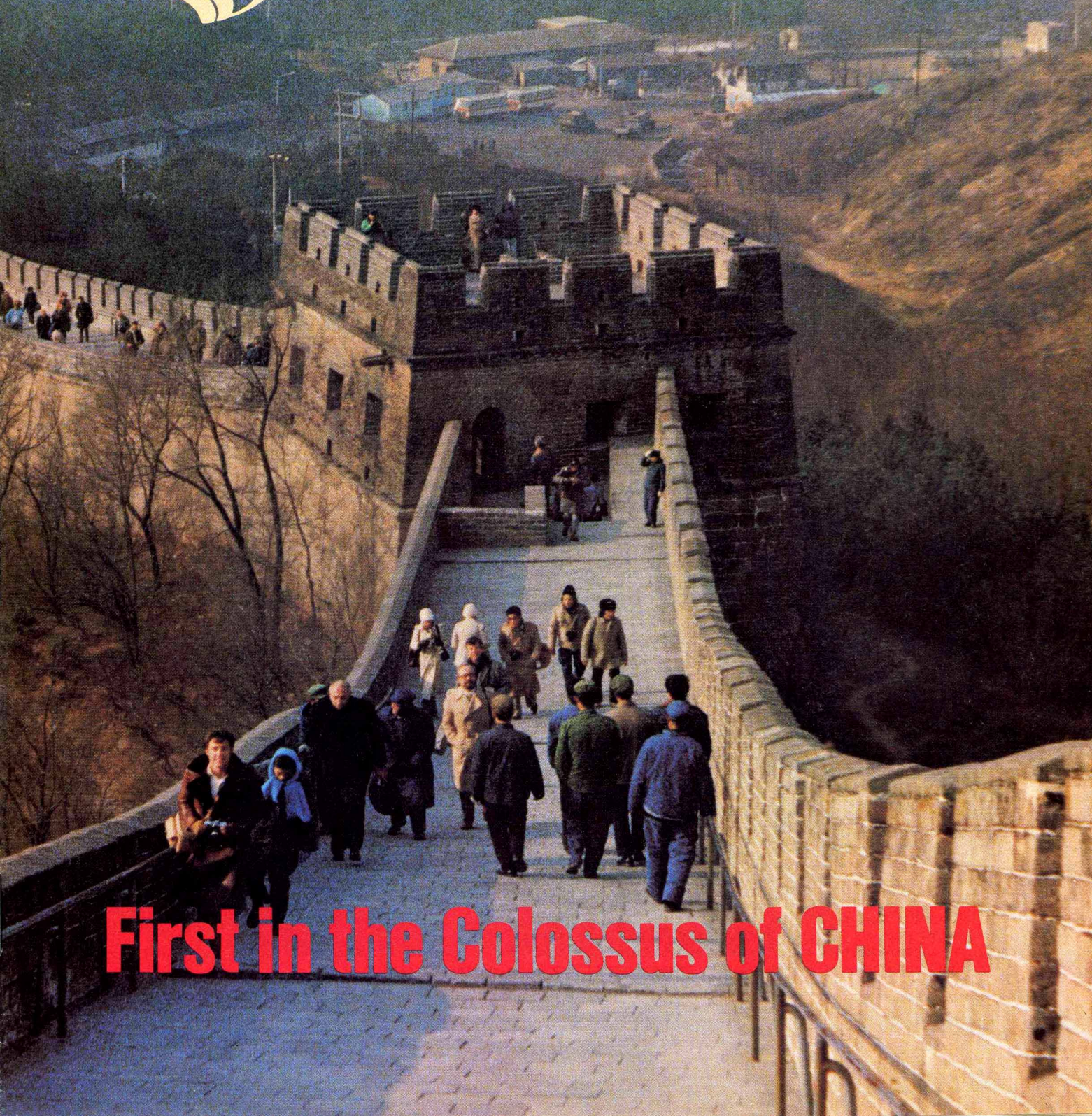


The Good News



First in the Colossus of CHINA

The Good News

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COVER: In December, 1979, Pastor General Herbert W. Armstrong became the first church leader from the world of Christianity to officially visit and speak with top leaders inside the People's Republic of China. While there he visited the Great Wall, pictured here. Stretching more than 2,000 miles from Kansu (Gansu) province to the Gulf of Chihli, the wall was completed in 204 B.C. and ranges in height from 20 to 50 feet and in thickness from 15 to 25 feet. See Mr. Armstrong's "Personal" beginning on page 1. Photo by Kevin Dean.

Letters

Prays for Mr. Armstrong

My husband and I both enjoy *The Good News* very much.

Our prayers were both with you [Mr. Herbert W. Armstrong] in China and will be anywhere else in the world you may go!

Please keep up your God-given commission of preaching to all the world. God is on your side and will guide you all the way. God bless you in this great Work you are doing.

William and Kelsa Ling
Mount Clemens, Mich.

Questions answered

I have increased my knowledge tremendously by reading and studying your literature. At first I was very apprehensive, but through prayer I've found your works are scriptural. There have been many unanswered questions in my mind that you have shed light upon. Thank you!

Margaret Pannell
Youngstown, Ohio

Teenage concern

Since I am 18, I think I can offer a suggestion that may help others my age.

Satan is really after Mr. Armstrong, God's apostle and the human leader of His Church, but I had no idea that Satan was also after me!

As teens in the Church, we may feel that we are safe, not realizing that our invisible enemy is trying to delude us into rejecting God's offered protection and get us out of the Church.

I used to think I wasn't important enough to be of concern to Satan. But since growing up, I've realized that the devil is after each of us individually, as well as collectively as a Church!

I really feel this should be ingrained in the minds of teenagers in the Church.

Timothy R. Murphy
Plattsmouth, Neb.

Appreciates literature

I wish to express my appreciation for all the free literature you've sent me.

If it wasn't for all these articles, I wouldn't know very much of what's right and wrong with the world in this time of the end.

Violet Seltzer
Glendale, Calif.

Personal from



First in the Colossus of CHINA!

The visit to Communist PEOPLE'S REPUBLIC OF CHINA was a significant *FIRST!* It was the first time a world church leader from the world of Christianity had been invited to visit, speak publicly and meet privately with leaders of the vast People's Republic of China.

These Chinese leaders with whom we spent four jam-packed days represent and rule over ONE BILLION PEOPLE — A THOUSAND MILLION — one fourth of all the people on earth!

I myself had not realized before that China occupies even more square miles of land area than the United States!

Except possibly our many visits to, and friendships made in ISRAEL, this was the MOST IMPORTANT, and most successful trip ever made overseas. We were royally received and treated.

We arrived Tokyo, Friday, Nov. 30. Flew to Peking [Beijing] Sunday, Dec. 2, arriving late afternoon. Three government limousines were driven up to our plane on landing, and a reception committee was there to welcome us — including the president and vice president of the government library and educational system. A woman interpreter

was assigned to us, who rode with Mrs. Armstrong and me to the government guest State House. This is an apartment building maintained for government guests. Mrs. Armstrong and I were given a three-room suite, Mr. and Mrs. Stanley Rader a suite, and there were single rooms for all the rest of our staff, including aircraft staff and our TV and cameramen.

There was a welcoming dinner for us that evening. Monday evening was the big dinner at the Peking [Beijing] Duck Restaurant in a large room, with close to 400 present — government and university officials and wives. I spoke there, and I think most of you already have heard the tape recording of the speech program.

In most of my talks and speeches there I handled the Gospel of the Kingdom message by speaking of the problems today being too great for any government to handle, but that what many scientists predict — the need of a ONE-WORLD government with one

single military force — will be brought about in OUR TIME, with WORLD PEACE and eternal salvation for all, brought about by a "strong unseen Hand from someplace." That way I avoided using names of God, Christ or the Bible, which I felt might be hostile to them since they are atheists. Yet they all knew well that I am leader of the Worldwide Church of God, and they knew well what I really meant. It was just said in a polite way, unoffensive to them — yet unmistakably getting the message over.

Tuesday night, after a day's trip to the Great Wall of China, I spoke to the diplomatic corps. Beside Chinese officials, there were present 57 ambassadors — officials from 57 OTHER NATIONS! The speaking that night was also taped. You've probably heard it in Sabbath services.

This dinner was held in the Great Hall of the People in spacious People's Square. It is a huge building, filling an entire block and housing government headquarters. The dining room is larger than a U.S. football field!

On Wednesday morning we visited the state library and Forbidden City — the walled-in former headquarters and palaces of the Emperors — now apparently just a sight-seeing place. There was a luncheon, which we attended, with no speaking except the usual continual round of toasts.

At 4 p.m. we



PASTOR GENERAL HERBERT W. ARMSTRONG and his personal counsel Stanley R. Rader present a gift of Steuben crystal to Tan Zhen-lin, vice chairman of the Standing Committee of the National People's Congress, in Peking's (Beijing) Great Hall of the People Dec. 5, during their visit to China.



Photos by Dick Quincer and Aaron Dean

HERBERT W. ARMSTRONG and Tan Zhen-lin pause for photographs during their visit (photo, top left). With his assigned interpreter (top right), Mr. Armstrong speaks to government officials at a banquet at the Peking Duck restaurant. Above, Mr. and Mrs. Armstrong dine with the president of the Chinese Education Society, who is seated at the pastor general's left.

had a meeting lasting one hour with one of the two vice chairmen. The other vice chairman and Chairman Hua were at the same time at the airport welcoming Prime Minister Masayoshi Ohira of Japan, who was just arriving for important talks on the Korea and Vietnam situations — crucial to them right now.

Wednesday evening we attended a

show at a theater, sponsored by the Ambassador International Cultural Foundation. It was a series of semi-ballet performances — quite a spectacular performance. Mr. Rader will probably arrange for the troupe to appear at Ambassador Auditorium, with other appearances in New York, Chicago, Ill., Washington and other
(Continued on page 25)

How to Be an OVERCOMER

WHY are we not more successful in living up to God's standard? WHY do we slip and fall occasionally? Here is how YOU can overcome where you are weakest and hardest tempted!

By Herbert W. Armstrong

DO YOU have some "besetting sin" — some point of weakness, perhaps secret, you have been unable to overcome?

Have you ever met temptation, struggled with it, only to wake up a little later to the remorseful fact that you had slipped, and failed to overcome?

Or perhaps you are struggling with some habit that holds you as its slave — struggling, wrestling, always fighting it, yet somehow never able to conquer it.

Only the overcomers

These things are serious. We *must* overcome these sins, these habits, these sudden temptations — be cleansed of them thoroughly — if we expect to get through to the Kingdom and inherit eternal life.

"To him that OVERCOMETH" says Jesus, "will I grant to sit with me in my throne" (Rev. 3:21).

"He that OVERCOMETH, and keepeth my works unto the end, to HIM will I give power over the nations: and he shall rule them with a rod of iron" (Rev. 2:26-27).

Not all are even called, now. Many, though they may have *heard* the true message, have never received a conscious convicting KNOWLEDGE of the truth. This is not the time when God is calling them.

But God is now calling SOME to a life of separation — to a new and different and Spirit-filled and Spirit-

led life — in order that they may be wholly CLEANSED of sin, and that they may GROW in grace and knowledge, thus being prepared, trained, fitted for a position of solemn responsibility — that of king or priest — in God's KINGDOM!

And it is *only* those who qualify by the training, the overcoming, the spiritual development and growth, DURING

So the Christian life is a new and a different life — an overcoming life. Sin must be torn out, root and branch. We must be made righteous, holy.

THIS PRESENT LIFE, who shall thus reign with Christ. Study the parable of the pounds in Luke 19:11-27.

So the Christian life is a new and a different life — an OVERCOMING life. Sin must be torn out, root and branch. We must be made righteous, holy.

Why we stumble and fall

Why, then, do so many of us continually stumble and fall? Yes, even those who do strive, struggle, and even PRAY

and PRAY for help, for victory, over some vicious habit? WHY?

First, notice a portion of Paul's instruction to the Philippians.

"And be found in him, not having mine OWN righteousness, which is of the law, but *that which is through the faith of Christ*, the righteousness WHICH IS OF GOD *by faith*" (Phil. 3:9).

Notice, it is not OUR righteousness, but GOD'S.

David was inspired to write: "All thy commandments are righteousness" (Psalm 119:172). Yes, and LOVE is the fulfilling of the law (Rom. 13:10).

The kind of love required

Right here is one trouble. Too many commandment-keepers are struggling along, trying to keep the commandments in their own power and strength — thinking it is THEIR own personal human love that fulfills the law!

Too many "commandment-keepers" have only been converted to the ARGUMENT of keeping God's commandments, and have never really EXPERIENCED definite repentance — for a real conversion is a DEFINITE EXPERIENCE!

Such people need to go to a private place alone with God, and get to their knees, and pour out their hearts to God, and stay with it until they really KNOW they have really repented.

No wonder so many become discouraged, and feel like giving up!

We do not even HAVE the kind of love that fulfills God's law and makes
(Continued on page 27)

It happens to marathon runners and Christians. The former are usually prepared, but the latter too often never know what hit them.

Some runners merely fear it. Others are terrorized by it. But they all know it's out there and that it must be overcome. They know they must break through "the wall."

"Hitting the wall" is a physiological phenomenon generally associated with long-distance running. More commonly it is connected with the increasingly popular marathon — a 26-mile, 385-yard race that has become one of the most grueling events in competitive sports. The wall is an invisible barrier, a physical and psychological wall of pain that can spell

disaster for the runner who's not totally prepared to meet it. And the confrontation occurs with most of the race already far behind.

To an experienced marathon runner the first 20 miles of the race are preliminary, a warm-up period in anticipation of the real challenge. Because inevitably, around the 20-mile mark, it happens.

