

## 63\_800000 HLH Peace after FT

Good afternoon to all of you.

I would like to extend at this moment the logical thing of greetings from our brethren from Poland, East Germany, West Germany of course, Switzerland, areas of Scandinavia, and those who were from the United States, Canada, one from Australia, and I think even some whose origin ultimately was from the area of Malaysia, when we had a chance to meet in Brun, in Czechoslovakia, you spell it usually on maps here, BRNO, and Bondarf in West Germany.

This afternoon, if I say a few things that may be a little repetitious in the sense that you all know it, may I say it's due to the fact we have a very special guest today whom I would like to introduce a bit later, whose background has not been in the Christian world as most of you have come from, or out of, might be better.

I'd like to make a few remarks that would be of some value to you.

One certainly recognizes that the Swiss are at the pinnacle of national prosperity even at the expense of stresses among their own people because of the consequent high costs of things.

With respect to the land that they have, and with respect to their ability to sell abroad, there are obvious pressures.

My wife and I were thinking of buying a particular book, which was a rather definitive work that I would have expected in the United States to pay not more than \$65.

This was not an unimportant book.

We were looking at it, and the price was \$118, which I would regard as utterly absurd.

Some of you would have thought the \$65 was absurd, but the fact remains that some books are costing significant sums.

It's that kind of thing that puts the Swiss at a great disadvantage today in exporting because of the remarkable value of the Swiss franc.

We had the chance, of course, to be in Czechoslovakia.

It's hard to say how one should compare matters there.

I was only once before in 1966, before the famous Prague Spring of 1968.

I mentioned the significant developments that I had clearly seen in contrast to what had been 21 years ago.

Twenty-one years ago, if someone wanted to talk to you about the system, you would find that they would look around, and then they might walk into an area where nobody was in hearing distance and talk to you.

Now this is not the case.

There is a government guide with us as we move as a group, obviously, because that's the best way to do things anyway there.

The government guide is responsible for having a local guide who knows the details.

The local guide told any and everything that was on her heart.

It's the only way to describe it.

And she said, in no uncertain terms, that we simply here don't live in a land where there is any significant hope.

The changes have to come from Russia, from Moscow, to say this in a public way.

She said, I probably have said too much, but that's how I feel about it.

What a contrast to whispering 21 years ago.

The guide who was officially responsible for us at Chedok did everything she could, and I felt that she was no party perfunctory.

She was an individual in my judgment who meant to see that we were well cared for.

I would regard the Czechs as a very, we were in the region of Czech settlement rather than the region of the Slovak settlement, which is further east, because we were in the region of Bohemia Moravia, historically, which is Czech, whereas Slovakia lies to the east, the third of three areas of the country settled by two basic peoples.

The capital of Slovakia, that is the major city of Slovakia, would be Bratislava, but our festival site was in Brno.

These people are a very warm, friendly, concerned people.

You did not feel stress and pressure in the same way.

When at a dinner they played music and sang, they sang for us, as you heard the beautiful tenor voice here.

They sang, maybe they were assigned this as a result of Chedok, the state organization, but they sang to us because they loved to sing.

You sensed it, not because they had a duty to perform.

It went far beyond the call of duty.

Maybe it is important to realize that the Czech people came into their territory unlike many people.

They came into their territory having been invited in peaceably.

They did not come in with a sword, they did not come in with kings and princes.

They came in invited out of the region that we would now associate with Hungary as a result of the need of the German Quadi Marcomani tribes to have the region settled and cultivated because the Germans had lost a war with Rome.

Simply were decimated at the same time that Rome won the war, Rome also ultimately lost the peace, because from that point on the Roman economy was ruined and without that economy they were never able to maintain themselves later militarily against the barbarian tribes on the borders.

What happened was that both Germans and Romans lost and in the end the Czechs reaped the benefit.

It is important sometimes to realize that there are some people who come in without sword and blood, and that indeed I think reflects the state of mind in general of the history of this region, in fact the first great ruler over the Czechs who created the great Moravian at its earliest point in the 7th century BC was not even a Czech, but a French businessman who came into the country, Samo by name.

It illustrates the point that there are people who have done remarkable things and are reasonably able to live at peace with their neighbors.

And I want to say that in a positive sense.

Most people do not know something that we ought to all know here at headquarters.

There were indeed eight important industrial nations before World War II, without attempting to name them in order because it's not clear out of the eight which was seven or which was eight.

But you could understand that they would include Great Britain, France, Germany, and Italy, the United States, the Soviet Union, Japan, and Czechoslovakia.

Most people do not know that Czechoslovakia was one of the world's eight most important industrial nations up to the approximate beginning of World War II.

And I think we greatly underestimate what those people could achieve.

What we saw was style and class, but little hope.

They simply have to wait.

They have the mental, the intellectual capacity to achieve a certain sense of being at peace with themselves.

I think more so, for instance, than one would find in Poland.

Perhaps they are a little more easily brow-beaten than some other nations.

There are some who are simply more quiet and would, I would say, much more like the ties would have to bend in the wind.

