrange time off from your job.

Arrange housing accommodations at the Festival site.

If you plan to travel by air or other public transportation, make reservations. You can save by making reservations and paying early.

Have a family planning session to decide your travel route and activities during the trip to and from the Feast site.

One month before:

Make hotel/motel reservations for the trip to and from the Feast.

Remind your employer you will be gone.

Contact school officials to arrange time off for your children.

Check the condition of your luggage and plan to replace it if necessary.

Two weeks before:

Reconfirm airline schedules and reservations (or other public transportation you have arranged).

Prepare your automobile for the trip (check tires, oil, battery, transmission).

One week before:

Arrange to have home deliveries stopped (newspaper, milk).

Arrange with the post office to have mail held for you (or arrange for a neighbor to collect your mail).

neighbor or friend to take care of watering your lawn and taking care of your garden.

Arrange for care of household pets (remember that pets should not be taken to the Feast).

Withdraw your account at the front the bank and purchase Traveler's checks (carry only a small amount of cash).

One day before leaving:

Leave your Feast address and phone number with your neighbor in case of an emergency.

Be sure Holy Day observances are in your Scripture, Bible or Bible.

Make sure your children have appropriate supervision so they can keep up while at the Feast.

Check that all lights have been turned off.

Check that all electrical appliances are off (unless electrical items have been checked).

Check to see that all water faucets are off and that toilets have been flushed and are off.

If you have lights on a timer, be sure the lights and timer work properly.

Secure all locks on doors and windows.

Pray for God's protection on the trip and for the entire Feast.

Drive carefully.

Have a great Feast!

— By Ronald D. Kelly

Pilgrims

(Continued from page 7)

location and following a different routine during the Feast portrays that this life is so fleeting.

Christians are looking ahead to something permanent. They are waiting for a city whose builder and maker is God. They have their sights set on the city prepared by God for them — holy Jerusalem. Listen to this description: "Great is the Lord, and greatly to be praised in the city of our God, in His holy mountain. Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King. God is in her palace; He is known as her refuge" (Ps. 48:1-3).

The age depicted in these verses is the wonderful world tomorrow, when Jesus Christ will be ruling on this earth. Then the whole world will finally realize the truth: This temporary life is just the preliminary, first step in the awesome human destiny.

Man was created to ultimately surrender to God's government in this life — be born into the immortal Family of God. Living in temporary dwellings at the Feast of Tabernacles celebrates that this great truth will be universally understood during Christ's millennial rule.

In ancient times those who kept the Feast spoke of having to "go up" to Jerusalem (John 7:26). So in the world tomorrow people will "go up" to Jerusalem to learn God's way.

The great pilgrimage

If you are a member of God's Church you have been thinking for weeks, if not for months, about the joy of traveling to one of the Feast sites to appear before God. It is probably the highlight of your year. It has been on your mind. You have been contemplating it, talking about it, making plans. It's exciting. It's called "Feast fever."

But are you much more excited and enthralled with a greater pilgrimage — your pilgrimage in

this life to appear before God in the Jerusalem He shall build? How much do you plan for that event, think about it, yearn for it, long for it?

"My soul longs, yes, even faints for the courts of the Lord; my heart and my flesh cry out for the living God," declares Psalm 84:2.

As the sparrow or swallow, after considerable effort, finally finds a place to build a nest and lodge, so we, if we persevere, will finally reach God's house (verse 3). "Blessed are those who dwell in Your house," the psalm continues (verse 4). We will no longer dwell in temporary tabernacles of flesh — these physical tents (II Pet. 1:14). We will exchange them for permanent dwellings (II Cor. 5:1-4).

We give God our ashes; He gives us beauty in return (Isa. 61:3). How is that for a trade? We surrender these mortal, corruptible bodies; we receive immortal, incorruptible bodies at Jesus' return (I Cor. 15:52-54).

But we've got to make it to that point first!

Back to Psalm 84, where verse 5 tells us how to be assured of getting to that great destination: "Blessed is the man whose strength is in You [we can't do it on our own strength!], whose heart is set on pilgrimage."

Notice that! Our hearts must be set on pilgrimage. They must not be set on this world. Our hearts must be set on pilgrimage passing through this world, being sojourners with no permanent inheritance here. The values, the ideals, the customs, the styles, the philosophy and religion, the entertainment and glamour of this world must not dominate our lives.

We should, of course, use whatever lawful physical possessions or opportunities we have for God's glory, but without setting our hearts on any of them.

We must be ever ready to move

on. We must be willing to cast aside anything that encumbers us or gets in the way of fulfilling God's will in our lives (Heb. 12:1).

We must overcome

Successful pilgrims must be overcomers, as verses 6 and 7 of Psalm 84 indicate: "As they pass through the Valley of Baca [an arid valley on the way to Jerusalem], they make it a spring; the rain also covers it with pools. [We overcome circumstances — not vice versa.] They go from strength to strength [not from strength to weakness — from strength to strength. This is growth and victory!]; every one of them appears before God in Zion."

That is the goal offered to you. That is what can be at the end of this physical existence for you. Think about that while you are living temporarily in different cir-



cumstances at the Feast of Temporary Dwellings.