Some runners suffer extreme fatigue. Some grow dizzy and become totally disoriented. Others experience blurred vision and even advanced depression. But they all feel it. They all feel the weight of the wall on their tiring bodies. The urge to slow down, or to quit completely, overwhelms the runner. That's when they've "hit the wall."


"Hitting the wall" may be more

common to marathon runners, but it happens as well to those who are running the Christian race. For whatever reasons, after years of seemingly faithful and loyal service to God's Church, some Christians drop out. The Bible calls it "falling away." And that drop-out rate is prophesied to increase as we draw nearer to the end of this age.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1).

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first" (II Thess. 2:3).

The drop-out rate in marathon races is expected to be around 20



Are You Sure You'll Finish the Race?

By Dennis R. Robertson

percent, although some have had much higher percentages. The 1977 Mayor Daley race in Chicago, Ill., for instance, had a drop-out rate of 60 percent.

The Church of God also has a drop-out rate, which right now is running extremely low. But what can we expect for the future? You will someday confront your own wall, and it is up to you to see that you're prepared to overcome it.

Spiritual training

Breaking through the wall is never easy. But it may be easier spiritually than it would be physically, if you stick to the proper training methods. But first you must know how to recognize the wall in your own life.

Technically, in the physical sense, the wall can be explained easily. In simple terms it is the maximum distance a runner can expect to go before the urge to slow down or to quit overwhelms him. It is the collapse point, characterized by a sudden decrease in performance, often occurring within a single mile.

Spiritually, the wall is not as easily defined. Only God knows what finally causes one to give up and quit after having already run most of the race. But one thing is for sure, whatever the spiritual wall is, Satan is its builder. And it's high time for those who have remained faithful so far to zero in on the possibility of confronting their own "walls" somewhere down the line, for Satan is as a roaring lion, seeking those whom he may devour (I Pet. 5:8).

We are warned in I Corinthians 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall." And Paul again admonishes us to "stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (II Thess. 2:15).

The first prerequisite for running the marathon is a training period of at least one year and a best time for six miles of at most 50 minutes. Going into the race on too little base conditioning will demand a tremendous one-time effort of your body, and you'll likely lose all satisfaction in the marathon for a long time — probably forever.

Being in the best physical shape for such a demanding event is such a rudimentary principle that it is hard

to imagine people entering the race who are not prepared.

But it happens every year across the country. Amateurs who know little about the race and even less about preparatory training leave the starting point and eventually are scattered all along the way. It happens in the Church as well:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut" (Matt. 25:1-10).

Goal is to survive

The reason for this negative approach is not to make you fear for your chances of entering into God's Kingdom. God wishes that all could be saved (I Tim. 2:4), and if God be for us who can be against us (Rom. 8:31)?

The fact is, though, that even world-class runners will slip drastically if they train only once or twice a week. The body and mind are no longer in top shape, and the runner suffers accordingly. Most experts agree that the marathon runner should put in at least three hours of training a day to be in top form. It's the *daily* workouts that keep one in prime condition. The same is true for the Christian's spiritual condition.

Daily prayer and Bible study are the key to being in the finest spiritual form. The more time you spend on your knees in fervent prayer to God (keeping in mind the balance that

God expects in your life) and in effective study and meditation on God's Word, the better your chances will be of breaking through your personal spiritual "wall." You've heard the exhortation to pray and study daily hundreds of times, but do you really understand the importance of this habit? It could mean the difference between finishing the course or dropping out along the way.

The real beauty of the marathon is its pace. The marathon, like our Christian life, is a race of endurance. It is a contest where the ultimate goal is not necessarily to win but to finish — to survive. Runners who finish a marathon are winners no matter how many finish before them.

The analogy between the marathon and the Christian race can be no more perfect than in this regard. Christians are not competing for a place in God's Kingdom. No one can be beaten out by another. Once God has chosen you there's only one way that you won't make it — if you give up and quit.

"But he that shall endure unto the end, the same shall be saved" (Matt. 24:13).

A race of patience

The important thing to keep in mind as we race toward the high calling of Jesus Christ is that there's no need for fast tempo running. Like the marathon, the Christian race is a race of waiting, of patience.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and *let us run with patience the race that is set before us*" (Heb. 12:1).

Marathon runners must work to increase their physical stamina in order to go beyond the wall and finish the course. One of the principal stamina theories adopted by experienced runners is applicable to Christians as well.

It is called the theory of collapse, and its basic tenet is that one can run three times one's normal average training distance in a race without reaching a collapse point. Thus, in order to complete the 26.2 miles of the marathon without collapsing — or "hitting the wall" — the average

You Are in a Race to Enter God's Kingdom

If you do these things you'll make it. Here's why some have dropped out in the last two years.

In his second letter, chapter 1, the apostle Peter recorded step-by-step instructions on how to endure to the end and reach God's Kingdom. If we follow this formula, nothing can stop us from finishing our spiritual marathon.

Starting in verse 5 is a list of things we need to acquire: "And beside this [beside the fact that we have these great promises], giving all diligence [that requires work and effort, without ever quitting], add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, *ye shall never fall*" (verses 5-10).

Let's understand these eight traits.

"And beside this . . . add to your *faith*." We have to have the *faith of Christ*. We have to believe God exists and that the Bible is His Word. We must also have faith in the precious sacrifice of Jesus Christ, which makes it possible to be forgiven of past sins. We need faith that Christ is the Head of the Church and that He rules it.

The second trait that Peter mentions is *virtue*. The New American Standard Bible translates this *moral excellence*. To have virtue or moral excellence, we have to obey God's law. That will produce moral excellence in our lives. Some of those who have left the Church found that their sins finally caught up with them.

Peter next mentions that we must add to virtue *knowledge*. He is referring to knowledge of God's truth, which we acquire by the study of God's Word. Some have neglected regular, daily study of God's Word, which should be an important part of our lives.

Peter next says that we should add to knowledge *temperance*. The New American Standard translation says *self-control*. Some people are not in control of themselves or their emotions. We need to control the pulls of the flesh — the wrong desires and thoughts. We are instructed to bring our thoughts into subjection to Jesus Christ.

After temperance comes *patience*. This is translated *perseverance* in the New American Standard Bible; and the Revised Standard Version has *steadfastness*. We need to develop a calm and uncomplaining attitude, persevering no matter what.

The next trait we must add is *godliness*. This means that we should have more and more God's character as time goes on. We need to follow Jesus Christ, who set us an example (I Pet. 2:21). Going one step further than that, we should follow His ministers as they follow Him. As we draw closer to God spiritually we will become more like Him.

The seventh item Peter mentions is *brotherly kindness* or *brotherly affection* as the Revised Standard Version says. We are called the Philadelphia church, which means "the church of brotherly love." We need to realize that we're all brothers and sisters in Christ and express affection in how we act toward each other and what we do for each other.

The last or eighth trait Peter mentions is *charity*. He's not writing about the kind of charity where people give money

or goods to the poor. It certainly might include some of that, but it really means *love* in modern English. This word comes from the Greek *agape*. I Corinthians 13 explains what this love or *agape* is. It is the kind of perfect, outgoing concern God feels for His creation.

"For if these things [all eight traits of character] be in you, and *abound*, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacks these things is *blind*" (II Pet. 1:8, 9).

Verse 17 of the third chapter of Revelation tells us that the church of Laodicea is blind. That particular church is not adding these eight essential traits of Christian character to their lives.

Such people cannot see very far ahead and have forgotten that they were purged from their old sins. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, *ye shall never fall*: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:10, 11). This section of instruction from Peter gives us the keys to keep from falling away!

We can't just work up these traits of character. We must have help from God. We should be spending a lot of time in prayer each day, and as we pray for others and for God's Work, we should also ask our Father to help us abound in this kind of godly character. God has given us His Holy Spirit — which is the Spirit of power — to help us to do these things and to have this kind of character.

We must exercise all the traits in Peter's checklist if we are to finish our spiritual marathon. □

training distance should be 8¾ miles every day.

There is no definite formula or length of time set by God that would enable us to be in excellent spiritual form, although we are told repeatedly to actively pray, fast, study and do good works. These things require a certain amount of time every day.

Whatever your specific routine may be, the more time you spend earnestly beseeching God for His strength and mercy and forgiveness and His intervention in world affairs, the more prepared you'll be when

adversity or tribulation comes along. And it will come.

Crowns for the victors

The example of dedication, courage and extreme discipline practiced by marathon runners in their quest for a corruptible crown is an exemplary one. How much more dedication, courage and discipline should our efforts display as we race toward the very Family of God?

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mas-

tery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run" (I Cor. 9:24-26).

You have been called to run a great race. Will you make it most of the distance and then just give up when you're faced with trials you think you can't overcome? Or when Christ appears will you receive a "crown of glory that fadeth not away"? To a great extent the answers to these questions will depend on your spiritual preparation and on your ability to break through "the wall" — to endure to the end. □

WHAT IS THE SAVIOR'S NAME?

Are Hebrew terms for the Creator God — rather than English or Greek titles — the only ones accepted or recognized by God? Is some one name absolutely essential for salvation? Here's evidence from the original texts of the Bible.

By Lester L. Grabbe

Must we use only Hebrew terms when speaking of the Creator? Should we say Yahweh rather than God? Is it a sin to use the name Jesus Christ and to call His true people the Church of God?

Is God's name Jehovah?

Despite the fact that the Hebrew text of the Old Testament contains many divine names and titles, the major argument propagated by certain religionists centers around the word many English translations have rendered *Lord*. Let's examine this word — the tetragrammaton YHWH.

The Old Testament text as it was preserved for many centuries consisted only of consonants, though semiconsonants were used to indicate certain long vowels. The exact pronunciation, with the correct vowel sounds, was preserved *only* by oral usage.

The vowel sounds were not written down until about the sixth or seventh century, A.D. At that time, Jewish textual scholars known as Masoretes (hence Masoretic text) devised symbols to represent the vowels. They added these symbols (vowel points)

to the consonantal text of the Old Testament.

It was only at this time — centuries after both the Old and New Testaments had been completed — that the then-current pronunciation as orally preserved was written down.

But the tetragrammaton, the Hebrew name YHWH, had long before ceased to be pronounced by the Jews as too sacred to be uttered. Whenever reciting orally, they always substituted the word *Adonai* (Lord) or occasionally *Elohim* wherever YHWH appears in the text. This practice began long before the time of Herod.

Later, in the sixth or seventh century, wherever the Masoretes found the word YHWH, they inserted the vowel points of *Adonai* or *Elohim* (not the original vowels of YHWH) to give the synagogue reader the clue to use the acceptable word. It was from the consonants YHWH plus the vowel points of *Adonai* that the impossible form *Jehovah* was later created by Catholics only partially knowledgeable of the Hebrew language and text.

Hebrew scholars are quick to admit that the exact vowel sounds and

pronunciation of YHWH are not absolutely certain. Most feel that *Yahweh* (pronounced *Ya-hweh*, with the second syllable sounding like the *we* in *where*) is a close approximation. But this reconstruction is partly based on transliterations into Greek by some of the so-called church fathers several centuries after the writing of the New Testament.

This Jewish custom of substituting one word for the other was already practiced, for example, by the Essene sect at Qumran, who left us the Dead Sea Scrolls. For several technical reasons we need not list, it is certain the Qumran sect had stopped pronouncing YHWH as early as the beginning of the second century B.C.

If the correct pronunciation were known at all in New Testament times, it has not survived in writing. Some scholars disagree with the pronunciation *Yahweh*. Some believe the name was *Yaho* or *Yahwo* or *Yahu*. There is simply no way to be absolutely sure how it was pronounced when YHWH introduced this name to Moses.

And, of course, vowel pronunciation is always subject to great change

through the centuries and from region to region. Even if Ezra and later generations pronounced this name Yahweh, how had Moses pronounced it? After all, that would have been the only correct way — *if* exact pronunciation is what matters.

Consider also this factor. Today's Jews have traditional pronunciations for Hebrew vowels and even consonants — and hence words — different from one another in various parts of the world, even in the same generation, just as English speakers from various parts of the world pronounce English words differently. Were there no differences in Hebrew dialects in Bible times between the Nile and the Euphrates? Linguistic records such as Judges 12:6 indicate there were.

If the exact pronunciation were all important, what about those today whose native tongue or dialect is different? They can't form the sounds of Yahweh correctly. Are they all without hope? What about the man today who says Yahvah instead of Yahweh?

Any who continue to support a requirement to designate the Creator as YHWH — regardless of how he might think it should be pronounced — must explain the statement in Exodus 6:2-3: "And Elohim spoke unto Moses and said unto him, I am YHWH. And I appeared unto Abraham, unto Isaac, and unto Jacob, as El Shadday [God Almighty]. But by my name YHWH I was not known to them" (all Bible quotes used in this article are translated directly from the Hebrew or Greek).

No YHWH before Moses

Did Elohim mean what He said? — that Abraham, Isaac and Jacob did not even know the name YHWH? Or must we try to explain away this passage by saying (as some do) that Abraham actually used the name YHWH but just didn't understand it? On the contrary, these two verses strongly indicate the name YHWH was simply not revealed as the name before Moses.

Supporting evidence for the statement of these verses is found in an examination of the theophoric names of people who lived before Moses — names, that is, bearing some form of divine name within them. Our mod-

ern society seldom uses such names except for names actually taken from the Bible. But Hebrew society was different. So we find many names in the Bible with an El, or Yah or Yahu (short for YHWH) in them.

For example, early in the Bible we run across names with El in them. Genesis 5:12 mentions Mahalaleel whose name means *praise of El*. Genesis 10:28 lists Abimael — *a father is El*. Jacob changed the name of Luz to Bethel (*house of El* — Gen. 28:19) and later had his own name changed to Israel, *he perseveres with El*.

Similarly, we find the divine name *Shadday*, which first appears in Genesis 17:1, in the name Zurishaddai, meaning *my rock is Shadday*, (Num. 1:6). Zurishaddai lived before the exodus.

