

## 810516 Character Development HLH

of what character is supposed to be. There is a relationship between the statement that Mr. Armstrong has commonly used, Ambassador is a character building institution, and a single word that really summarizes the source of revelation as to what character really is. We may define it in a sense as give or love, but how it is revealed is, in the long run, in Scripture through law. Law has a meaning in English somewhat different from the original intent of the word. We've all heard the Hebrew expression, the Torah, that generally is translated to law, but really doesn't have the sense of law as we think of it, a body of decisions passed by a legislator and signed by an executive, either governor or president. We are dealing with a word that has far more the sense of instruction or teaching, and in this sense, God is the law giver, He is the great teacher, He is the instructor, so that Ambassador College is in one sense of the word only an end sequence for this generation of a series of situations in which instruction has come to man. This instruction generally has been understood by reading the law, that is, the Bible. We had a chance, Mr. John Halford and I on New Year's Eve, there's nothing special about that evening, but it was the opportunity which we had to meet His grace, the supreme patriarch of Theravada Buddhism in Thailand, and to explain to him what has been achieved by our students, as reflected, of course, in their character, in educating the refugees in the northern part of the country. And as I have explained to the visiting ministers for the refreshing program, His grace asked us what denomination or what religion do you represent? I think that was the form of His question, at least in translation. Now, what was important, of course, was to convey a proper meaning to Him. The name in English would not say anything to Him, so I explained that our religion is best understood by what we believe and practice. And that is that we believe in thinking and doing what is right. I'm giving you a simple statement here. Now, of course, there are a lot of people who do, but I wasn't finished. I said, as revealed, that's a very important point, as revealed in the laws of the God who created the universe. And I think that was the best summary I could give in terms of the source of our religion, the source, if you please, of the character of the students who are now over there and, of course, those who are here will be doing other things. But on this occasion, we were focusing on them as an example. Then I went on to explain. That is to be seen. Now, that's the background, but now how would you see the law in action? You will see it in the concept that Mr. Armstrong has explained to various leaders around the world of give rather than get. And I appreciate very much the immediate response of a gentleman who was then in his mid-80s. This was in the evening near eight o'clock. My memory serves me correctly. And he was seated, of course, in typical Buddha fashion on a slightly raised dais while we were reclining on the rug in front of him, which is the proper way you have an audience with his grace. And he nearly jumped out of his normal posture. And he lit up in a way that most ties normally do not, unless they are remarkably interested in a subject they're talking about. And he explained that that is the right way. I thought this was remarkable. The way of give, he said, is the right way when a nation has enough for itself. It has a responsibility to share its blessings with others that do not have it. And the reason I am using that as the springboard is that we commonly assume that the knowledge of the way we ought to live somehow is exclusively found in the lives of those who have the Bible. Now there was a people who did have a Bible.

Mostly it was written in Hebrew and Aramaic. And they were in a world that basically spoke Greek.

And there was a converted rabbinic student who said that the people who had the Bible somehow had been so impressed with their own character that their conduct blasphemed the name of God among the Greek-speaking Gentiles. And Paul draws the remarkable conclusion that it was even

possible to perceive some of the fundamentals of the character that reflects God's mind without having a knowledge even of the law. For if those, as this converted rabbinic student, and I have a reason to address Paul in this fashion, he should have known if anybody did, he said, think how remarkable it is that there are those who without the knowledge of the law do things written in the law. And those who have the knowledge of the law claim to be teachers of it, but do not do it. Now how much finer it would be if all people had the knowledge of the law. And those who had it didn't have to be impressed by the fact that they did. And those who didn't have it could have access to so much more than they had.

But God has chosen to do it his way. I am sure if we had been in that position it would have been different. But God knows best. There is the old German saying, which of course got them into a great deal of trouble. God knows everything, but the Kaiser knows best. Now the fact remains that God doesn't know everything, but he does know best. You see the one thing that he hasn't chosen to know is what you're going to do with your life. Now in the end he is going to know everything, but you're going to make the decisions that determine what you do with this human capacity that we call character. So let's start out to see how God first revealed what he wanted done.