Life is a pilgrimage. Use what precious time is left to learn all you can about God's laws. Let them be written in your heart and mind. Study them. Meditate on them.

Sing of them as David did. "Your statutes have been my songs," he declared, "in the house of my pilgrimage" (Ps. 119:54).

At the Feast you are picturing that this life is temporary and that the existence that really counts is ahead in God's Family.

Come to the Feast and celebrate your pilgrimage with great rejoicing! □

Letters



Australia

"How to Prevent Sin"

I would like to extend a special thank you for "How to Prevent Sin" by Herbert W. Armstrong, which appeared in the June/July issue. It was exactly what I and no doubt thousands of others needed at exactly the right time. I understand the sin process so much better now how Satan influenced thoughts inevitably lead to destructive action when allowed to run free. It is an ugly cycle that can be broken by immediately crushing the wrong thoughts and supplanting them with right ones, as clearly explained in the article.

Steve Hibsey
Detroit, Mich.

Bible prophecy

After 14 years of receiving *The Good News*, I can still say "Good news!" each time a new issue arrives. I've learned so much from this publication. It has been my favorite piece of literature all these years.

The article "You Can Understand Bible Prophecy!" by Raymond F. McNair in the June/July issue was such an inspiring one. The whole issue was full of better-than-ever articles.

Corinne Syfford
Tyler, Tex.

A teacher writes

Thank you, Joan C. Bogdanichik, for your articles entitled "Is Your Child Ready for School?" It is a tremendous encouragement to me to read of the godly principles and practical examples you've given in your two-part article. I am a preschool teacher at present and have seen the effects of right and wrong parental teaching.

Thank you for giving me that extra boost needed to be an effective teacher. How wonderful it would be if all parents would prepare and teach their children as you've so clearly explained.

Gail A. Biegutski
Hamburg, N.Y.

Prayer articles

Thanks for the *Good News* articles "Vital Keys to Pervert Prayer," by K. Neal Farke, and "How to Plan Your Prayers," by Bernard W. Schnippert (June/July). Although I have heard sermons on this subject many times, I can huck up and read and reread these articles several times, and this does help.

Winifred Best
Chico, Calif.

Loving mates

I want to thank you so much for the article "Five Ways to Love Your Mate" (May, June/July). Not only does it help us to love our mates more effectively, but can also be applied to our neighbors in general — loving them with no thought of receiving anything in return.

Loren H. Westcott
Harrison, Ark.

Thank you very much for the very encouraging and helpful article on marriage, "Five Ways to Love Your Mate." If we put the advice in this article into practice, our marriages will be filled with happier experiences.

In order to help maintain the very high standard and accuracy of the magazine, I would like to bring to your attention a minor technical error.

As a professional welder I can assure

you that brazing is not the "strongest welding technique." Brazing is not really a welding technique; it is an effective means of bonding either similar or dissimilar metals using an alloy, which is a combination of silver, copper, zinc and cadmium.

Oxyacetylene welding and electric-arc welding are stronger methods of fusing metal together than brazing. In the construction industry and civil engineering, where strength is of paramount importance, brazing is not used. But oxyacetylene and electric-arc welding techniques are widely used.

Sherwin Scott
Hield, England

Saw herself

I had to chuckle as I saw myself cartooned on the first page of George M. Kuckos' article, "Overcome Procrastination — Now!" (May). I haven't even read the article yet, but the thought of that messy stack of dishes has motivated me to get to the kitchen duties earlier every morning this week.

Diana Seymour
Buellton, Calif.

Makeup

I have just read the article "Historic New Laws to Guide Catholics" in the April *Good News*.

When I came to the part about women wearing makeup well, after reading that about vanity, I went to the bathroom and threw every bit of makeup I owned in the trash can.

Thank you very much for making me see how vain I really was — or am.

Reader
Crockett, Tex.

World Tomorrow

(Continued from page 2)

works to salvation," and then you fail to go on *overcoming and growing spiritually* (see II Peter 3:18), you not only will be JUDGED by your lack of spiritual works to qualify for a higher office in God's Kingdom — but, far worse, you may be in the position of the servant from whom

(parable of the "pounds" — Luke 19, quoted above) Jesus took away the very salvation he thought he had! It takes a LIVING faith to save!

So — I just wanted to say to those who have read *The Wonderful World Tomorrow* — *What It Will Be Like* — read it AGAIN, and let it be REAL to you. Recognize the connection with what you read there to *your own life*.

(If any readers have not yet received this vital book, your own FREE copy is on reserve for you in the mailing room. Why not request it?)

STUDY God's Word daily! Realize you must learn to *live by its every word*! So LIVE BY IT! And pray earnestly, daily and often! Put into practice in your life what God teaches you in His Word! *And get your heart in HIS WORK!* Pray for it! □



Activities Schedule

LEARN TO FABERNACLES 1983

Wednesday, September 21

Thursday, September 22 (Holy Day)

Friday, September 23

Saturday, September 24

Sunday, September 25

Monday, September 26

Tuesday, September 27

Wednesday, September 28

Thursday, September 29 (Last Great Day)

Notes: see list photos: Peter Miller, Don Wallis, Tom Bennett, John H. Anderson, David Mahoney, Robert Stone, David Light, Bill Ketchum, John A. McMillan.

The Church News, September 1983