In Asia, as many Asian countries have learned to do when they're small.

We were nevertheless very impressed, and I can say that our relationship with the peoples who serve the government, and in that sense offer the facilities of Czechoslovakia, which makes it possible for people from Yugoslavia and in Eastern Europe to come there.

It is very nice to have this kind of cordiality and real genuine concern.

Not merely I'm a representative of the party, I'm a patriotic chauvinist.

This is what we want to put on.

Nothing like that at all.

These are genuine people at all the levels we met.

There were two things of some interest on the side.

The Polish brethren could not go to Czechoslovakia.

They had to come to West Germany.

The East Germans found it better to go to Czechoslovakia.

Now that might sound strange until you realize the following.

There is a disease in Poland.

It's a political disease.

It's a religious disease.

And the Polish disease is something the other countries of Eastern Europe don't want.

But the Germans don't have any problem with the Polish disease.

You know what I mean by this term, of course, and that is simply that they have not taken the inoculation of the Communist Party.

And therefore they are still diseased up here in the mind.

This is the way the Communists look at Poland.

And therefore the other nations prefer not to have Poles visit them if they can help it for an occasion such as this, so our Polish brethren met us in Bondorf.

But the East Germans would have a greater difficulty coming to West Germany, but have no difficulty coming to Czechoslovakia.

So that's an interesting sidelight.

I found that we'd had to go one place to meet one group of people and another place to meet another group of people.

With that in mind, I will certainly say I would, whenever we correspond with the people whom we have met there, who live some very rigid and disciplined lives, we will carry your best wishes from the various areas and visitors here in Southern California.

The occasion of having been asked to speak here was the fact that I was going to be back earlier than many who are from elsewhere.

We came back yesterday evening directly from Bondorf via Zurich, Switzerland, and Frankfurt in Germany, and we arrived at the airport at the same time a very special guest did, but we did not know prior to departure when he would arrive.

And so, though we were both at the airport, we didn't know.

And after I had called our daughter to pick us up in Pasadena and was on the bus between airport and Pasadena, our daughter received a call shortly before she was to leave the house to come to Pasadena that a very dear friend whom I had never met more than once before, but that therefore tells you something of the nature of friendship, was at the airport to be picked up, which meant that as soon as we stopped at our residence, my wife and our daughter got out of the car, I got out of the car and I immediately went to the other car and went right back to the airport.

We have today a person who has asked to visit us here, who has also been asked to visit a university in London or in Britain in any case, and I did not know he was going to be here at such a time as this.

What I want to cover today in a sense is what we might talk about ourselves, and I thought it would be helpful to all of you to see how one might address the question, which I would put in these terms, the role of government in the establishment of peace.

The role of government in the establishment of peace.

We have talked over the question together briefly by letter and now in person again.

While in Sri Lanka this past year in December, time goes by, it's now ten months ago, while visiting the school for the training of novices and further training of monks, the Puravana school in the area of Colombo, Sri Lanka, I was introduced to the office and to Dr. A.

D. T. E. Pereira, who says please call me simply Edward Pereira.

The British had as a custom a number of names and other nations have had, and so we often have initials you see that go along, but Dr. Edward Pereira was the man of whom I have spoken on a number of occasions because he had in fact on his desk a Bible and it was only in a matter of minutes that he flipped open to the fifth chapter of Matthew and pointed out from what he had read in this book the most important summary of the principles of Jesus' teaching. As many of you locally will remember, think not that I am come to destroy the law and the prophets, I am not come to destroy but to fulfill. Dr. Pereira is the editor of the world of Buddhism, an associate editor of the Buddhist Encyclopedia, the person who communicates very well in English. You may have to listen twice, the first time his beautiful accent first hits your ears, but he might have to listen twice to you.

So one understands here the value, the spin-off of the role of Britain in providing English as a means of communication for the singleese people as well as the Tamil people who live on the island.

The small, beautiful, shall we call it, the pearl of the Indian ocean is an area in which there are Islamic people, in which there are Hindus, in which there are Christians, Protestant and Catholic, in which we have people who have responded to our message and the majority people of course are singleese Buddhists. Tragically there are also communists who have infested both the singleese and the Tamil communities. And it is this question of how come the problems of Central America, how come the problems of Southeast Asia, how is it that peace could flee from a region, how is it that an island that in a certain sense could have been as much any island of peaceful paradise has been torn by civil strife? What is it that has not been known about the way to peace? And I think here after we have finished celebrating the conclusion of the way God is going to work out the whole plan and bring peace to the world, it is appropriate that we should address this question. I have hopes that he will have an opportunity to discuss in some seminars with our faculty some of these things that he should like to know about the Christian world in general and more specifically about what we teach on this topic.