Now we're all students today of different backgrounds. Some of us are in a college formally, some take a correspondence course of this work, and some study in other ways. We may be employed on our own. We may be beyond the years of employment. We have many different experiences.

God chose, first of all, to reveal himself to the first human being. Now this first human being was made to be a gardener. God told him to dress and to keep a garden. There should have been many things he would have learned with respect to character in doing that, and very possibly in a world in which civilization had not yet occurred, we might conclude from this that gardening would be the most remarkable and enlightening and self-creative occupation that one could have.

Certainly I think more inspirational and merely fishing or the other sports that sometimes people think of. The first man was a gardener, and God revealed to him something unusual by way of the trees in the garden. He said, since all the garden is mine, what I'm going to do is reserve one for myself. This one is a very special tree. It's called the knowledge of good and evil.

Now I also have another one that is especially valuable, because if you want to live forever, you will have to take the fruit of that tree. But if you want to die forever, of course, then you don't have to do anything more than take of the tree that I have forbidden you, because that's mine, and any who transgress and take what is God's sin, and the wages of sin is death. Now you can of course eat all the other trees, and they'll keep you alive for quite a long time. But in the end, this natural life is just physical, and Adam would have died this natural life. Now let me explain something here, because I'm not sure that the church has ever understood it broadly. There are some who certainly do. Adam was not an immortal physical body.

Now, the idea of a group today, like the Jehovah Witnesses, that all you have to do is be in the flesh and do God's law, and you will live forever as flesh, is an error of incalculable proportion in terms of the question of why man is here. Adam was made physical. Adam would have died by nature, because he was physical. He would have died because he did not have, in himself, eternal life. But if he had never taken of the tree of knowledge of good and evil, and had obeyed God otherwise, and fulfilled his character, he would never have brought on himself the penalty of eternal death. He just simply would have died a natural death. But God, of course, offered yet an alternative, and that is he wouldn't even have to stay dead. He could have taken of the tree of life and lived forever. So God, interestingly, took some trees of the garden as some important illustrations. And we start out with

the man to whom God revealed his way. He revealed these fundamental things now that we can summarize. That when God said, this is mine, it's off limits.

If you take it, you will certainly die, or die the death, if you want to put it another way.

That was already clarifying to Adam that private property is an important issue in dealing with life, that God does put his right of possession on certain things, and he claims certain things as his. Therefore, it is holy. It is taboo. The tree of the knowledge of good and evil was taboo to man.

It was not permitted to man. That kind of understanding of good and evil, only God in a sense, one who is divine, one who is a creator, can properly handle, because that knowledge is the knowledge of the distinction between right and wrong, good and evil. It is the ability to perceive right from wrong, and to define right from wrong. That is God's prerogative.

And if man chose to take that prerogative to himself, and did not decide to leave it as God's prerogative, symbolically by taking of the fruit, then man was taking to himself a responsibility that would bring on him a curse of death for eternity, because God did not propose that any mortal should have that right. Now, insofar as Adam was told that he could live forever, the presumption would be from that, that a mortal could not have it, but a mortal could have the opportunity to have it in the future. And he could have it if he would live forever, but since in the flesh he could not live forever anyway, most Christians have the idea that if Adam hadn't of sin, he would have lived forever in the flesh, which is of course an error. But when God said you can eat and live forever, that was the same as saying to Adam and his wife that you won't stay flesh, you will become immortal. You will be raised to the level of spirit. And then of course, you have the capacity if you are spirit, and have proved yourself by not taking of what is not yours, and by positively taking of what I am offering, then you can have not only the capacity to live forever, the composition of spirit, but in fact the tree of life was the way to go to have the knowledge of right and wrong and good and evil. Most people have never really grasped that because God reserved it for himself, and if man becomes God, man then acquires that gift of fully being able to understand right from wrong. And you inherit it in fact from God who has eternal life to give. God didn't say all of this to Adam, but it is remarkable you see what Adam could have perceived and thought about with a tree of life, because Adam was made of the dust, he was told he was made of the dust, and as such certain things were off limits, and so now if he could live forever then he wouldn't any longer be of dust because to live forever is not to be composed of dust as man is.