Yet we find no human names with YHWH (including Yah or Yahu or any shortened form of the name) until after the time of Moses. A careful examination of all the biblical names before the time of Moses reveals no trace of the name YHWH.

Some are bound to ask why the name YHWH is used in the text all through Genesis if it were not known before Moses. It's simple. By the time the book of Genesis was composed, the name YHWH was known and was simply inserted into the text.

This means that such men as Abel and the other preachers of righteousness before the flood, as well as Noah, Abraham, Isaac, Jacob, Joseph — righteous men for more than 2½ millennia — never so much as heard this name that some today emphatically assure us is absolutely necessary for salvation!

The many names of God

A careful study of the Bible reveals the Creative Family has a multitude of meaningful names and titles, but yields absolutely no prohibition against translating them into another language.

Nowhere in the Bible are we told that only the Hebrew form is permissible. On the contrary, we are given positive examples of these names being translated *into other languages*.

Many do not realize that several

sections of the Old Testament (Dan. 2:4 through 7:28; Ezra 4:8 through 6:18; and 7:12-26) are written in Aramaic rather than Hebrew. Aramaic was not the language Moses spoke.

Nowhere in these Aramaic sections do we find YHWH, or any Hebrew names for the deity. Instead we find the Aramaic form Elah.

Similarly, we find no Hebrew names in the New Testament. Instead we find the Greek terms *theos* (God) and *kurios* (Lord). Furthermore, the New Testament uses *kurios* in quotations from the Old Testament where YHWH is used in the Hebrew, such as Matthew 3:3, quoting from Isaiah 40:3.

New Testament: inspired or corrupted?

Of course, some would rather throw out God than their false theory about sacred names. So they theorize that the New Testament has been corrupted.

But what they claim would have required no less than one of the most thorough editing jobs in all history! For not a single Greek New Testament manuscript shows any evidence for the use of original Hebrew YHWH supposedly put there by the authors for their Greek readers!

Someone would have had to have superhuman powers to gather every single Greek manuscript scattered around the entire Mediterranean basin and carefully expunge YHWH from all New Testament manuscripts and substitute the Greek *kurios*.

The apostle Paul certainly spoke Hebrew (Acts 21:40), but he was under no illusions that only Hebrew names for God were acceptable. Not only did he use Greek terms in his letters, but even a common greeting in Aramaic, which was widespread in the early Church.

When Jesus spoke Greek to someone He used the Greek form of His name. He inspired His servants to use that same form in the New Testament. He didn't say that YHWH is the only name by which we must be saved — nor Hebrew Yehoshua, or Yahshua.

Instead, the apostle Peter uses the Greek form *Iesous* in Acts 4:10-12 and goes on to state that whoever calls on the name of *kurios* (Lord

By No Other Name Under Heaven

Is it necessary to use some special term — and only that term — in referring to the Creator, Jesus Christ? Must God's name be uttered only in Hebrew? The sacred names issue has long been a stumbling block, amazingly enough, to many people.

Some claim that the Hebrew tetragrammaton YHWH — translated *Lord* in many English versions of the Bible — is the only truly sacred name of God. They hold that using this word is a prerequisite by which salvation may either be attained or lost.

Does this mean that we should only read Hebrew Bibles? No — the same people who claim YHWH is the only acceptable name of God use English Bible translations.

As Herbert W. Armstrong has written: "In other words, they allow that we may freely translate all *other* words of the Bible into our English language — *except* those words that are the *names* of the Father and the Son . . . But that contention is not substantiated by the Scriptures" (*Good News*, November-December, 1972, page 3).

The apostle Peter had healed a

lame man by the name and power of Jesus Christ, and was brought before a group of high-ranking Jews for questioning.

"And when they had set them [John was with Peter at the time] in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them . . . Be it known unto you all . . . that by the name of Jesus Christ of Nazareth . . . doth this man stand here before you whole . . . *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby ye must be saved*" (Acts 4:7-12).

The New Testament was written in Greek, not Hebrew, and the Holy Spirit inspired Luke, the author of Acts, to use the Greek *Iesus* rather than some Hebrew form of God's name for Jesus Christ in verse 10. And verse 12 says there is *no other name* by which mankind can be accepted by God as fit for His Family!

Mr. Armstrong continues: "The Holy Spirit of God, inspiring the writing in the Greek language, in-

spired that *only name* by which we may be saved to be written in the Greek, and not in the Hebrew.

"The Spirit of God *did not* inspire those words to be written in the Greek language, *except* for the *only name*, and then inspire that name in the *Hebrew*, as the Hebrew names people would have done. The *only name* was inspired in the same language as the rest of the writing. Therefore we should understand that same name in the language in which we read our Bibles — the *English name Jesus Christ of Nazareth!*" (ibid., page 33).

God's Word nowhere says it is wrong for any people to read the Bible — including the names of the Creator — or refer to God in their own language.

Salvation cannot be based on some mystical word or pronunciation, but on a person's willingness to always do what pleases God: "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). —

By Norman Shoaf □

without *the* in front of it) will be saved! Why shouldn't we then use the English forms Jesus and Lord?

Meaning of YHWH

Each of the many divine names and titles describes some aspect of the Creative Family's character. The Bible does not emphasize a pronunciation — a particular combination of laryngeal vibrations modulated by the mouth. It emphasizes that we understand the meaning of the divine names and titles in order for us to be more like our Savior Jesus Christ.

As we cannot be absolutely sure of the vowels in YHWH, we cannot be positive about its exact grammatical form. But scholars generally feel it is some form of the verb *to be*. Some suggest *He causes to be*, others *He exists*.

But perhaps no better interpretation can be found than the Greek statement of Revelation 1:8, referring to Jesus Christ: "I am the Alpha and the Omega [in English we would

say the *A* and the *Z*, the first and the last], says the Lord God, the One who is being, who was being, and who is coming, the Almighty."

What's in a name?

God names things what they *are*. YHWH means the self-existent one — the "Ever Living" as the Fenton translation uses — the "Eternal" as in the Moffatt translation.

There is much in a name. Jesus has been given a name above all, in heaven or earth. There is power and authority in His name — the only name by which we may be saved. To act in His name is to act by His authority, as "power of attorney."

The New Testament, written entirely in the Greek, as inspired by God's Holy Spirit, in quoting from the Old Testament, did not quote the Hebrew names, but translated them into the Greek, as we also translate them into English.

Christ said He came to reveal the name of the Father (John 1:18; 17:6, 26). Yet we would search in

vain for any discussion of its pronunciation or requirement to use only Hebrew.

What then is meant by these verses?

What Christ revealed is the way. He revealed the way to life, which is the way of the character of God. That character is the origin of His names — expressed by whatever different language. The same character in us will lead us to have eternal life like God and to bear His names that summarize His character.

"But this is eternal life, that they might know thee the only true God, and the one whom you sent, Jesus Christ (John 17:3).

We don't get to know God by concentrating on a few Hebrew characters or their English transliterations.

So the use of only one name for Jesus Christ or a certain unmistakable pronunciation of that name is not a prerequisite for entering God's Kingdom. Don't be misled by any such false teachings. □

How Many Apostles Were There?

Some people believe there can be no apostles except for the original 12. Others believe all ministers and even deacons can be classed as apostles. What does the Bible say about apostleship?

By Leroy Neff

What does the Bible reveal about the office of an apostle in the Church of God? How many apostles are listed in the New Testament? What does apostleship have to do with the Church today?

The word *apostle* comes from a Greek term that literally means *one sent forth*. Some authorities explain that it means *one commissioned*. Others define it as *one sent with a special message or commission*.

This word was also used in the Greek-speaking world in reference to people who were not of apostolic office in God's Church. A person who was sent by another person or group might be referred to as an apostle. It is important to know *who* does the sending, and therefore the power vested in the individual sent forth.

How many apostles were mentioned in the New Testament? You may be surprised when you see the complete answer.

Surely everyone will agree that there were 12 original apostles. They are mentioned by name in several places including Acts, the first chapter. Because one of those apostles, Judas Iscariot, betrayed Christ and later hanged himself (Matt. 27:5), it became necessary to select a replacement. The Acts account states that Matthias was the one selected by God (Acts 1:26) to replace Judas. The list of named apostles of Christ now totaled 13 in the New Testament.

James, the Lord's brother

In the 12th chapter of Acts, we learn that James, the son of Zebedee,

one of the original apostles, was killed by King Herod (verse 2). There was another James among the original 12, the son of Alphaeus, who apparently is not mentioned after Acts 1:13.

Continuing in the 12th chapter of Acts, we learn from verse 17 that after James was killed, another James remained. In this place Peter said, "Go shew these things unto James, and to the brethren."

Who was this James? He is referred to in several other places. He played a prominent part in the Jerusalem conference of Acts 15 and is mentioned again in I Corinthians 15:7. Who this other James was is explained in Galatians 1:19, "But other of the apostles saw I none, save James the Lord's brother." This James, who was a half brother of Jesus Christ of Nazareth, is in this place called an apostle. This brings the number to 14 named apostles.

This James is mentioned again in Galatians 2:9, "And when James, Cephas [Peter], and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen, and they unto the circumcision." This James, called "James the Just," had a prominent part in the early Church.

Other apostles named

The next apostles named in Acts are mentioned in chapter 14. Note verse 4, "But the multitude of the city was divided: and part held with the Jews, and part with the *apostles*."

Who were these apostles? The previous chapter, verse 50, identifies them as Paul and Barnabas. This now brings our total to 16 named apostles. Lest there be any question about Paul and Barnabas, notice also Acts 14:14, "Which when the *apostles, Barnabas and Paul*, heard . . . they rent their clothes, and ran in among the people, crying out."

It is mentioned on many occasions that Paul was an apostle, but Barnabas' office is not quite as well known or as often referred to. If you think that there are no other apostles mentioned in the New Testament, get set for some more surprises.

The next apostle is referred to in I Corinthians 9:5. Here Paul refers to "other apostles, and as the *brethren* of the Lord, and Cephas [Peter]?"

It is obvious from this statement that more than one brother of the Lord was an apostle. The book of Jude was written by the brother of James. He was also the half brother of Jesus Christ, so it would seem that at least Jude is included in this statement. Conceivably, the other brothers Joses and Simon could have been included. Notice Matthew 13:55:

"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?" As nothing of importance is mentioned about Joses and Simon elsewhere in Acts or the epistles, they probably were not apostles.

Some claim that those called apostles must have seen Christ. But there is no indication in the Scriptures that Barnabas saw Jesus. Likewise, the

Bible nowhere states any such requirement of an apostle of Jesus.

Others have claimed that it was necessary that an apostle be with Christ and be a witness to His resurrection. The Scriptures do not indicate that the apostles Paul and Barnabas were witnesses of His resurrection.

It has also been said that apostles must all work great miracles. But there is no record of Jude or James and possibly some of the others working such miracles.

The highest office mentioned

God has set the office of apostle ahead of all other Church offices (I Cor. 12:28). We learn from Ephesians 4 that apostleship, along with other ministerial offices, is a gift of God to carry on His Work and to bring the Church to perfection.

We have now seen evidence of at least 17 apostles from the New Testament. But the greatest apostle of all time has still not been named. Notice: "consider the *Apostle* and High Priest of our profession, Christ Jesus" (Heb. 3:1).

Yes, Jesus Christ, our High Priest, is also an *apostle*. He is one sent from God. He carried a commission that He fulfilled in a glorious way. Jesus Christ, then, is the 18th apostle named in the New Testament.

Depending on what was meant by the original writers, four other possible apostles are mentioned. In each case, it seems more likely that the Scriptures do not actually mean that these people were apostles.

Compare I Thessalonians 2:6 with I Thessalonians 1:1. These scriptures refer to Silas (Silvanos) and Timothy as possible apostles. However, elsewhere we read that Timothy was an evangelist (II Tim. 4:5).

Another scripture that some think implies apostleship is Romans 16:7, which refers to Andronicus and Junia. Possibly Junia was the wife of Andronicus, which would mean the text here is not implying that they were apostles, but that they were *well known* by the apostles.

The Bible refers to other apostles who were sent not by Jesus Christ, but instead by the adversary Satan the devil: "For such are false apostles, deceitful workers, transforming themselves into the apostles of

Christ. And no marvel; for Satan himself is transformed into an angel of light" (II Cor. 11:13-14). How many of these satanic apostles there were and are, we do not know.

But it should be clear that an apostle of Jesus Christ is in a totally different category from the false apostles sent by Satan and from other people commissioned by various individuals.

An apostle for today

What has happened during the last 19 centuries? Have there been any other apostles? We have no historical record of any until this century. Quite possibly there have been apostles in God's Church down through the ages. But there seems to be no way of knowing until God's Kingdom is established on earth, and Jesus Christ Himself reveals that knowledge to us.

In I Corinthians, chapter 9, the apostle Paul shows the proof of his apostleship: "Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord" (I Cor. 9:1-2).

Just as proofs in the life of Paul set him forth as an apostle of Jesus Christ, in our time another has also been used by God in a powerful way. Through him, the Worldwide Church of God was established. Through him, the doctrines of God were restored to the Body of Christ. Through him, directly or indirectly, all of us in the Church have come to the knowledge of the truth, repentance and baptism. Through him, demons have been cast out and many have been healed — even of cancer. Isn't that the fruit, the seal of apostleship?

It is eminently clear, and has been for some time, that Jesus Christ and God the Father have specially sent forth Herbert W. Armstrong with a commission, and his fruits have shown that he is an apostle. For many years, Mr. Armstrong did not claim that he was fulfilling the office. Probably he did not need to, as the Church recognized him as an apostle whether or not he took that title. But in recent years, he has consistently said that he is an apostle. Some few people have resented this.