Many people in Sri Lanka are far more aware of the impact of the Ambassador Foundation, Mr. Armstrong's role, the Worldwide Church of God and Ambassador College than people even in the United States. Now we have a certain public recognition throughout the country but as any Buddhist will bring to your attention it is remarkable of course that India in its northern reaches where the Buddha taught is now not a land in which Buddhism plays a significant role religiously even though there was a time when some of the greatest leaders of India were Buddhist. One has to realize that sometimes teachings are not as widely accepted in a homeland and sometimes are more widely recognized elsewhere. One can never forget that Jesus was not put to death in Greece, he was not put to death in Egypt, but he was put to death in the city which he chose as his own habitation about which we sang in one of the songs today. So we have to realize that indeed our message may have

been heard more clearly in Sri Lanka and I hope that what the people of Sri Lanka have come to understand and have to wrestle with. Perhaps we understand more clearly here than most other people in the United States do who have only listened to the press. Dr. Pereira has edited the world of Buddhism and I would like to read you something that he says near the beginning in volume four number one for the year 1987 which is the Buddhist era 2531. The world of Buddhism international magazine has now entered its fourth year of publication. From volume four onwards the world of Buddhism will be provided free of charge. It will carry no subscription or newsstand price. We have taken this decision in emulating the great example set up by one of the foremost crusaders of world peace.

The century, the present century, has seen. He was the late Mr. Herbert W. Armstrong, the founder and editor-in-chief of the Plain Truth magazine of International Fame, the organ of the Ambassador Foundation of California, USA. The late Mr. Armstrong's dogma was that religious truth should not be marketed or sold as shop items. That's probably as well put as we have ever worded it. But should be disseminated to those who are willing to hear and understand them.

He was a staunch believer of world peace through religious faith. This tallies well with our own intention that is to promote world peace through religious faith and mutual understanding.

In this publication I turn a few pages to page nine and there is a familiar face.

It says, Ignorance of the Way to Peace, dashed by way of explanation in the world of Buddhism, a Christian viewpoint by Joseph W. Tkach, the Chancellor, Ambassador College, USA.

And I read the conclusion, courtesy the Plain Truth, volume 52, number four for 1987.

Asians do not customarily waste time with a lot of paperwork and so things often are printed before one in this country might know about it. As Mr. Tkach said, in this case, so much the better. We are very grateful that Dr. Pereira thought the summary.

As Mr. Tkach gave it here, Ignorance of the Way to Peace was worthy of publication along with other works in the English language that appears here in this issue. Dr. Pereira asked that we might forgive since he had to rush this into print for not having first contacted us.

Forgiveness in this case is not only an order, it is not even necessary. We are very pleased to have had this opportunity to let a message be known in a way that, let's say, when someone from that part of the world picks it out, it is like saying it is written in a manner that conveys a thought that will be understandable to the general pattern of thinking of people in that area of the world. Dr. Pereira has delivered a lecture at the All Ceylon Buddhist Congress Auditorium. This was the 26th of June 1987 under the auspices of the National Institute of Traditional Studies. The text of that lecture appeared as a Buddhist peace chronicle, which has been available to a number of our faculty members. I made some copies available in addition to those that Dr. Pereira had also directly made available to us.

We should like to address this question, and I hope that before his stay is finished, that we will be able to present a question and to explain some problems. I'll put it this way.

What was it that was missing so that despite the teachings about peace in Southeast Asia, it should have been engulfed in war? What was missing about the teachings about peace in the Christian world such that we have in Christian Central America or Christian Europe, not only the problems of this century, but of so many centuries in the past? Buddhists have to face this question. The Christian world, the Islamic world, the communist world, every element of the world has to face the question

of what is the elusive element that has made peace so difficult to lay hands on? This is what we should like to be able to address, not only from the perspective of what we have regularly been saying in the magazine and things we haven't yet said, but also from the point of view of how peoples of Asia have seen the problem.

In every area, there are those who really only repeat, let's say, what has been handed down, and I do feel that Dr. Pereira, by his own statements and by my brief time with him, is the kind of person who would like to get to the root of the problem in a way that brings an understanding to different people who would not otherwise be able to perceive the nature of the problem or the character of the solution. Since a number of individuals are listening to what is being said here on the basis of voice and television, I would normally ask Dr. Pereira if he would stand in the audience, but on this occasion, I am going to ask if he would come on to the platform here and I may formally introduce him.

I think there's a stairway there.

You will have heard of others by the name of Pereira. It is the Smith of, shall we say, or the Johnson of Sri Lanka. It's not an uncommon name. Dr. Pereira is here with his wife's approval.

She was concerned, and when she saw that I seemed to be a harmless person on the basis of a photograph in one of our publications, she was happy and sent him off with undoubted certain feelings, which were mutually expressed in the fact that he could not wait one day without having to write a letter back to his wife, which cost more than \$0.44, because it weighed more than a half an ounce. Would you like to say a word or two to this assembly group? Well, ladies and gentlemen, I am very glad that I have been introduced by my friend Dr. Hague, whom I have met a couple of months ago in Sri Lanka. I am also happy and I am very fortunate to tell you that I had the occasion to meet the great man, the late Mr. Herbert Armstrong, when he came to Sri Lanka to address us. Actually, I am rather imagining it today because I had a long trip from Colombo to Los Angeles with delays at various airports, and when I boarded into the plane in Taipei, which started at about 4 p.m., 4 p.m., with the intention of having a long sleep because the pilot announced that the flight will take about 12 hours, so I was happy because I will be inside the plane with 12 hours, allowing me to sleep. So when I started my trip from Taipei to Los Angeles at about 4.15 p.m., and when I was about to sleep around 11 p.m., I was tends to see that the sun was rising from the eastern horizon around 12 noon.