Many creationists, those who think they understand Genesis 1, have assumed that the death penalty that Adam brought on himself was this first death. The death penalty that Adam brought on himself was the second death. It's just appointed unto man once to die because we're all mortal flesh.

After that comes the judgment or the time of responsibility.

Adam was made mortal. He was subject to death of the physical.

Now, many people have not seen that in terms of today.

For today we have the opportunity to acquire eternal life in the resurrection, and the judgment is upon us now, and as Mr. Armstrong has pointed up on many occasions for the world however, the judgment is yet to come. But before we inherit that eternal life, we'll have to go through death. It may be death in the grave for those who are older, and it may be in fact this change in the moment in the twinkling of an eye that Paul says is that the last trump, when this mortal shall be changed, and all your cells shall die. They won't be replenished by oxygen anymore. They cease to be what they are.

You will not sleep, but you will die. There are those who die and also sleep.

You see, God was really saying to Adam then, and I have to go back and through Paul to make this clear, that the death that we experience at the end of this mortal life, as we now know it, is really a sleep, because inevitably there is a judgment coming for those who are in ignorance or who have sinned, and there is also an opportunity for a very few at the very close not to have to sleep, but we will all have to die. It is appointed unto man once to die. Now we will trace this important broad picture that Adam was beginning to have of life and of death, of the second death, of character, of the source of the knowledge of right character, the real gardener who planted it all for Adam. He instructed the man, and the man made a very grievous mistake at a slightly later time when he simply allowed his responsibility to slip from his hands. He let his wife, who was deceived on a point, do what expressly should not have been done. Now he let his responsibility slip from his hands because he could have stopped his wife, for he was not deceived. But he made a mistake of major import, not only for himself, but for all of his children who descend from him. He forfeited the opportunity then to have the tree of life accessible to himself and to his family.

And having taken of the tree of the knowledge of good and evil, it brought upon him himself the sentence of eternal death, and it also brought upon the whole human family the consequences of being cut off as a whole from the tree of life which remained in the garden. Now he and later on his children and his wife were outside the garden. The tree of life was inside, and there was an angel that prevented life from being basically accessible.

That's the story right at the beginning. People who assume that inevitably human beings are to go to heaven through one means or another, whether through purgatory or limbus infantum or some other place called Abraham's bosom or whatever might be invented. The idea that man in the end almost inevitably goes to heaven unless he's really wicked is simply to overlook the simple story of the first series of classes that were held in a garden.

In which God said that if I push you out of this garden because you have sinned and it wouldn't be good for you to stay in it if you have, then life, eternal life was simply not being made available to the human family. That's what it means. God could choose if he wanted to, however, to make it no. And so there was a time, two or more decades later, when there were two brothers of this man who lost the opportunity then to take of eternal life. That is, take of that tree. God came down.

This is the one whom we know as Yahweh, the spokesman, the one who later became Jesus. He came down to the two boys. We don't know how many other children at the time there were. Presumably there was at least a sister and that Cain was married to one of them. Now these two boys followed in general the responsibility that the father was given. One was a farmer and the other was a shepherd.

We might say one was a dirt farmer and the other was a shepherd. The dirt farmer had a grudge. He had a problem and the shepherd, I presume, exacerbated the problem because his conduct was so different it made his older brother's example stand out for what it was.

The one man, the younger, was Abel and the other whom we know as Cain has left an infamous reputation ever since. What was unusual in this experience is that there was a revelation in addition to what I have not covered in the garden, because what happened after the events that I have cited in the garden are in a sense repeated here when God revealed that someone would pay the penalty for the sins that had at that point been committed. It becomes clearer when you look at the brief story of Abel. Abel brought an offering because he perceived that if man is to be forgiven, sin, which

brings upon himself the penalty of eternal death, which is visited by the second death, not the first. If he is to have that removed, then someone must pay for that sin in his dead.