A few reject Mr. Armstrong as an apostle because they disagree with how he does things, or what he does. Such people probably would have the same criticism of Abraham, Moses, David or any other biblical personality if any of these men were alive and in charge of God's Work today.

Who is preparing the way?

Note that Malachi 3:1 says, "Behold, I *will send*." An apostle is *one sent*. Mr. Armstrong is fulfilling this passage, and thus even this Old Testament verse shows that he is an apostle — "one sent forth." God says that before Christ's return, He would *send* someone.

Is this God's Church? If not, we had better find where it is and go there. If this then is the true Church of God, then who is in charge?

The Scriptures answer clearly and unmistakably that Jesus Christ is the Head of His Church (Col. 1:18). Christ is in and with His Church.

Therefore, if Jesus Christ is in charge, does He have power to direct the affairs of the Church the way He wants? Yes. He is in charge and has sent Mr. Armstrong to lead His Church, and thus the decision — and responsibility to judge — are not ours.

Here are the words of Jesus Christ, "Verily, verily, I say unto you, He that receiveth whomsoever I *send* receiveth me; and he that receiveth me receiveth him that sent me" (John 13:20).

Notice that Jesus is referring to the one that *He sends*. If we receive the one that He sends, His apostle, then we are receiving Jesus Christ and the Father. On the other hand, if we reject the one whom Christ has sent, we reject Christ.

This lesson is made clear in the Old Testament account of Samuel. After the people had rejected Samuel, God told him, "they have not rejected thee, but they have rejected me, that I should not reign over them" (I Sam. 8:7).

Rejecting one that the living Christ sends can be a fatal mistake!

As a Church, we need to get back of Mr. Armstrong and support him in carrying out this Work the way that Jesus Christ, the Head of the Church, wants it done. □

How Is Your Attitude?

In both aeronautics and Christianity, the proper attitude is imperative. Is your attitude set as correctly as that of the 747 aircraft described here?

By Robert C. Smith

Our big 747 jumbo-jet lifted smoothly off the long runway at Los Angeles, Calif., International Airport and settled into the flight configuration that would direct it to Honolulu, Hawaii.

Although the plane's size almost defies the imagination, we were being propelled through the air evenly and comfortably, confident that we were in good hands. We knew airlines do not place the awesome responsibility of life and property in the hands of unqualified personnel.

My serenity was rudely interrupted as I looked up and saw the 747's pilot standing in the aisle next to my seat!

I blurted out, "Who's minding the store?"

"Don't worry. We have a couple of computers flying this thing," replied the handsome, almost white-haired captain.

That was somewhat assuaging, for I knew that computers can only act in accordance with the data fed into them — and I knew that the laws of aerodynamics were consistent and undeviating.

A matter of attitude

In the ensuing conversation, the captain reflected upon his 40 years of flying and the many types of aircraft he had piloted — all the way from the simple, single-engine planes of the 1930s to the complex, jet-propelled marvels of our day. He concluded that the 747 was one of the simplest aircraft to control, because "it has such a good attitude."

I did not fully understand his comment at the time, but have since come to a more complete recognition

of what he meant, through the help of some associates who are pilots. One of them explained:

"Attitude affects many things in an aircraft. It is the primary factor in the relationship between the forces of lift, speed and drag. Every aspect of a plane ride — the takeoff, climb, cruise and landing — is influenced by it. A correct attitude will result in a smooth flight, while an incorrect or negligent attitude will result in a shaky, worrisome journey.

"It's not uncommon for a Piper Cub to feel as heavy as a 747, or for a 747 to feel as light as a Piper Cub — it all depends upon the attitude setting of the aircraft.

"Trim tabs located on the trailing edge of the wings and tail directly determine a plane's attitude. When set properly, they ensure a problem-free flight, and the attitude trim tabs can only be changed by one force — the hand of the pilot."

Attitude in relation to human beings is explained in the *American College Dictionary* as: "Position, disposition or manner with regard to a person or thing. Position of the body appropriate to an action, emotion, etc."

The captain of the plane had told me, "When the instrumentation and computers have been set, those settings cannot be changed, except by the hand of the pilot."

Victims of vertigo

I suggested it was probably unlikely that anyone would deviate from something that he had proved beyond a shadow of a doubt to be true. The captain replied: "Even longtime pilots can occasionally become victims of a form of vertigo — a disordered condition in

which an individual, or whatever is around him, seems to be whirling about. Pilots can be affected by dizziness."

He cited the pitfall of flying near the aurora borealis — the northern lights — when they seem to fill the entire sky with their brilliant display of multicolored pyrotechnics. Often their various tiers are not horizontal to the plane of the ground, nor are they completely vertical. Rather, they seem to be angled, creating an illusion of flying contrary to the horizon, despite the fact that all the instrumentation indicates everything is still on course.

The resultant vertigo — the instability that comes from relying on feelings and emotions, as opposed to proven data — may cause the pilot to change his course and align with the angle of the lights, rather than the true horizon. Attracted by the bright lights and their false suggestions of normalcy, he may grind into the barren tundra in an ignominious crash, causing not only his own death but the horrible death of hundreds of unsuspecting fellow human beings.

And it all began when the pilot sought to change his attitude, resist the proven laws of aerodynamics and become motivated by personal intuition and reasonings.

At that point, I began to ponder our *personal* trim-tab settings as Christians. What is *your* position regarding persons, things, actions and emotions?

In other words, "How is your attitude?"

Our spiritual flight

You and I are much more intricate than a 747 aircraft. We are infinitely

more complicated than any computer, which is merely the *result* of man's ingenuity. And we are on a course between two points — our journey begins at the point of no hope and ultimate eternal death and culminates in an instantaneous birth into the literal Family of the great God!

Our *good* attitude will get us there, and our *bad* attitude will cause us to crash. It's just that simple.

And, just as with a plane, our "attitude trim tab" can only be changed by one force — the hand of the pilot. That pilot is each of us, in our own lives.

We have begun the trip. As we labored down the runway of this life, Jesus Christ lifted us up and set us on the right track. His hand has set the trim tabs, establishing the right attitude, and He promises *He* will not terminate the flight. Only we can!

Over my 20 years in the Church of the Living God, I have observed that many circumstances can cause roughness and turbulence. Unforeseen obstacles may create temporary setbacks, but if our attitude is not changed, we will prevail.

Some years ago, my wife and I were flying between Chicago, Ill., and Los Angeles, also aboard a 747. We were in the beautiful transition between day and night, with the blackness of evening forming our backdrop, and the setting sun illuminating the sky into which we were flying. There wasn't even a hint of clouds anywhere around, and the aircraft seemed totally trouble-free.

Suddenly, the ship began to rock. The giant wings flapped as if they would snap, and we bounced turbulently. The pilot applied power, the plane began a climb and after several minutes settled back to normal.

The captain explained over the intercom that we had just experienced some clear-air turbulence, but that we were all right now. Clear-air turbulence is totally unforeseen, coming at a time when everything seems to be running smoothly, and yet, it can be deadly unless responded to quickly. The captain was able to change his course and initiate drastic and dramatic action, without changing his plane's attitude.

On another occasion, the obstacles

were more obvious. A storm enveloped a jet liner in which I was a passenger shortly after we took off from the Denver, Colo., airport. The pilot weaved the plane upward through flashes of lightning until the blue skies of 39,000 feet reassured all of us in the cabin. We had experienced traumatic upheaval, but the pilot did not change his attitude, and we continued safely to the end of our journey.

We were aboard one of the Work's own aircraft when, having flown from the Ambassador College campus in Big Sandy, Tex., to Dallas, Tex., we were making our approach to Love Field. We had been given clearance to land and were on final approach, talking casually and preparing to transfer to a major airline for the remainder of a trip to Los Angeles.

Suddenly a voice from the tower warned us: "Bank left and get out of there quick! There's a 707 coming down on your tail!" Our pilot acted quickly without changing the plane's attitude, overcame unexpected adversity and was able to finally taxi the tiny plane to its destination.

The moral? Problems, trials, clear-air turbulence and obvious obstacles can all be overcome without ever allowing our good attitude to diminish.

Rely on known quantities

In the Church's Grumman Gulfstream II, Herbert W. Armstrong has a writing desk up toward the cockpit, just behind the entrance to the plane. Above that desk he has three gauges: an airspeed indicator, an altimeter and a temperature gauge. Thus, as he writes, he can inform us of the plane's elevation and speed and what the temperature is outside his window.

The chances are quite slim that Mr. Armstrong will ever decide to challenge those gauges or question their accuracy, after so many years of stability, and step outside the plane to find out for himself!

But that is precisely what some have done. They allowed themselves to fall victim to a deadly form of dizziness and have aborted their flight. They decided to change their spiritual trim-tab settings and are now grossly off the course.

Too many have allowed themselves to doubt and question God's leaders, to let human reason dull their spiritual thinking, forgetting that God chooses whom *He* wants to do His Work.

Captain of our salvation

There are aisles in our lives. And there is a Captain walking up and down those aisles, stopping to ask how we are and expressing concern for our welfare. He is not, however, the captain of a physical aircraft, possessing limited capabilities.

He is the Captain of our *salvation* (Heb. 2:10)!

Jesus Christ — that Captain — never changed *His* attitude. He withstood every adversity, accepted every insult and experienced every tribulation, without ever altering His good attitude. Subsequently, we can trust in Him for our safety.

David was called "a man after God's own heart." David had sinned, but repented. He was "a man after God's own heart" because his *attitude* was right with God. God looks on the heart — the attitude.

Christ walks with us, asking us to check our trim tabs, spiritually. He wonders if some of us are as "heavy as a 747" because our attitude is not proper. Remember, He said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

We can trust the Captain of our salvation. Christ knows that the apostle of our day — Herbert W. Armstrong — won't change the course He has set. Mr. Armstrong has followed the biblical admonition to "Prove all things; hold fast to that which is good" (I Thess. 5:21). He has checked and rechecked and has set his attitude accordingly.

We may have the same confidence as Christ has, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

It all depends upon our attitude! □

Old Testament Personalities

NOAH

By Art Ferdig

About the time of Adam's death, the earth was experiencing a great population explosion. With life spans of eight hundred and nine hundred years, people could produce dozens of children during a normal lifetime of marriage.

The natural death rate was low as well. Adam's was the first recorded natural death, and that was 930 years after creation. Anyone who can do simple multiplication will conclude that there could easily have been more than a billion people inhabiting the earth within the first thousand years. There were probably more.

But now the sad part. Wickedness was multiplying just as fast as the population. Most everyone had rejected the commandments of the true God and disregarded any code of moral conduct.

An age of evil

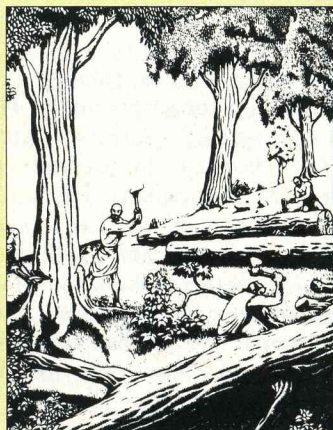
By the end of another 1,300 years the population had mushroomed; and mankind had sunk to new lows of depravity and corruption.

Evil men wrought havoc with each other, being especially brutal to the posterity of Seth. Among his offspring were a line of righteous men

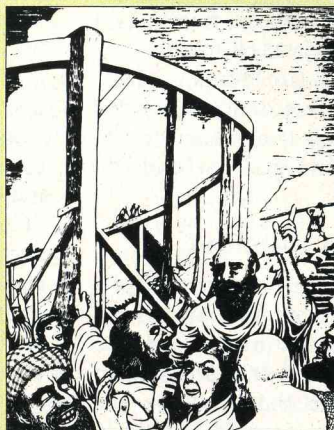
(about 250 years after creation) who dedicated themselves to serving God, even though surrounded on every side by wickedness (Gen. 4:26).

The most notable was Enoch (Gen. 5:24), whose righteous example infuriated the wicked. God may have rescued Enoch out of this turbulence to save him from a violent death at the hands of his enemies, for "God took him."

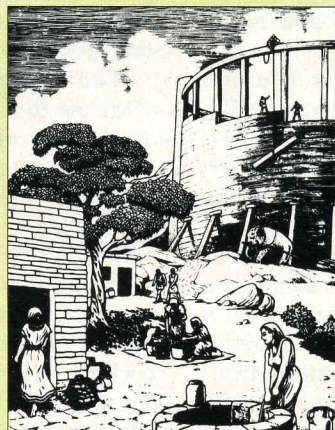
Genesis 6:2 tells us, however, that even this righteous line of Seth eventually gave in to the corruption around them. They began to marry women outside their faith and soon



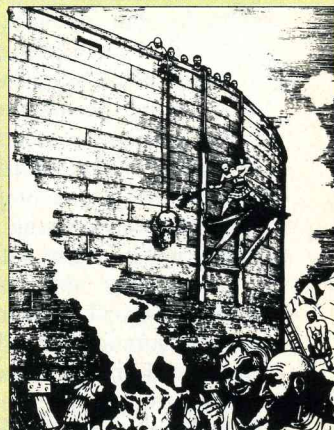
The building of Noah's massive ark required large amounts of timber.



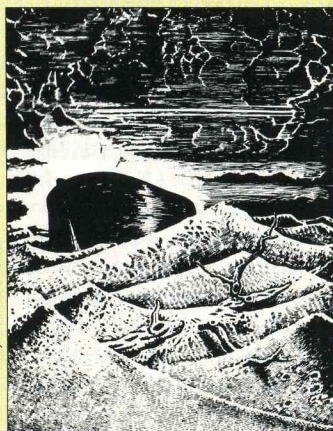
Noah suffered harassment and ridicule for making the great ship.