So there and also I lost the opportunity to sleep. Anyway, now that I have been asked to address you a few words about this problem of world peace or peace as such, I should say although I am a practicing Buddhist or a born Buddhist, I was trained in Christian circles.

Actually, in Sri Lanka, we have got very good schools run by Christian missionaries, you see, various Christian denominations, the Church of England, Roman Catholic Church, and so forth and so forth. So I had the good opportunity and the fortunate opportunity of studying in a Christian school and had the occasion to read the Bible more than once, you see. So with that training and also with the training that I got in my through my own religion, Buddhism, which allows and which asks that to have a good ground, a good understanding of one's own religion, you should be able to appreciate other religions, you see. With that training, I appreciated not only my religion, but also the religions of other founders of world religions. And especially when I read through the Bible, I found that it's not a mere book, although the Bible is the etymological word of the word Bible means book or that is written on the papers found from the famous place known as Biblios, I suppose.

Yes. Biblios, the town which supplies the papers and through that we got the word.

I would explain because some of this is being translated into Spanish. The word book comes from Biblos, the old city on the Phoenician Lebanese coast, where the written form that we often think of as something written on paper first arose so that we've taken the name of that city and ultimately applied it to any volume like this and we call this simply book.

Bible means the same thing. Something like calling China, China we are.

You see, just because he may produce things in Australia, but we call it in China.

Likewise, we call it Bible and etymology, it may mean book, but it's more than a book, I should say.

It's one of the marvelous productions, the marvelous inheritance that we have got before us and we should worship that book along with other, as a Buddhist I should say, the Bible.

All Buddhists should worship this book because this is not merely a book. It is really a creation by the God itself, I should say. And when you analyze the teachings of the religious Christ, we can see very much similar teachings as we found in our own religion, especially in regard to peace and harmonious living. And I found, when I analyze this, that much wisdom can be obtained through the Bible for the betterment of human nature and human society. Therefore, I have proposed, Dr. Heg, that when I met him, that it is our duty, our bound and duty to to investigate the possible avenues of correlating or seeing things which are parallel to each other in Buddhism and in the Bible and provide an avenue for further research and produce a chronicle of peace, not only a chronicle of Buddhist peace or Buddhist chronicle, Buddhist peace chronicle, but international interfaith peace chronicle, you see. With that intention, I thought of getting further knowledge from the Worldwide Church of God also. So, my visit is primarily not that, but may be partly that, to see the prospective avenues of achieving interfaith chronicle of peace. I suppose I can get some sort of intelligence, some sort of view, some sort of ideas which we can put together and provide the basis for an interfaith chronicle of peace. And the Worldwide Church of God will provide all that. We had never thought of using the term, perhaps because our American society doesn't always develop the terms quite in the same way, a peace chronicle. It's like stating, how would you summarize what would actually be required in order to have peace? And here is where I thought it would be a value for all of us to understand why it is. We'll just start at the present and then we'll go back as time permits. Why it is, for instance, that what we say, which is the way to peace, what we announce on television, what has been announced on radio, what we publish, why that doesn't bring peace.

The answer, of course, should be obvious. Not everybody believes what you say.

And even if some did, there are those who don't. And you end up ultimately with the question, how can one really bring peace? Jesus came as the Prince of Peace and he died. His words should have led to peace.

Instead of that, there was jealousy. Some who followed and others who were jealous when he established the Church of God.

Year 31 of the present era as Westerners reckon it. We have to ask, here was the church empowered by the nature of God, the Holy Spirit, announcing peace, the way that would lead to reconciliation between individual and the human family toward the Creator and within the human family, nations, peoples.

As a result of that message, what happened? The answer is the church was scattered.

And essentially the Church of God since then has been a footnote in history.

The Christian world is something altogether different.

You see, the Church of God does not spread its message by sword.

It does not spread its message by using human government as an instrument to force others to conform or to agree.

Buddhism is the one great world religion that has not used the sword as the means to spread.

Islam did not require people to be converted, but the tax structure made it more profitable to be.

But the government spread by the sword. Look at the story of the reform movement of fundamentalism in Iran. No one can doubt the question of whether Christianity throughout much of history in Europe in particular spread other than by the sword.

There were those who taught. The New World was clearly brought into the realm of Christianity by those who taught and also by the sword. We have a real problem to ask. How did out of the teachings of Jesus we ever come up with a record, let's say, such as Europe gives or wherever the religion of Europe has gone. Now there are some enlightened exceptions. Some men and women who have given up, let's say, their lives or have done things peaceably as they found it written in the book. But it would be very difficult to say that the teaching of Jesus would have given rise to the history of Europe and of modern Christendom.