Someone must die. It's either you or me who say it was either someone else or Abel. And we learn from this that by faith Abel tells us today, because his record is preserved, that the mistakes that he made, the mistakes that Cain made, the mistakes in his family could be forgiven.

And what was needed further was not merely the forgiveness of mistakes, but of course the instruction such as Abel was receiving in Cain by the one who teaches, the one who gives the Torah or the law, the instruction. And so Abel was one who was listening to this instruction.

He was one who was looking forward by faith to a time when one would pay the penalty of the sins he and his brother and his parents had committed. And in the meantime, he was doing what is right.

Jesus tells us much later. He is a rabbi from Galilee who originally came down from heaven, of course. He said the blood of righteous Abel and righteousness is defined as God's instruction, his law. So Abel perceived the importance of forgiveness, perceived the importance of righteousness, which is the development of character. And he perceived, of course, that the source of the knowledge which defines good character is the one who was speaking to him and his brother. We can drop down a little further. We have the interesting account in the, a much later book of a quotation from the life of a man whom we know as Enoch. We do not have this quotation in the original Hebrew. It turns up in the book of Jude, but we'll just look at the quotation as it came down to Jude, who was the younger brother, half brother of Jesus.

This Enoch, who is the seventh generation beginning with Adam, said, and we now read the revised standard version, which has the quotes to indicate the length of the quotation that Jude is taking. And Jude very well may have heard it from Jesus himself. Behold, Yahweh, the Lord, shall come with his holy myriads. That's tens of thousands of holy ones to execute judgment on all. Now most people get the ideas, that's to behead everybody, you know, to execute judgment. No, this is to administer what is in the biblical sense judgment, the opportunity to have your case heard. And it's going to occur for all at that time, for most certainly it has not occurred for all in the interim. And it will convict all the ungodly of all their deeds of ungodliness. It's all a part of the quotation of this man's message, which they have committed in such an ungodly way. And of all the harsh things which ungodly sinners have spoken against him, who is Yahweh. Now let's look at this quite obvious repetition of a word.

Good English would tell us not to use the word ungodly so often. Enoch didn't speak English, so he did in his original. But it says that there are people who are ungodly, their deeds are ungodliness, and their way is an ungodly way. And as people they are sinners who should be described as ungodly. Now that's really an unusual for usage of this basic term, no matter what the grammatical form. What it is telling us very simply is that the contrast is God, because its opposite is ungod, non-God. What mortals do, following the way of a being that we're not yet addressing, that is the devil. Now if you discover this, you then immediately recognize that to be godly, to be like God, is to do the opposite. So Enoch perceived very clearly that God is the standard.

He not only is the one who determines right from wrong, he defines law, he defines the way we ought to go, but he lives that way. He is not a god who says one thing and does another. God then is perfect character. He not only has the knowledge, the understanding, to define the way human beings ought to live, he also lives that way, because to go any other way is ungodly. Now since the people who are ungodly are also called sinners, and sin is a transgression of the law, we presume then going according to the law as the opposite of being ungodly or godly.

So we understand the remarkable thing that Enoch was able to focus on what is most important, and that is that God is the standard, and we achieve character, godly character, by copying him, and the opposite is to be contrary to what God is. So when Mr. Armstrong says that character is one of the fundamentals of Ambassador College, that it is a character building institution, we are in other words saying that Ambassador College is an institution that is making people or molding people after the image of God, after the mind of God.

So right at the beginning we have some remarkable matters discussed. Yes, the Sabbath was known, that was revealed to Adam, it is not stated any later, for a long time, or it is not stated later for a long time until we come to another man way downstream. But in any case we discover here that these men were learning, at God's feet so to speak. Abel, Enoch, there was later a man, we don't know his former occupation, but he was asked to be a shipbuilder, and he was instructed in the way that human beings should go. He was taught. What he was taught was what we define as righteousness. Now we learn much later of course what righteousness is. It is the commandments.