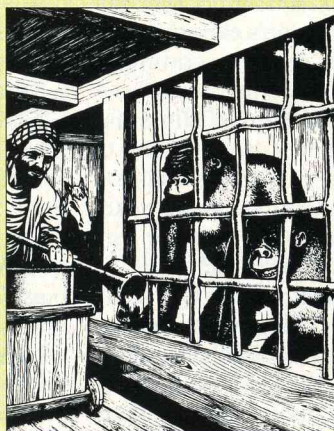
Hired craftsmen were undoubtedly necessary for the boat's construction.



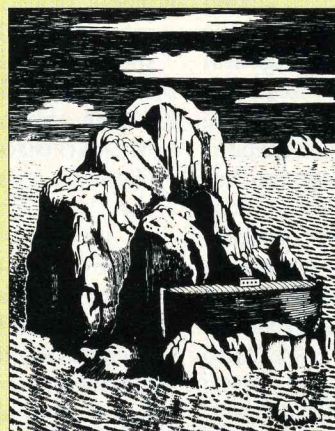
The work went on for decades — while the world refused to repent.



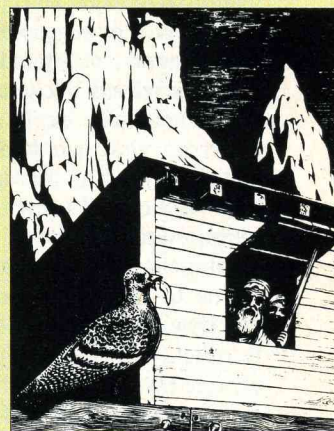
All earth's air-breathing life perished, except the ark's precious cargo.



Noah had to care for his ship's great menagerie.



The ark ran aground on Mt. Ararat after five months on the waters.



A dove Noah sent out returned with an olive branch.

Illustrations by Basil Wolverton

were absorbed into the perverse society, totally losing sight of God and His law of love.

It's important to note that this pre-flood society was not comprised of a ragtag generation of cave dwellers. It had, to the contrary, become somewhat sophisticated.

Music, literature, art and architecture were quite advanced. Various metal-working skills were also practiced (Gen. 4:22). The people knew a great deal about physical things, but had utterly rejected spiritual knowledge.

God, in reviewing the terrible state of affairs, was momentarily sorry He had ever created the human race (Gen. 6:6). He determined to give mankind 120 years to repent en masse or be destroyed (verse 3).

Then, seeing they refused to change, He decided to do just that — destroy the entire perverted society, both man and beast, in a flood.

Yet God did find one righteous man — Noah, the ninth descendant

from Adam through Seth. Noah walked with God, following in the footsteps of righteous Enoch, his great-grandfather. And God extended him mercy.

Noah found grace

Little is mentioned of Noah until he reached the age of 500 years. Then he had three sons — Shem, Ham and Japheth. There is no statement to identify any of these sons as Noah's firstborn, which leads to speculation that he may have had other children earlier — possibly sons who became wicked themselves or fell victim to violence. Josephus states that Noah at one point feared for his life and fled from his land with his wife and children. (*The Antiquities of the Jews*, Book I, Chapter III).

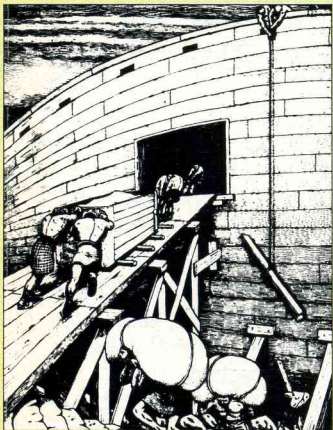
So it was this family — Noah, his wife and his sons and their wives, eight persons in all — that God decided to spare. And this, because of Noah's righteousness.

God spoke directly to Noah, telling him of His decision to destroy wickedness from the earth. He told him to build a great ship through which his family and all birds and mammals would be saved alive while God covered the earth with a flood.

God said that Noah wouldn't have to go looking for the animals, for they would come to him (Gen. 6:20), but he would have to provide quantities of food and grain.

Preparing the ark

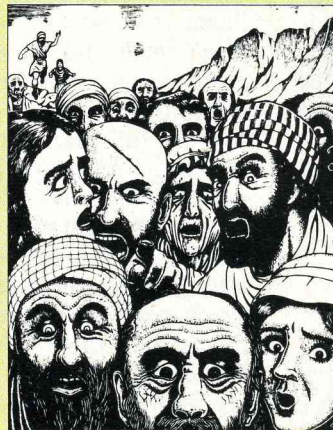
Skeptics have claimed the ark couldn't possibly hold all those animals and provisions, but simple fact proves otherwise, for the average size of the animal kingdom is roughly that of a medium-sized dog. There was plenty of room for everything, including waste. The physical dimensions alone stagger the imagination: 450 feet long, 75 feet wide, 45 feet high. It had three decks totaling more than 2½ acres of surface, and its capacity in volume exceeded 1.5



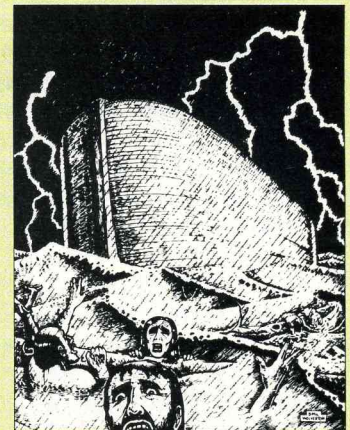
The ark was designed to hold numerous provisions also.



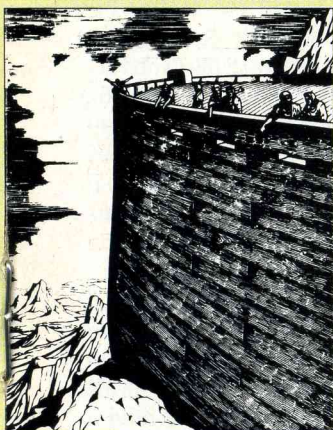
God caused the animals to come to Noah and board the ship.



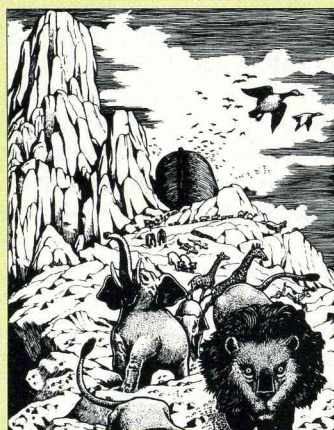
People were terror-stricken when Noah's prediction came true.



God caused it to rain for 40 days and 40 nights.



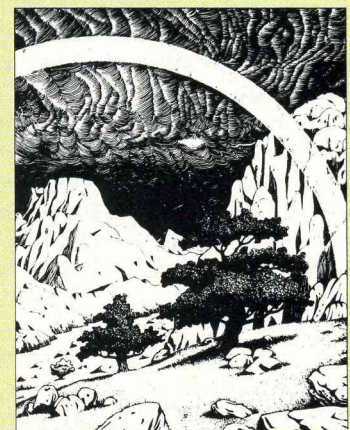
A year and 10 days after the flood began, the earth was again dry.



Noah's unusual passengers disembarked to repopulate the earth.



Noah offered sacrifices of thanksgiving to God.



The rainbow symbolized God's promise to never again destroy all living things.

million cubic feet. That's equivalent to 175 modest one-bedroom apartments!

Building the ark, then, was not a simple undertaking. Until the last hundred years, it was the largest oceangoing vessel ever constructed. Considering that all the work was done without the help of modern equipment, it must have taken Noah and his sons — undoubtedly with the aid of hired laborers and craftsmen — several decades to build and outfit it with supplies. Some suspect it may have taken the full 120 years that God had allotted mankind.

Certainly Noah suffered an immense amount of harassment and ridicule for building a great ship in the middle of a dry field. But when the crowds gathered to jeer, he probably took the opportunity to warn them of how God viewed their wicked society and remind them that their 120 years of grace was running out. For Noah was a preacher of righteousness (II Pet. 2:5).

He also must have possessed considerable resources and wealth, as enormous quantities of timber, building supplies and foodstuffs — plus labor — had to be purchased or obtained by barter. Yet, his wealth shouldn't surprise us. God demonstrates time and again throughout the Bible how He physically blessed those who humbly served Him.

The great flood

The preparation was finally finished, and God told Noah to take his family and enter the ark. Seven days later, in the 600th year of Noah's life, it began to rain (c. 2370 B.C.).

This may have been the first rain ever, as God had previously watered the earth with a mist (Gen. 2:5-6). He may have withheld rain as a part of the curse He placed on the land (Gen. 3:17) to inhibit easy growing of crops. For Lamech, the father of Noah, prophesied that Noah would "comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. 5:29). The name *Noah* means *comfort*.

So God began to erase the curse on the land, but with a temporary action much more devastating. Lamech died before the rains came, but Noah's grandfather, ancient Methu-

selah, evidently died the same year as the flood at 969 years of age — the oldest age recorded in the Bible.

It rained for 40 days and nights, during which time water also burst forth from great crevasses in the earth — called "fountains of the great deep." The flooding continued until water covered the highest mountain to a depth of 22 feet (Gen. 7:19-20). All air-breathing life was destroyed except for the precious cargo on the ark.

After 150 days, the waters subsided sufficiently for the ark to run aground on Mt. Ararat in present-day Turkey. Noah and his family had been in the ark exactly five months.

About 2½ months later, other mountain tops began to appear. Noah waited another 40 days, then sent out a raven and a dove to see if they would find dry ground in the valleys below. But, finding no rest, they returned. Seven days later a dove was sent again, and this time returned with an olive branch.

Noah waited another seven days. Then, after sending out a dove that didn't come back, he removed a portion of the covering from the ark and looked out at the dry ground. It was now one full year and 10 days since the beginning of the flood. And God spoke from heaven, saying it was time to disembark.

Once off the ark, Noah immediately built an altar to God and offered sacrifices of every clean bird and animal (those fit for food). And God smelled the savor of the offering and appreciated Noah's attitude of thanksgiving and his acknowledgement of human frailty and sin.

Then God made a promise to Noah that He would never again curse the ground or destroy all living things (Gen. 8:21). He told them to be fruitful and repopulate the earth. He granted them rule over the animal kingdom (Gen. 9:2), and He also established the death penalty for the sin of murder (verse 6).

Then God set a rainbow in the sky as a sign of His agreement not to flood the earth again (verse 13). And so today, when we receive rain, we are also reminded of that assurance by the rainbow.

Noah and his sons found themselves in a fresh new world with plen-

ty of opportunity, along with plenty of work. They began to farm the land for food, using seeds and plant cuttings brought with them through the flood.

A curse on Canaan

As the years passed, Shem, Ham and Japheth each had several sons and daughters, and once again there was a working, thriving, small community of people on the earth. But this new society was no better than the first. God well knew "the imagination of man's heart is evil from his youth" (Gen. 8:21). And Noah, if he hadn't suspected how fast things could degenerate, was soon to find out — through Ham's youngest son, Canaan.

After the grape harvest and wine-making was over one fall, Noah was guilty of celebrating a bit too much. He became drunk from the wine and passed out in his tent, probably in the company of Canaan, his grandson. Later, Ham entered the tent and found Noah alone, but lying naked on the bed. He immediately told Shem and Japheth, who covered their father with a blanket (Gen. 9:23).

When Noah awoke out of his stupor, he realized what his grandson had done to him (some sort of sexual dishonor) and placed a curse on Canaan and his descendants. He gave Shem the birthright and declared that Canaan would be a servant to both Shem and Japheth. And true to his prophetic blessing — and curse — Shem's future descendants (Israel) conquered and enslaved the progeny of Canaan at the hand of Joshua.

Noah lived for 350 years after the flood, making him 950 years old at death. During this time he probably set the first nine chapters of the book of Genesis in order, having brought the creation record (compiled by Adam) and the family genealogical records through the flood, and personally wrote the chapters pertaining to the pre-flood and deluge periods.

Noah was greatly beloved of God — a rare man, who had walked with God in two different worlds (pre- and post-flood). He bridged those worlds in an ark of gopher wood and died a powerful example of faith and obedience to his Creator. □

When You Need a Friend

By David Albert

It's time we came to grips with a very real problem in the Church of God today! Christ's Body should be "one big happy family," but the truth is that many of our members are far from happy. Many in the Church are lonely and discouraged. They feel isolated, trapped, cut off from the rest of the Body. You may well be reading this article because you have your own private struggle with loneliness and would like to know what to do about it.

Who's lonely?

Who is lonely in God's Church? Lots of people are!

The people who feel this way most are those who are cut off from the support the natural family usually provides. This group includes those the Bible calls "the fatherless and widows" — women and children without husbands and fathers, divorced and separated persons of both sexes and the elderly.

People battling sore trials such as alcoholism, chronic illness and long-term unemployment also often feel terribly alone in their struggles.

We need to realize that many in our midst bear up under enormous physical, mental, emotional and spiritual duress with precious little support from anyone else. Through long days and even longer nights they face their problems *alone*. The feelings of isolation and loneliness they experience as a result can be an even more painful trial than the original problem itself.

Cindy DeStefano isn't in our Church, but her statements in a Los Angeles, Calif., *Times* article could speak for a lot of people who are. Cindy, 30, is confined to a wheelchair in a rest home, a victim of multiple sclerosis. She longs for companionship with persons her own age:

"I can't use my legs, but that's no big deal. I think that people who can walk should show people who are handicapped that they are wanted.

"Being here is . . . a bummer. It gets bad at night and on weekends when I have to be alone here. When I hear people say they're going to a party tonight or to a wedding reception, that's when it really hits me, and I wish the invitations, the people were there.

"So I cry. I cry a lot . . . There's hardly anybody to talk to" ("Loneliness: The Me Nobody Knows," *Los Angeles Times*, Dec. 8, 1978).

We have brethren in the Church of God who, like Cindy, cry a lot out of loneliness and discouragement, brethren who desperately need our help!