What had happened, of course, was that we're touching here upon the very obvious.

When the sword goes, the sword is executed by government. That is, there is somebody, whether the government is military or otherwise. Political, military, whether it is elected today or whether it was a matter of descent in years past. The sword is the most logical means to compel others to come in and to agree with what for the moment is dominant.

And then, of course, splits develop within and the sword becomes an internal instrument of the state.

The most astounding thing that I don't think we have ever fully dwelt upon is what is the significance of the role of Christianity in history with respect to the state. You and I know of prophecies in the last book of the Bible, the Apocalypse or Revelation, in which a woman is pictured functioning, riding, herd on a beast, a wild animal.

That wild animal represents the state. That is, the continuity of thought.

That was the ancient Roman Empire that came down through history in its various restorations.

So that Mussolini restarted in the Mediterranean and Hitler attempted to restore it in this century.

The Roman Empire of the German nation as Mussolini restarted.

And the church was not able to dominate that as Christianity couldn't dominate in the same way in the north as it did in Italy, but you had a very strong Protestant support for Hitler and certainly a Catholic role that could never be denied in terms of Mussolini.

So one sees Christianity in a remarkable symbiotic relationship with government and with the military.

Why? We had never really reflected on something that I have been thinking about, especially since Dr. Pereira brought up this question. There isn't that much difference.

There isn't that much difference in terms of what people would say would be the right attitude that would lead to peace. I doubt that if you were to sit down and I can talk with Muslims, I can talk with Buddhists, I can talk with some Christians. It's generally easier to talk with the others, frankly. I can talk with Jews, I can talk with Hindus. No, I doubt that we would say that we would have great differences at all on the question of attitudes, the question of attitudes, the question of what we generally as human beings ought to do to and with and for one another. Now there are differences, of course, that are not the issue, nor do people who talk about peace perceive that certain differences need stand in the way.

We had a very nice experience this late morning toward noon when Dr. Pereira and I visited Wat Thai, the Thai Buddhist temple. They generally don't speak English there. It's Thai. Therefore, there wasn't the same ability to communicate that we might have in Sri Lanka. An abbot precepts upon of what Thai is in Thailand. But nevertheless, we had an opportunity to communicate and to perceive what I would call the sense of tolerance, the sense of being peaceable.

In talking of things and seeing the progress of the Thai community and Dr. Pereira was, I would say, perhaps even a little surprised at the very fine relationship that the monks expressed in seeing me visit there again. It's the same kind of relationship, of course, that I experienced when I visited Sri Lanka in December last year.

Nevertheless, can the sense of peaceableness bring about peace? Well, let's say it could never as long as there are human governments, as long as there are human governments who think as they presently do. The Supreme Patriarch of Theravada Buddhism, who has called upon this campus on two occasions, said very clearly on one of the audiences in which I had the privilege of hearing him comment when he was in Pasadena. He said something very similar.

His grace commented in these terms, the problem today is that human governments will never be able to solve the problems of war and bring peace so long as they think selfishly and cannot come to be tolerant and concerned for the welfare and needs of people on the other side of the border and perhaps more so also with the people within their own borders. And that, of course, is fundamental.

How is this ever going to change? Well, I don't want to go further on that for the moment. I want to go back to the question of the role of Christianity in this world and the state.

Why should a woman be pictured as a symbol of the church riding an animal as a symbol of the state? The answer, of course, is that in the first century, there were many people who were impressed with the teaching of Jesus. Some of them were really understanding and came to have a converted mind, that is, a mind that says, teach me the way to peace.

Then there are others who saw that people were living that way.

And they said, well, now that's nice if they can be peaceful.

They have happy homes. Their children are happy and they seem to be getting along nice and I'm miserable. I think I'll do what they do. And I'll try to join them too.

Now, there is a world of difference between those who acknowledge where they have erred and seek to be instructed by what is in this book and acknowledge when that instruction points out an area of life that must be corrected. It's quite different for that person to be corrected and to do what is right, to acknowledge when he or she is wrong. And somebody else who says, well, I like the idea. I like those people. I think I'll join them and I'll do it just like they're doing it. And so they start to do it with their own willpower and their own strength and they find themselves not always succeeding

and then they find themselves failing. What they didn't know is what was stated the very day the New Testament church was founded.

You must repent or acknowledge your error and turn around and go the other way. That's the first step to admit that there have been mistakes of action, mistakes of thought, that your whole life perhaps up to this point has been a mistake.

That all the good deeds you have done will never counterbalance the errors that are subject to the bringing the penalty of death. And so Jesus Christ, as we understand, paid that penalty because he died and died not because he needed to, because he was without sin. Now the reason he was without sin is the same reason that we can come to be more and more without sin. And that is that he was fully imbued with the spirit of God and God's spirit does not sin. Sin is a transgression of law and God's spirit in fact is the very character of God that exemplifies or manifests God's law. And when people repent and by the symbol of baptism which means burial in water, not a few drips on you, but burying the body in water symbolically and coming up out of the water having been immersed, that means you are before others of the fellowship acknowledging that you're willing to die to the past and you want to come up and live a new kind of life. And that the scripture says if you believe also the message that Jesus Christ announced having repented and been baptized, you will receive the gift of the spirit of God.