All thy commandments constitute righteousness. And Noah announced righteousness. He announced the commandments. And the whole world, the whole world was condemned because having no one the way it should go, it simply did not go that way. Now when Noah defined righteousness to the people, he was in a sense defining the way man ought to go. He was defining the law of God, the teaching, the instruction of God. And of course Yahweh did talk to this man in the same way that teachers today talk to their students in a more formal class setting. There was at a later time a city dweller whom we know as Abram. From Ur of the Chaldees who was told that his relatives were not the kind of people he ought to live among, that he should go to a distinct land.

We know it today as the land of Canaan or the Holy Land.

This man was taught of the God Yahweh who appeared to him from time to time. There's a little verse that we often heard has been quoted. Still many overlook it in terms of its significance in Deuteronomy 26. Now this man of course lived by faith. We are all familiar with the fact that this man was the father of the faithful. As a faithful father he taught his son and so his son was quite aware of the significance when Yahweh talking to the son Yitzhak or Isaac in Genesis 26.5 said that Abraham obeyed my voice. That is a special command from now from time to time.

And he kept my charge as he listened to everything that I said. If I told him to go here he went there. If I told him to do this he did this. He kept my commandments. He kept my statutes and my laws. This is the revised standard version in terms of the translation here.

We learn that God speaks. We learn he gives special charges undoubtedly a reference to the sacrifice of Isaac. We learn that he has commandments. We learn that he has statutes which in a sense are exposition of those commandments. And then we have more elaborate laws of lesser rank. And these things Abraham kept. How would Abraham have kept them all if God hadn't taught him and if he hadn't listened as a student? For up to this point there was no written record that we call a canonical book or the Bible. That did not come to the days of Moses.

So Abraham was a student. Now the remarkable thing about him is also he was a man of faith.

We're going to learn that even later there were people who didn't perceive that.

As a man of faith he was able to do all these things that God asked. That is like telling us that if you're going to keep God's law, if you're going to achieve the goal of human beings in this life, which is the apprehension of the character of God, you have to do it by faith. You have to rely on God. You can't just rely on yourself. You cannot be self-righteous and you can't buy it with money. You can't do it

with muscle. May take muscle while doing it. But it doesn't lie within you. So Abraham is called elsewhere in Scripture the father of the faithful and that enabled him to comprehend God, the character of God, as revealed, you see, in different levels of law, commandments, statutes, laws. This of course was spoken to Isaac about Abram, whom later became Abraham.

We'll move along. We could fill in with any number of others, but we'll drop to certain individuals. When the descendants of these two men, Abraham and Isaac, through Isaac's son Jacob, had become a nation, God chose to reveal himself to a young Hebrew man. Now he wasn't necessarily so young when he did have this knowledge revealed. But this young man had been taught at the court of Pharaoh. He in fact had been adopted by Pharaoh's daughter. That is, she was the heir of Pharaoh, but had no sons of her own. So she adopted Moses. He was a prince, well educated. God decided that it would be better for him to learn the divine things as a shepherd in Sinai. And you know, of course, he spent 40 years there shepherding sheep, keeping the wolves away, so to speak, or whatever wild animals they may have met while he was there outside of Egypt. God used him to lead the children of Israel to Sinai when Moses was about 80. Now it is important to realize that Moses didn't know everything yet. Moses knew quite a bit. He had been with God for 40 years, but there were things God had in mind that Moses hadn't fully heard yet, as we will see.

First, God asked Moses to have the people prepared, and he wanted to talk to this nation personally. He came down Mount Sinai and addressed what are called the 10 words. That is the 10 commandments. Now that's a basic law. What is important now to realize is that the first written record in a book that is called canonical or authoritative of the 10 commandments came in the days of Moses, not in the days of Abraham, not in the days of Enoch or Adam.

Yet we learn that Abraham kept his commandments so that these things must have been spoken or taught.

They learned them, and we teach them today in our homes in an imperial school and at the college here.

But these 10 commandments did not come into being then. They reflect God's character. They reflect His law. They, in a sense, define broadly speaking, right from wrong, in different areas.

The children of Israel didn't want to hear Moses, sorry, Yahweh any further, and they said, why don't you speak further about your statutes, your decisions or judgments, your laws, through Moses? And so God chose to do so.