Satan preys on the lonely

Being alone doesn't automatically mean being lonely. Some people prefer their solitude and manage quite well with little outside support. But why did God say of the first human being, "It is not good that the man should be alone" (Gen. 2:18)? What is not good for most people about being alone?

While we all need times of privacy, too much time alone tends to foster inward, introspective thinking and brooding that focuses the person too much on himself or herself. This is especially true if such loneliness comes in the wake of a personal trauma such as the death of a mate or the loss of one's job or health.

Then the person's thoughts are almost inevitably backward looking. They are full of blame, self-criticism, guilt and shame — the perfect climate for Satan's influence!

Satan preys on the lonely. They are perhaps his easiest victims.

Knowing the devil's devices (II Cor. 2:11), we may be sure he seeks to heap on even more negativism until he has the person so "down in the dumps" he wants to quit on everything, including life itself.

This is no doubt at least part of the reason that God intended we all have companionship. The truth is that most of us don't function all that well entirely alone, cut off from support and encouragement from others.

The biblical antidote

There is a lot we can know and actively do in God's Church about the common human problem of loneliness. The solution lies in one big, beautiful Christian concept and practice called *fellowship*. It's unique to true Christianity. There's nothing like it available in the world around us, and it strikes to the heart of the problem of loneliness.

Acts 2:42 tells us that not only did the early New Testament Church continue in the apostles' doctrine, but also in "*fellowship*, and in breaking of bread, and in prayers." That Church wasn't only bound and knit together by ideas, concepts and values, but also by a special kind of camaraderie and closeness that flowed through the Church, making it a special community of believers.

I know we have all experienced some true fellowship in God's Church over the years, and I also know that we've *lost* some of it in recent years. Jesus specifically warned that "the love of many shall wax cold" (Matt. 24:12). I can't help but wonder if we have not already seen clear trends in that direction in the Church.

Fellowship defined

Just what is fellowship? It is more than friendship, as good as friendship

may be. Fellowship is friendship with a special spiritual component that can only come from a common calling, spirit and way of life.

It flows out of the *oneness* described in Ephesians 4:4-6: "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all and in you all." It's a common bond that comes from being members of God's one true Church.

But we can break fellowship down further and isolate specific factors that produce it.

The first and most important by far is not just human companionship! The apostle John made that clear, "That which we have seen and heard declare we unto you, that ye may also have fellowship with us" (I John 1:3). John wanted the believers to have fellowship, but notice the primary stress, "and truly our fellowship is with the Father, and with his Son Jesus Christ."

Without contact with God and Christ you may have friendship, but not true Christian fellowship. Our contact with God guarantees that our contact with each other will be profitable and edifying.

No human being or group of human beings can substitute for contact with God. Many of us would like to see our needs met by other human beings out of what one author called "the human connection." But the human connection is not enough.

Simply stated, we can't and won't be close to each other as members unless we are first close to God. As we all draw closer to God, we will inevitably be drawing closer to each other.

Conversely, times of spiritual decline and drifting away from God will just as inescapably find us forsaking each other in the Church.

That's why each of us must recognize that our first line of defense against loneliness and every other negative emotion and circumstance is our personal contact with God. Properly practiced and experienced, that is fellowship, and not a second-rate substitute! Fellowship with God is the best kind of fellowship there is!

Once we have established and are

maintaining our contact with God, what else contributes to true fellowship? Notice Malachi 3:16: "Then they that feared the Lord *spake often one to another*: and the Lord heard, and heard it." There is tremendous value in the right kind of uplifting conversation among brethren. It strengthens us in the faith while binding us together in Christ's Body.

Some time ago some longtime friends and I got together and enjoyed this very thing in the home of a fellow minister. We talked about our experiences in the Church, our trials, past feasts, lessons learned, good and bad times. It was a beautiful experience, rich and memorable for us all.

Something else that added to the occasion, and another factor we can use to enhance our fellowship, was a fine meal to which everyone contributed some part.

We do this by command on the Night to Be Much Observed and during the other festivals, but we need to employ this big ingredient of Christian fellowship throughout the year.

With a little effort and planning almost anyone in the Church can play host or cohost to such an occasion and facilitate fellowship by so doing. Remember that we are told to "use hospitality one to another" (I Pet. 4:9). Those with resources to do so have a special responsibility to contribute to the fellowship of God's Church. And to their credit, some have done a marvelous job of doing just that over the years.

Potluck suppers and buffet dinners have been favorites of many in the Church because they reduce the cost on any one person and don't require elaborate preparation. And Saturday nights have seemed to be a traditional time for such get-togethers. I fondly remember many such occasions with brethren in many different parts of the country. They were some of the best times for fellowship I have ever known.

A wide range of additional Church-related activities can also serve as vehicles for our fellowship. Church and Bible study attendance, Spokesman Club, church picnics, ball games and socials all provide good opportunities to get acquainted

with one another under a variety of circumstances.

A two-fold responsibility

I have mentioned and shown how some in God's Church have a special responsibility because of their opportunity to take the lead in initiating fellowship. I hope that all of you will take that responsibility to heart.

But those of you who are lonely and in need of more contact with others have your responsibility, too. "A man that hath friends must shew himself friendly" (Prov. 18:24). All too often the lonely and isolated pull back from effective contact with others. They draw into a shell of self-pity and make it very hard for others to reach them. By *not* showing themselves friendly they fail to encourage or develop friendships that may otherwise be available to them.

Sometimes the problem is not so much attitude as the lack of good social skills. I can't broaden the scope of this article to include that here, but I feel that some profitable Bible studies or sermons might be given by our ministers on that topic to help those who lack these critically important skills.

In any case, let's all realize that fellowship is a mutual two-way responsibility. It's not something someone can simply do to someone else or for someone else whether that person wants it or not. Long-standing and profitable relationships are almost always characterized by a high degree of mutuality where each person brings something of value to that relationship.

True Philadelphians

We should be inspired by the very name God has given our uniquely blessed era of His true Church. We are the Philadelphian church, the one with the open door to preach the Gospel as no other has been able to do (Rev. 3:7-8). *Philadelphia* means *brotherly love*. We have had brotherly love in our Church, and we need to continue to practice it in spite of the fact that this age and its trials tend to wear us down and make us turn inward.

Let's live the meaning of *Philadelphia* by practicing brotherly love and true Christian fellowship, seizing every opportunity to keep it alive in God's Church today. □

'And this Gospel shall be preached...'

Matthew 24:14

Sermon Summaries from Ministers of the Worldwide Church of God

The Church of God, wrote Paul, is built on a foundation that includes the apostles and prophets, with Jesus Christ Himself as its chief cornerstone (Eph. 2:20).

Isaiah referred to that foundation, "Behold, I lay in Zion [the Church] for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isa. 28:16).

And notice II Timothy 2:19: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

Where do you stand in relationship to Christ and this foundation? What is your foundation?

The foundation in Christ

Jesus Christ gave instruction to His followers about where a Christian is to stand and how to stand firm on the foundation. He gave an outline of what we ought to do, and said if you don't do these things, you're not on the foundation of the Stone. Instead you're on the foundation of sin. We find his outline in Matthew 5, 6 and 7.

Christ seated Himself before His disciples and a multitude that followed them. And the first thing He said was, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). He starts with the basic of humility, of recognition of the rights of others. Then He continued in this concern for others, "Blessed are they that mourn: for they shall be comforted" (verse 4).

How comforted? "Blessed are the meek: for they shall inherit the earth" (verse 5). People who are willing to serve other people, to give, to do things for other people — they show what Christianity is all about. That's the way our foundation works. That's what Jesus Christ is: He is love. These things are the principles of love.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (verse 6). If you have ever fasted for several days you know what kind of hungering and thirsting He means.

I hope I can always hunger and thirst after God's Word in such a way that nobody is going to change my mind and take me away from the foundation upon which Jesus Christ has placed me. He proceeds to talk about the merciful, about the pure in heart. Let's ask ourselves repeatedly, how merciful are we? How pure in heart? These are the principles He taught, and He con-

cluded by saying that a man who heard His sayings and did them could be likened to a man who built his house upon a rock. We will see the meaning of this later in the conclusion.

To be a peacemaker (verse 9) is a part of the plan God laid out, a part of being a loving person of service to others.

And when we suffer because we are doing what is right — if we suffer because of this way of life that we are following for God's and Christ's sake — we are going to be rewarded. "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven" (verse 10). God said that we are going to suffer. And God said we are going to be persecuted.

Verse 11: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." You must be sure that your conduct and your behavior is based so closely upon the foundation that no matter what happens in the world and no matter what the persecutions may be, your foundation remains, that you're standing upon Christ. "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (verse 12).

The magnification of the law

Continuing in verse 13: "Ye are the salt of the earth: but if the salt have lost his savour [if it has lost that taste that it gives to the food], wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men." We can't afford, brethren, to lose the "saltiness" of God's way.

He said, to you brethren and all of your brethren around this world, "Ye are the light of the world" (verse 14). Your way of life, your godliness, are to be seen and known to the world as a witness of God to them.

"A city that is set on a hill cannot be hid." We can't go on being hidden. Verses 15-16: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Not that they just hear us say we are Christians, that we are

God's Church, but that they see we are Christians by everything we do, by our conduct in the community, by our Christ-centered conduct wherever we are.

WHAT IS YOUR FOUNDATION?

You must be sure that your conduct . . . is based so closely upon the foundation that no matter what . . . you're standing upon Christ.

Verse 17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." The way He did that was to give us the spirit of the law as well as the letter. And in magnifying the intent of the law, Christ explained: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (verse 28). This shows that the thought and intent of the heart is what God looks to.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach [other people to do so], he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (verses 18-19).

In magnifying, not abolishing the law, Christ went so far as to say that "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (verse 20). The Pharisees would talk about the law, but they didn't practice the things that they taught.

Then Jesus magnifies the law another way. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee [if you have wronged anyone in any way]: Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (verses 21-24).

What He is telling us is that you can't come to Him with hate in your heart toward your brother. We have to learn how to forgive one another. Let's not destroy people. Let's try to help them.

And it's not just a brother who's involved. Verse 25: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

"Verily I say unto thee, Thou shalt by no means come out thence [get the matter settled], till thou hast paid the uttermost farthing."

Try to be Christian about it. Follow Matthew 18:15: "Go [to your brother] and tell him his fault between thee and him alone." It doesn't say go tell or involve everybody else.

Back in chapter 5, He strengthens the law regarding marriage and divorce (verses 31-32) and swearing oaths (verses 33-37).

A proper attitude

Then Christ talked about being sued at law and how to work things out. "If any man . . . take away thy coat,

[be willing to] let him have thy cloak also" (verse 40).

In those days when Christ was speaking, the Roman Empire ruled. They were not living in a democracy. And a soldier could march into a home and demand that the occupants give him their bread, wine or whatever they had.

Or an official courier could compel someone to deliver mail to its destination or for a certain distance. If compelled to go one mile, be willing to go two, Christ instructs. It is a principle that you and I should follow today.

Give — that is, loan — to him who asks, legitimately needing to borrow from you (verse 42).

Verse 43, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." That philosophy is very prominent today. Love your brother, but it is all right to hate your enemy or hold a grudge, because maybe someone has wronged you. Christ said:

"Love your enemies . . . pray for them which despitefully use you, and persecute you; That you may be the children of your Father which is in heaven . . . For if ye love them which love you, what reward have you? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others?" (verses 44-47). That sort of thing doesn't take much Christianity! But "Be ye therefore perfect, even as your Father which is in heaven is perfect" (verse 48).

Chapter 6 continues the teaching uninterrupted. Don't give for the purpose of being seen by men. Do it privately, "otherwise ye have no reward of your Father which is in heaven" (verse 1). Of course, some hypocrites sound a trumpet to attract attention whenever they do some good work, and of them Christ stated: "Verily I say unto you, They have [already] their reward" (verse 2).

Don't go around parading your Christianity. Just live it. "But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward you openly" (verses 3-4). Some people pray to be seen. And I've seen men get jealous because someone else was called on to lead the congregation in prayer.

Then Christ turned to that very subject, prayer. Here is the sample prayer, a pattern that you may follow.

Pray like this, He said, "Our Father which art in heaven, Hallowed be thy name" (verse 9). He starts by addressing the Father and praising His name. Not talking about Himself. He next includes the Kingdom of God: "Thy kingdom come. Thy will be done in earth, as it is in heaven" (verse 10).

If you are founded upon Christ, you are going to be taking this kind of attitude in prayer. These are not the exact words you will use every prayer. But you will follow this basic outline and this basic approach, praying to the Father, in the name of Christ, and acknowledging that you want God's Kingdom to come to this earth quickly, speedily. You will pray that God's will — which can be summed up as love — will be done on this earth.

“... whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.”

Then ask for your daily needs: protection, guidance, food. And don't forget a daily need for forgiveness. Verse 14-15: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses [sins], neither will your Father forgive your trespasses." Love is again a vital factor.

Finally, you'll close with what may be considered an expression of love toward God. "For thine is the kingdom, and the power, and the glory, for ever" (verse 13). You see, God is who counts — God's Kingdom and God's glory and God's power — those are the important things.

And He said, "Moreover when you fast"; He didn't say, "If you fast." Don't do it to be seen. It's a matter between you and God.

"The hypocrites [are] of a sad countenance [and] they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They [already] have their reward" (verse 16).

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (verses 20-21). What a key to keeping your heart wholly with God!

If your intent, your motive, what you think and feel, is evil, it's going to show up through your eyes (verses 22-23). Eventually your whole intent and motive will be evil. You can tell a tremendous amount about people by their eyes.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (verse 24). Material things can't be your driving desire, because if they are, sooner or later your desire is going to consume you, and you are going to start compromising your convictions.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" God takes care of the fowls of the air, and the growth and the beauty of the lilies. How much more will He you (verses 25-30)!