That means you can be now the begotten sons and daughters of God and you have a power in you that you were not born with. You now actually have a part of God's nature joined with the spirit that is associated with your mind. There is a spirit in man, not an independent conscious self surviving eternal spirit but a spirit essence that is linked to the body and the body is what provides life. We breathe, the blood circulates and as long as that circulation continues and we can breathe we are alive. Now the spirit that is in man has the spirit of God joining with that spirit in man and that gives the character or the let's say the characteristic power to the human mind and the human will that is naturally lacking so that the natural mind does not know by nature the way to peace and in a sense often is in opposition to the law of God which defines the way to peace. The spirit of God is God's character that enables us to do what is written in the law. But when people see that other people are obeying and wonder why we get the results we do then they say well I want to do that too and they start to do it with their own human will and they see yes you're supposed to repent all right um yeah I guess what I did was bad. How about going through the ceremony and baptism and yes you're supposed to die to the past but these people tragically never understood. We know that there are people like that because we deal with them from time to time. In the New Testament church there were people like that.

In this very generation of the church of God there were people like that. They thought to do God's will with their own human power. They never understood what it meant to truly acknowledge that they had to die in terms of their own self-will. Well in that first century there were many who liked the name of Christ. Now there was one man Simon who was of the Samaritan people who lived north of Judea and south of Galilee in that coastal region in the eastern Mediterranean and that man believed what Christ had taught as it had been announced by one of the ministers of God who visited that area. But this man was not in contact with God. As soon as he met the apostles he offered them money. He said now I'd like this spirit that you talk about and I'll pay you for it.

And Peter saw that this man had an utterly unconverted mind. The spirit of God is freely given to those who are willing to acknowledge that God not only knows what's best but that he can guide you through the rest of your life. What happened was this that in that first century many people began to listen to this Simon Magus and there were also people who were fellowshiping with the church of

God. They ultimately left taking the name of Christianity with them. John, Jesus' disciple, one of the apostles, the person to whom the book of Revelation or the apocalypse was given said in 1 John. He said now these people went out from us.

Now if they had been of us they would have remained with us. But now that it may be apparent that they were not of us they simply have gone out from us and yet they thought of themselves as Christian.

And in the world they began to talk about the person of Christ. They began to talk about the kingdom of God as if it were the church instead of the government of God that has to be established in the future to bring peace because the nations of this world cannot, since they are motivated by selfishness, self-centeredness, self-concern. And any one nation that isn't won't last with a neighbor that still is selfish. These people began to think of the church as the kingdom of God because Christ had not, Jesus Christ had not restored the kingdom in that century.

And they thought, well, Jesus must mean the church. But how is the church going to have power? How is the church going to bring this about? What happened is the church over about two centuries, the church that was made up of people who left those whom God had really established as his church, or to put it bluntly, that Christianity which left the fellowship of the church of God in the first century cast about for power. They didn't have the power of the Spirit of God. They were looking for power that would make it possible to get other people to not only join them, but they wanted other people to do and to believe what they were doing and believing. Now, they had taken some things from the Old Testament or the Hebrew Scriptures. They had taken some things from the New Testament and they found they could persuade Greeks and Romans and Egyptians and Arabs by taking various of their customs. And gradually, they simply left more and more of the Bible behind and adopted more and more of the customs of the people they were meeting. But that still only gave them hundreds of thousands or a few million at most for about two and a half to three centuries.

They really were not making the kind of progress that they wanted to. And so, strangely, phenomenally in history in the beginning of the fourth century, the Emperor of Rome proposed to make Christianity a state religion. And there was open before the Christian world the opportunity to become an instrument of the state. And finally, in Western Europe, it turned around the other way, the church was not merely the instrument of the state. The state ultimately became the instrument of the church. That is, the church would support the state if the state would support the church.

And the church or Christianity began to spread as a result of becoming the religion of the Roman Empire. And then gradually, the religion of one barbarian tribe after another that was absorbed within Rome. And finally, of course, they took over Rome. The sword of the state then became the instrument by which the church sought to spread its teaching.

I doubt we have ever fully grasped the fact that, indeed, this world's Christianity, in order to bring about what they think is the way to peace.

I will come to what they think it might be. But what they think is the way to peace, they saw historically that there had to be a government to enforce it. This is how they viewed it. And so it was important to use the government as an instrument of conversion and as an instrument of keeping people in line, as an instrument of punishing any within the realm that ultimately should disagree. But you know, there were many states ultimately in Europe that were Christian and it all failed. Just look at the history of the Middle Ages, look at the story of the days of Napoleon, look at the story of the last century, look at the story of this century, perhaps the most appalling of all in Europe.

Christian states warring against one another, not to mention the persecutions and the legal decisions of the Middle Ages.