Verse 32, "(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things." God knows before you ask Him.

"But seek ye first the kingdom of God [including God's government, His rule in your life] and his righteousness [Psalms 119:172 says all God's commandments are righteousness]; and all these things shall be added unto you" (verse 33).

The implementation of love

In chapter 7 the implementation of love is stressed again. "Judge [condemn] not, that ye be not judged. For with what judgment you judge, ye shall be judged: and with what measure ye mete, it shall be measured to you

again" (verses 1-2). That's another way of saying that whatever you want men to do to you is what you should do to them.

The famous example of the mote and the beam follows in verses 4-5: "how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam [maybe a 2 x 6!] is in thine own eye? Thou hypocrite." The message is to clean up your own heart and life first, before you start meddling in other people's business.

"Ask, and it shall be given you" (verse 7). You can depend on God's love. This is an important basic. "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him?"

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (verses 11-12).

That's how God is. That's how Christianity is.

Christ concludes all of this in verse 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The man who performs the deed. Not the one who merely says he is a Christian, but whose life does not show it.

Verse 22: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?" and done many things, casting out demons and whatever. And Christ is going to reply, "I never knew you: depart from me" (verse 23). Why did He say that? Because they were working iniquity, which is lawlessness.

"Therefore whosoever heareth these sayings of mine, and doeth [practices] them." What sayings? Those we have been studying from Matthew 5 through 7.

The importance of the foundation

Christ concludes with a parable. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7:24-25).

I Corinthians 10:4 says that Rock is Christ. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:26-27).

Don't try to build a house upon the sand! □

Burk McNair is an evangelist in God's Church and functions as one of Pastor General Herbert W. Armstrong's regional assistants from the office in Pasadena.



Close-Up

Personality profiles of members and co-workers of God's Church around the world.

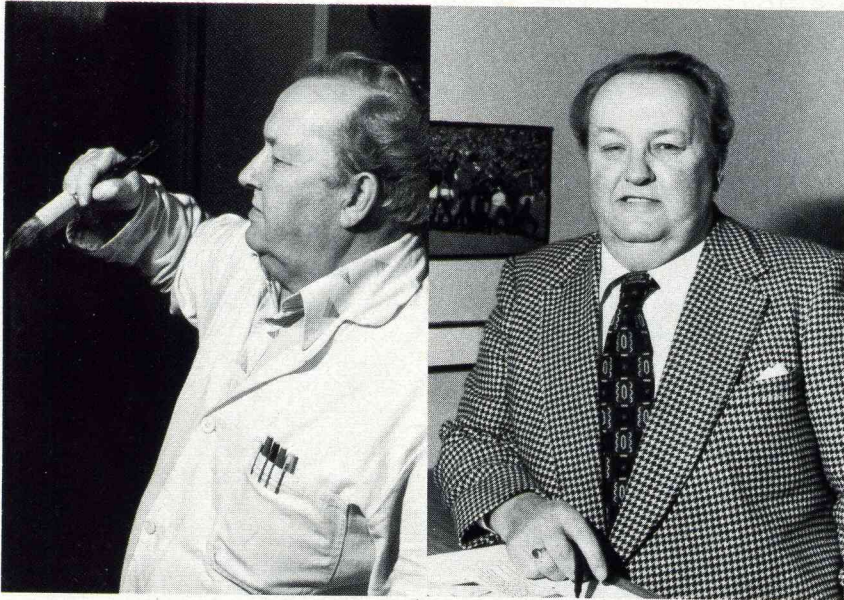
Dedication to following God's apostle, Herbert W. Armstrong, as he follows Christ comes across loud and clear as you talk with David Finlay. Mr. Finlay is one of the long-time members of God's Church in the United Kingdom.

Born when Europe was starting to recover from the trauma of World War I, Mr. Finlay — "Dai" to his friends — spent his early days in the Rhondda, an area of Wales immortalized in Richard Llewellyn's book, *How Green Was My Valley*.

Mr. Finlay's first job was working in a coal mine; he was following in his father's footsteps at age 14.

He cites his early ambition as "to have plenty of money and be a playboy." But opportunities to accomplish either of those goals were severely limited where he grew up. Following a period of service in the armed forces Mr. Finlay entered a government training school to learn painting and decorating. He was later to use this skill around the Ambassador College campus at Bricket Wood, England.

Religion had little relevance to Mr. Finlay in his youth. "Even though I knew I was a sinner and would probably end up burning for ever and ever, I still wanted nothing to do with religion," he recalls. In fact, he took pride in causing discomfort to those who professed a faith.



Photos by Philip Stevens

LONGTIME MEMBER DAVID FINLAY wanted nothing to do with religion before he heard the *Work's World Tomorrow* broadcast over Radio Luxembourg.

But he was made to eat his taunting words when a colleague in a South Wales steel works introduced him to *The World Tomorrow* broadcast on Radio Luxembourg.

Mr. Finlay says: "Mr. Armstrong pointed the way and revealed the discrepancies in all the satanic myths I had been taught as a child. The fact that my penalty for choosing the wrong way [was that I] would simply be burned to a cinder and be dust under the feet of the saints made me feel like jumping over the moon.

"What a fair, just God, I thought — no enduring agony forever as I had imagined. I nearly settled for that, too, until I learned of my identity, that there was purpose for life, and the reason why I was born."

Mr. Finlay's first trip to the "big city" — London — was to visit Gerald Waterhouse in the Church's Leicester Square office. Five hours after they had begun talking, Mr. Waterhouse pronounced the Welsh-

man ready for baptism. But the ceremony had to be postponed because Mr. Finlay needed to catch the train home. However, his baptism, though delayed, is still vivid in his mind. It was a bitterly cold day with snow on the ground, and he was immersed in an ice-covered Surrey lake.

When the Bricket Wood campus was purchased, David Finlay was invited to join the staff. He remembers with deep af-

fection the thrill of working with students from many different countries.

David Finlay's move to Bricket Wood led to the start of a close relationship with Mr. Armstrong. Often it was Mr. Finlay who met the Armstrongs when they arrived at Southampton Docks or London's Heathrow Airport. And Mr. Armstrong regularly visited Mr. Finlay to offer him words of comfort when his first wife, Mavis, died in 1961. He remarried in 1963 and has two children, Timothy and Cherie, by the latter marriage.

Mr. Finlay's service to the Church was recognized by his ordination as a deacon in 1970.

With the college closed in Britain, Mr. Finlay's ambition is to remain deeply involved in the Work.

"I will be forever grateful to the Creator God," he states, "for allowing me to hear the voice of His apostle Mr. Armstrong all those years ago on Radio Luxembourg." — *By Philip Stevens* □

MINI STUDY

The Ten Commandments

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

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

During His ministry, Jesus Christ taught obedience to God as He preached the good news about the coming government of God on earth. "Repent ye, and believe the gospel," was the essence of His message (Mark 1:15).

Over and over again the Bible emphasizes repentance from *sin*. And sin is defined in the Bible as the breaking of God's great spiritual law (I John 3:4).

As we already know from our study of the Scriptures with past ministudies, repentance is the first step toward salvation. We must *repent* of (turn from) breaking God's law as one of the conditions to receiving His forgiveness of our sins.

"Fear God, and keep his commandments: for this is the whole duty of man," is the inspired admonition of Solomon to all mankind (Eccl. 12:13). Let's review several vital facts about the Ten Commandments and see how they form the basis of true Christianity.

1. Are all 10 of God's commandments conveniently listed for us in the Bible? Ex. 20:1-17; Deut. 5:6-21. How may we know that there are 10? Ex. 34:28; Deut. 4:13; 10:4.

2. Did the patriarch Abraham — the father of the faithful (Rom. 4:16) — think it was important

to keep God's commandments? Gen. 26:5. What was the prophet David's attitude toward obeying God's law? Carefully read and ponder the entirety of Psalm 119, noticing especially verses 97-100, 105.

Both Abraham and David were commandment keepers. They had great respect for God's law. That is one vital reason why they will hold very responsible positions in the future government of God on earth.

3. Did Christ Himself obey the Ten Commandments? John 15:10. Did He teach others to obey them? Matt. 19:17-19.

These verses in Matthew 19 clearly show that Jesus specifically referred to the Ten Commandments. He knew that God's 10-point law would bring peace, fulfillment and joy to any individual or nation that would choose to obey it.

4. Does the Bible show that the very Church Jesus built would be teaching obedience to, and literally endeavoring to keep, the Ten Commandments and other instructions of Christ? Rev. 12:17; 14:12. (Chapter 12 of Revelation personifies God's Church as a woman.)

The Worldwide Church of God upholds the commandments of God. God's Church echoes the words of David and follows God's law as the Christian standard to live by.

5. Is the law of God *holy, just and good*? Rom. 7:12. Does peace of mind come from keeping the Ten Commandments? Ps. 119:165.

The person who keeps God's law has a clear conscience. He is at peace with God, with himself and with his neighbor. He has "the peace of God which passeth all understanding" (Phil. 4:7).

The law was given to make man happy and to lead him into the peaceful, full, abundant life — and above all to lead him into *eternal life*. But because of disobedience to our Creator's holy, righteous law, the world is filled with strife, poverty, ignorance and suffering today!

6. How did Jesus enlarge upon the keeping of the Ten Commandments? Matt. 5:21-22, 27-28. Did John understand this principle? I John 3:15.

MINI STUDY

Did Paul understand the spiritual aspects of God's law? Rom. 7:14.

Contrary to the belief of so many today, Jesus did *not* come to do away with the Ten Commandments. Rather, He came to teach mankind how to live by the *spiritual intent* of the law.

In Old Testament times God required only a physical, mechanical and visible obedience from the "church." In other words, obedience only in the *letter*. This was because the Old Testament Church of God — the nation of Israel — was not given opportunity to receive the Holy Spirit to help them obey the *spiritual intent* of the Ten Commandments, as well as the letter of the law.

But in New Testament times God has made His Holy Spirit available to those whom He calls. And He desires that His Spirit-begotten children follow Him in the *spirit* — the "fullness" — of His law.

Hatred against another human being is the *spirit* of murder. Sexual lust is the *spirit* of adultery. Christ showed how God's commandments apply to our innermost thoughts and attitudes as well. Let's notice how the Bible shows this seemingly impossible task can be accomplished, albeit still imperfectly because of our humanity.

7. How did Jesus Christ of Nazareth sum up the great Ten Commandment law of God? Matt. 22:35-40. In what one word is the very nature and character of God summarized? I John 4:16.

As the essence of God's spiritual character is *love*, the Ten Commandments are expressions of the character of God. Jesus showed that the Ten Commandments are in reality a guide to teach us how to *love*. The first four commandments show us how to love God, while the last six of the Ten Commandments show us how to love our neighbor — all fellow human beings.

8. If we possess and exercise God's Spirit, will the love of God that it imparts enable us to "fulfill" — to *obey* — God's law? Rom. 5:5; 13:10.

The divine love of God imparted to converted Christians by the Holy Spirit is expressed within the bounds of God's law — the Ten Commandments. Love is not left to interpretation by the individual Christian. Rather, he is guided in expressing God's love by the provisions of the Ten Commandments. Therefore, the love of God is manifested first of all in adoration and worship of God and literal obedience to Him, and then in outgoing concern, compassion, kindness and service toward fellow human beings.

The love of God enables us to fulfill the *spirit* of

the law. It was the "tool" that Jesus Christ used to fulfill — to obey — the law Himself. As the apostle Paul explained: "He who loves his neighbor has fulfilled the law. The commandments, 'You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet,' and any other commandment, are summed up in this sentence, 'You shall love your neighbor as yourself.' Love does no wrong to a neighbor; therefore love is the fulfilling of the law" (Rom. 13:8-10, Revised Standard Version).

9. Could there be any truth whatsoever in the widespread belief that having love nullifies the need to literally keep God's law? I John 5:2-3; John 14:15; 15:9-10; II John 5-6.

The apostle John placed a great deal of emphasis upon love. But *never* did he or any other inspired writer of Scripture say that love put away, superseded or destroyed the law. John, who was a close friend, disciple and apostle of Jesus Christ, made it plain that one who truly has the love of God will be *obeying* the commandments of God!

10. Is it possible to earn one's salvation through obedience to God? Rom. 6:23. And yet, can anyone enter God's Kingdom — the very Family of God — as a lawbreaker? Matt. 7:21; 19:17-19.

You cannot earn your salvation by keeping either the Ten Commandments or any other law of God. Eternal life is clearly a *gift* from God!

No man or woman could earn immortality in 10,000 lifetimes of keeping the Ten Commandments! But neither can you enter into eternal life as a lawbreaker (I John 3:4; Rom. 6:23). Obedience to the Ten Commandments helps one to *grow* more like God who is love, until finally born into His spiritual Family at the resurrection. And no rebel will ever be permitted to enter that divine Kingdom!

Jesus Christ plainly and emphatically stated that as Christians we are to endeavor to keep the Ten Commandments with our whole beings and with His spiritual help through the Holy Spirit, trusting in Him to mercifully apply His sacrifice in our behalf when and where we fall short, and as we repent (I John 1:7-9).

The time is coming soon when the whole world will understand and appreciate what an incredible *blessing* the law of God really is! Isa. 2:2-3. —
Prepared by Richard H. Sedliacik

Editor's Note: If you haven't done so already, be sure to send for our free booklet, *The Ten Commandments*, for a detailed study of all 10 points.

PERSONAL

(Continued from page 2)

U.S. cities. There was great applause from the audience when I walked in, and Mrs. Armstrong and I, with Mr. and Mrs. Rader, were whisked up on the stage at the conclusion, shaking hands with the many performers, as the audience applauded.