Well, the answer, of course, is that human government is not the means, because all these Christian governments were simply selfish, all through history. That's why we had the wars. Yet the government was looked upon as the means, if it was the restoration of the Roman Empire, of trying to enforce peace.

They declared certain days of the week should be days in which we don't do any war, we just have peace and then the other days were set aside for war. That was done in the Middle Ages, it solved nothing. Well, the answer, of course, is that the Christianity of this world is really based on each person or each church or each institution doing what is right in its own eyes.

The people who first joined with God's church who were not converted minds, those people who came in but never really repented, they thought to do what was right in their own eyes.

If it agreed with God, that was fine. But when God said this and they didn't agree with it, they ultimately left. You before me today as a whole are people who were willing to acknowledge that when you found that your mind did not agree with God, you studied to find out what God's mind was and you acknowledged you were wrong and you were willing to do it.

And when you decide that God's revelation in any particular matter about your life is no longer going to govern you, it is at that moment that you cut yourself off from contact with him.

Now, there were many in that first century who had never really made contact. They had only come in the fellowship of the church of God. They liked what they heard, but they had never been begotten of God and never received of his spirit or had his nature in them. And it is that group of people that gave rise to Christianity in which each mind has tended to do what it thinks is right, especially in the Protestant world. And of course, in the non-Protestant and Christian world, there is a group of men at the top that makes those decisions.

The church of God is not only a church that acknowledges the authority of this book, it also must live by this book, which tells us the way we should go.

How is that ever going to bring peace? The answer is it never will by itself.

Living the way to peace is only what you should be doing now in training.

For a job in the world tomorrow that Mr. Armstrong has announced and we continue to announce in our publications in the television and Mr. Tkach's trips where he goes.

You are being trained to learn to live the way to peace.

That is not going to bring peace by itself.

If some world leader happens to, or leaders, to know and to discover and to begin to live the way of peace, that is not going to persuade the rest of the politicians and the government.

And if a whole nation were persuaded and you lived the way to peace, I'll tell you what would happen. That nation would be devoured by its neighbors who don't live that way.

Just as Jesus was put to death because he lived the way of peace and he didn't spread his message by the sword. In this selfish world there will never be a solution merely because you live the way to peace, you understand the way to peace, and some others do too because there are always those

who don't. Now this is not the time to explain how selfishness entered into the world, but selfishness is fundamental, self-will is fundamental.

What it is going to take is for the human race to go through in the near future before this generation disappears, before this nation disappears. Such a crisis that there is no hope of escape from the kind of weaponry that we have created, the kind of chemical warfare that is possible, the radiations that are possible as a result of our weapons, the kind of destruction that we can bring about as human beings on this earth, there is no solution until human beings realize that they are headed for annihilation, and at that moment at which they realize that they can't turn time back, God will intervene to save those who remain, and they will step by step.

Not all at once come to learn the way to peace, but what must happen is that God must intervene by sending Jesus Christ and establishing the government or the kingdom of God on earth over and above every nation, every state, every province, and for that matter above any organization as high as the United Nations. Now in this case Christ is coming back with authority and with power, the kind of authority and power that will remove from office any person, man or woman, political ruler or judge, whatever the capacity, who is not willing to become teachable.

You know there are going to be people who would rather die than be teachable, then there are going to be other people, kings, princes, religious leaders, teachers, business people, judges, who will be willing to listen. That will depend of course on their willingness to consider, to acknowledge that they might have been wrong, and that's why God has to let the world go as far as it will down the path of tragedy so that indeed there will be people who will acknowledge for the first time indeed that man is powerless to stop what he has set about doing especially in the technological industrial first world. We would never have this problem if this were simply a world of what we call the third world nations in domination.

But we have people in the first world who are so governed by selfishness and the money that can be made from military adventures. Selling. Do you know the nations who are selling all these arms? The nations who are selling arms to other nations and not little buton, not Costa Rica, the United States, the Soviet Union, West Germany, France, Britain, Czechoslovakia, China, the great nations of the world, the first world or the second world.

That's not the way to peace.

And not until we come to that place where there will be human beings who will say there has to be something beyond humanity to solve our problem. God will then send Jesus Christ with the authority and he is going to come not just by himself but with all the holy angels.

That is multiple millions of people and he is going to raise from the dead those who have lived from the days of able to our time who have lived God's way and trained themselves in this life for the task that is ahead. And those of us who are alive and remain will be changed and will no longer be flesh and blood. We will be composed of spirit as God is spirit. We will have inherited the very nature and the very power of the God that in the sermon that was described in the first place as having generated this world, this natural physical world. Can you imagine a being so powerful who could let's say spread out the heavens as a housewife might pull the curtain in her living room or as someone here can pull these curtains. God spread the heavens out with his power and we can be begotten of that power today to change the character and when Christ returns to establish peace we will also be transformed such that instead of having our muscle power and our natural mind power as we do today we will be composed of spirit and actually have inherited the very nature of God. There will be some millions, a great multitude sufficiently large that no man can number.