That had been an exhausting day. But Thursday at noon we drove to



Photos on this page show, clockwise from above, Herbert W. Armstrong and Stanley Rader with Tan Zhen-lin, on Mr. Armstrong's left, Tokuo Yamashita, a Japanese senator who accompanied the pastor general on this trip, on Mr. Tan's left, and the president of the Chinese Education Society at far right, posing with Chinese officials (in the back row at the right is Osamu Gotoh); Mr. and Mrs. Armstrong touring Peking's (Beijing) Forbidden City; the pastor general dining with chopsticks; Mr. Armstrong and members of his party examining rare documents at the Beijing National Library; and Mr. Armstrong and Mr. Rader meeting with an official at a dinner attended by 57 ambassadors from other nations.

Photos by Dick Quincer and Paul Patterson





Photo by Steven Szabo

Pastor General Herbert W. Armstrong and Mrs. Armstrong, flanked by the president of the Chinese Education Society and Sen. Tokuo Yamashita of the Japanese Diet, acknowledge applause following a dance performance sponsored by the Ambassador International Cultural Foundation. Last December Mr. Armstrong became the first church leader from the world of Christianity to be officially received by the government of the People's Republic of China.



the airport and flew back to Tokyo.

Saturday night there was an important banquet in my honor in Tokyo with several ambassadors and wives and chief officials from the Chinese Embassy present.

Sunday evening, 6 p.m., our aircraft was taking off for Tucson, Ariz. We arrived here in Tucson Sunday

afternoon, hours before we left Tokyo. When you ARRIVE before you START, that's speed! Of course we were helped by the international date line.

So the long-anticipated visit to Communist China has come and gone — a huge success, as we all believe. □

OVERCOMER

(Continued from page 3)

us righteous! LOVE is of God, for God IS love!

And it takes "the love of God . . . shed abroad in our hearts by the Holy Spirit" (Rom. 5:5), to fulfill the law and give us GOD'S RIGHTEOUSNESS.

The law is SPIRITUAL (Rom. 7:14). We are carnal. It takes a SPIRITUAL love to fulfill a spiritual law. The Holy Spirit within us is merely GOD'S LAW IN ACTION! And since God alone can supply the LOVE that makes us righteous, it becomes GOD'S righteousness, not ours.

How to get faith

But how do we receive the LOVE? Note again the scripture quoted above, ". . . the righteousness which is of God BY FAITH."

It comes, then, by FAITH. Now most people seem to believe that the FAITH by which we must receive everything God gives us is something that we, ourselves, must work up and supply by some kind of hard effort. And it does become *such an effort*, doesn't it, trying to strive to have FAITH?

Foolish babes in Christ! Can't we see that if WE were able to supply the faith that brings all else, that we, ourselves, would earn our own salvation by WORKS? It would be the kind of righteousness that is only FILTHY RAGS to God!

Stop trying to work up faith. YOU have no faith. The scripture above speaks only of "THE FAITH OF CHRIST"! Not *your* faith — CHRIST'S faith. Jesus had REAL FAITH! He performed miracles! And He rose from the dead — and HE LIVES.

Here is the secret! He gives — He imparts — His strong faith to you and to me! Yes, even FAITH is a gift of God — one of the spiritual GIFTS (Eph. 2:8, I Cor. 12:9).

Then how shall we go about getting more of it? By yielding, submitting our desires, our purposes, our wills, to HIM, by ASKING Him in real earnest persevering prayer, and by trusting Him to give it!

Why we have not been delivered

God's Word promises: "There hath no temptation taken you but

such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; *but will with the temptation* also MAKE A WAY TO ESCAPE, that ye may be able to bear it" (I Cor. 10:13).

But has it not often seemed, in your experience, that God has failed to keep this promise?

Temptation has come. You have struggled, even prayed, yet you were overpowered, and you did not find the way of escape! What is wrong?

Jesus said, "I will NEVER leave you nor forsake you." "I am with you always, even unto the end of the world." God's Word promises, "Sin shall NOT have dominion over you."

Yet have you not found that sin has had DOMINION over you, holding you its slave? Have you not fought it desperately even with tears streaming down your face — only to fail?

How to apply and use faith

WHY? What is wrong? Simply that we have not known how to receive, apply and use the FAITH God promises to give!

First, there is something WE must do. Some go to one extreme and try to do it all. Others swing to the opposite extreme, plead with God, make little effort themselves and expect Him to do it all.

James says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

Submit! Resist! This takes effort.

Peter says to humble ourselves, casting ALL our care upon the Lord, and to be sober and VIGILANT, because the devil is walking about, watching for the chance to tempt us when we are off our guard: "whom RESIST steadfast in the faith" (I Pet. 5:6-9).

We are to resist Satan, and do it in the faith of Christ — but HOW?

The key to it all is "BE VIGILANT." Be on your guard! Be ever watchful! Be prepared! That's where we fall down! It takes constant, continuous, vigilant effort, never letting down!

Unless we, ourselves, had to put forth some effort we could not be OVERCOMERS! But if we had power to do it all, we should not need God!

So it requires our effort — our continuous, watchful, ever VIGILANT effort — empowered by GOD'S SPIRIT!

James continues: "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8).

Now we are getting closer to our answer! When temptation comes, we ARE TOO FAR FROM GOD — and we are then unable, SUDDENLY, on the spur of the moment, to get close enough to Him to get the help and the deliverance we need!

It sometimes takes TIME to get CLOSE to God — into that intimate contact with Him so that we can draw on Him for the power we suddenly need!

Suppose a prizefighter would suddenly find himself, untrained and unprepared, in the ring with the world's . . . champion. Do you think any . . . man could win? How much stronger is Satan, by comparison? . . . We can no more win these spiritual battles when out of spiritual condition.

In other words, when temptation unexpectedly has come, we have found ourselves caught off guard — out of prayer — out of contact with God — OUT OF SPIRITUAL TRAINING!

Spiritual training needed

You were entering a CONTEST with Satan. You tried to wrestle with him, but you were OUT OF TRAINING, out of spiritual condition.

Suppose a prizefighter would suddenly find himself, untrained and unprepared, in the ring in a contest with the world's heavyweight champion! Do you think any living man could win?

How much STRONGER is Satan, by comparison? No wonder we fail! Could such a fighter, who had been

dissipating, carousing, weakening himself physically, SUDDENLY summon enough strength and skill to conquer the champion of the world? Could a mile runner run a successful race and win, unless he trained and prepared himself carefully for the race — unless he were IN CONDITION when it came?

We can no more win these SPIRITUAL battles when out of SPIRITUAL training. All spiritual power and strength must come from God. We can drink it in from Him only when we are IN CONTACT with Him — close to Him — in communion with Him!

Otherwise, when the temptations suddenly assail you, no matter how hard you then try, or cry out to God for help, you are simply TOO FAR AWAY FROM HIM to get help!

Spiritual training, to get and KEEP in constant vigilant condition to meet the foe of temptation and sin, requires *continuous, earnest, persistent PRAYER!* That is why we are commanded to PRAY WITHOUT CEASING! TO KEEP IT UP!

Draw close to God

If we draw nigh to God, and then KEEP close to Him, our problem will be solved. We will then have the FAITH. We will then be FILLED with His Spirit — His power to overcome.

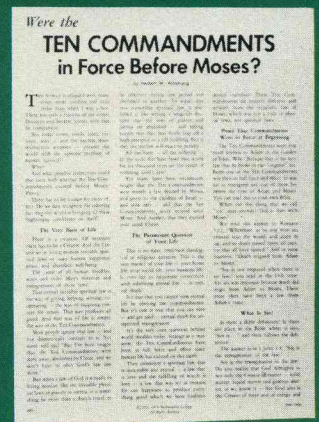
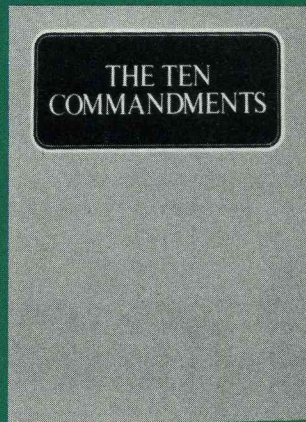
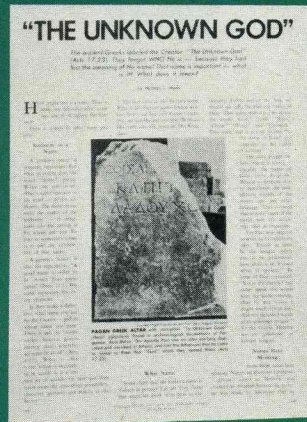
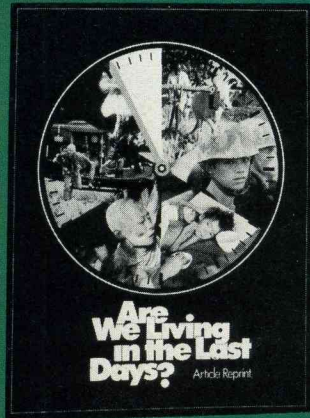
We can keep in spiritual training only if we keep our affections — our minds — our thoughts — on SPIRITUAL things.

Read Col. 3:1-10. Most of us keep our minds filled with earthly, material cares and interests, turning to the spiritual only occasionally! Seek FIRST the Kingdom of God and His RIGHTEOUSNESS!

Sometimes it takes a siege of FASTING AND PRAYER — earnest, *determined, persevering prayer* — seeking God with all our might — with weeping — staying with it, DETERMINED, until we get through. Then we must keep in CONTINUOUS prayer.

Cast ALL our cares upon HIM. We are not doing that. If we do, there will be many things each day to pray about! And it takes daily PRIVATE prayer, in real earnest, besides family prayer. Is eternal life WORTH IT? □

For People Who Take Their Reading Seriously



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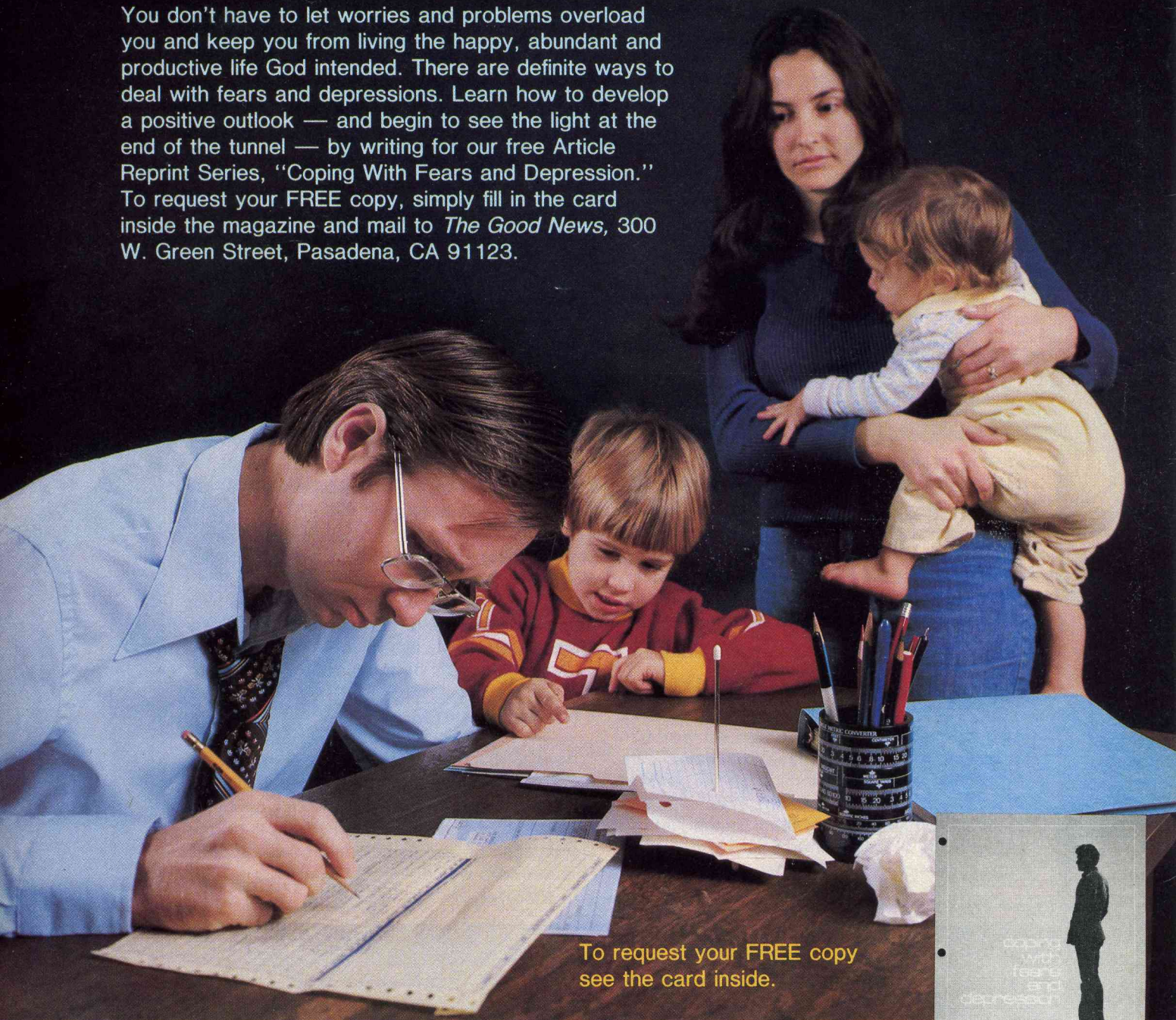
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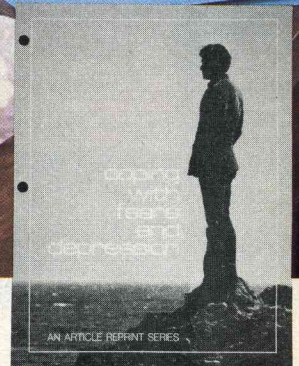


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