And there will be angels so many that there will be more in God's camp than there are human beings on earth and there will be no army, no government, no religion that lives by the sword but what there will be the kind of one on one contact so that anybody who's chained in prison for his religious conviction will have those chains snapped, chains snapped that anybody who tries to take advantage of someone else will be brought up short and is going to learn where the authority is because you some of you are going to be responsible for ruling cities, some are going to be responsible for teaching and if a mayor in a town decides he doesn't want it he won't be mayor from that moment on.

You are the one who is put in charge. There are those who will rule like the apostles whole nations there are those who will be ruling provinces those who will be ruling cities and finally it will get down in government so that there will be captains of thousands captains of hundreds and captains of tens that's described you know what a captain of ten is that's the boss in the family the man who ought to be the head of the house there will be people who will be appointed under those who are born into the kingdom of god and made immortal they will be selected and given responsibility and if they don't somebody else in the family will be appointed in any extended family there will not be a single block in any city that doesn't have someone in charge willing to listen to the way of peace I want you to realize that there won't be a single block in any city any village anywhere that doesn't have someone perhaps at the local level the head of a family the head of an extended family but over the community will be an immortal being a member of the god family what will happen is that they will learn the way to peace and god will offer them his spirit they're not going to be forced to do what is right but they will not be allowed to do what will harm a neighbor god will judge in such a way that the poor the widow the fatherless will be protected there will be no one who will take advantage again god doesn't force anybody to live the way of peace but you will not but people will not be allowed to live any other way in terms of their neighbor and people will soon learn that it just is a lot nicer to learn to love your neighbor as yourself instead of taking advantage of him you know we were at the Watt this morning and there were people there one man who spoke good english was placing a plant at the wall of the new student teaching facility some of you may have seen it i had to realize there was an interesting message i am sure there are other ties in the community that essentially are simply devoted to making money but this man radiated something he radiated what happens when you give of your time or your energy and he was voluntarily doing something here he was voluntarily being concerned for the welfare of a community you know that's what the world must learn but all the people who are willing to be peaceable with their neighbors today will not transform today's world we will go the way of peace we no longer will peddle the weapons of war we're no longer going to have drugs we're no longer going to have abortion oh wouldn't that be a riot we're no longer going to have adultery we're going to see that every parent knows where the child is and we won't have any gangs anymore we stop all these things suppose we were able to do it and the Soviet Union didn't and even though you did it and you didn't have faith to trust god that's what the problem of this country you didn't have faith to trust god there wouldn't be a United States left next morning it will be simply occupied by the Soviet Union that's all you see it's not only living the way to peace you have to know that god is going to protect you that god is going to defend you that he will actually do it you know the ties are really in a far more serious situation although i know they know it at the highest levels they live at peace in a certain sense but they know that sooner or later as much as they would like to live at peace that their neighbors who want to devour them from the east they're not yet prepared or able to do that but now if the Thai nation doesn't really understand that god would deliver them they have to rely on their army and in this world that's what is going to be required and will therefore never be a period that we could simply call peace we have only a period of tension today that's as close to peace as we can get because there's a superior power somewhere

that will prevent vietnam from going too far now in the world tomorrow not only would a nation like thailand be able to learn more and more of the way of peace internally but there would also be a government that would order the destruction of all weapons in southeast asia and anybody who wants to hide his weapon will have it taken from him that is war won't be learned and the nations are going to beat their swords into plowshares and their spears into pruning hooks and if they're not going to give them up it will simply be taken from them because they're people who won't do it voluntarily otherwise i think it is important for us to take note of the fact that all our message all our efforts in a sense is not something that will lead to peace in this world it leads in to peace in your life in your family in your relationship with other human beings and it means that you are being trained for that time when the power will be given to you that's what our message is about this is not the time that the whole world will be transformed buddhism has never been able to christianity certainly hasn't doesn't know the way the church of god certainly can't because not everybody wants to listen why even in southeast asia there are people who don't listen to those who do teach the basic fundamental moral principles who would rather sell drugs that's true in this country i mean latin america is essentially a christian world and look where all the drugs are coming from just think about these things so there's nothing that can actually be done only that there are people who are willing to live it now as individuals high or low level it will actually take a time in which human beings bring about such stress that they will need and ultimately suddenly and unexpectedly have god intervening and when he does there's going to be authority to put an end to what you do not have the power to do i do not have the power to do mr decosh does not have the power to do dr perera doesn't have the power to do it will take a level that starts with god that's why the prayer is your will be done on earth which is not now the case at the level of power of government but your will be done that's what we pray for your kingdom come your will be done your job in the meantime is what is said later in that same standard prayer forgive us as we forgive others who have trespass against us that's the sense of mercy the sense of fairness the sense of helping and loving one's neighbor many of you will be leaving have a safe trip home i would say you're more than welcome to have a chance as time permits to say hello to a remarkable man who has come to this small campus to see in part what we're about and i hope it will help you also to see the kind of understanding and attitude as reflected in many of the friends of this work we have met in southeast asia