And we had not only Exodus 20, but we have 21 and 22 and 23 containing other laws that were written in a small book we now call the Book of the Covenant. And this covenant, of course, made an arrangement with the children of Israel that they would be His people and that God would be their God. They were not promised eternal life. They were promised the land of the Canaanites.

They were not promised, I said, eternal life. They were promised the land of the Canaanites in succeeding generations, one after the other.

So what you discover here is something very significant, that the revelation of the law in written form was to teach them certain basic things about God's character, His person, because they reflected His thinking and how to conduct themselves between each other and, to some extent, with other nations. But there was no promise that by giving heed to this law that they would inherit eternal life. Let me state something here. It should be very simple. It's very elementary. If God knew that if they were to keep the law as He was revealing it in the letter, letters of the Hebrew alphabet, that if they could do that and inherit eternal life, then He would have promised them eternal life. He promised

them rather inheritance of the land of Canaan and nowhere eternal life. That is the same as to say that it is not in man to keep God's law according to the intent and purpose. It is not, in other words, in man to achieve the level of character necessary to inherit eternal life. Now Moses made it clear, 40 years later, when he addressed the children of Israel and Deuteronomy, and Joshua, a successor, made it clear in the land of Canaan itself. Moses said, there is not in you a spirit to enable you to keep all this law. And that spirit, of course, that might have wasn't promised them.

Now, why did God reveal the Ten Commandments? Why did He reveal the laws of the Book of the Covenant? Why did He reveal added laws with His own voice to Moses? The Book of Leviticus.

Why did He reveal certain laws after that in the 40 years wandering, or it was another 38, really, in the Book of Numbers? Why did He reveal and worded in such a way that we have now the Book of the Law, which is Deuteronomy, when Moses addressed the east of Jordan a whole new generation? What were all these laws given for? They didn't grant as a consequence of doing what they say, eternal life, because man did not have within him by nature the capacity to really do according to the intent and purpose of the law. Well, much later, that rabbinic student who was converted, named Paul, he understood it. And he said very clearly and very plainly that law, which was given through Moses, was given because of transgression, in order to make known what that transgression was among people who were not being called, as well as those who were being called. Now, if the law was given because there was transgression, then by nature we must understand that there is a spiritual law, God is spirit, and his teaching is spiritual. It's defined in law, so the law is spiritual. There was a spiritual law, but man didn't have access to it by nature, by birth. He might have been instructed in it by God, but at this point there was no written record, only father teaching the son. And when the father teaches the son, that's fine, but when the son doesn't teach his grandson, then you have somebody like Jacob, who had to learn some things yet. And Jacob didn't teach all his sons quite the way they ought to go, or they wouldn't have behaved like they did. But there is a spiritual God whose character is manifested in his teaching, which we call the law. And since God is spirit, and his character is of a spiritual nature, the law is spiritual. And since human beings were told that their purpose is, from the very beginning, to inherit eternal life, which means to achieve the character of God, which would bring them to this level of spirit, so they could live forever, when man did not live up to that character, man transgressed. So from the days of Adam to the days of Moses, every human being was transgressing. God's law, missing the goal, the purpose for which we are on earth. Now, because of this transgression, which most people didn't know anything about, because they weren't being taught God's law, now in Israel they knew more than they did among most other nations. God chose because of this transgression that had been taking place all these centuries, these millennia. He chose now to reveal to his nation that law.

And that law did two things. It defined, as simply as one can in Hebrew words, what God's character is, so that you know when you don't live up to it that you have fallen short of it. And one of the functions of the law was to magnify the transgression or sin, to make it so plain that everyone could see the error of sin, because it differed from the statements of the law. The law was given because of transgression. God revealed what they needed to know. It would help some keep them from transgressing because they now knew the law, whereas before they might not have known the law. So having been given this law, it was an instructor to them. It was like the custodian or the pedagogue in a much later culture that we know of as the Greek culture. Those were the people who instructed in the home and went with the children to school to protect them from society and listen to the instruction in the class and then help them, the students outside of class. And the law is defined, you see therefore, as that which reveals God's character as simply as it might be stated in a form of law, which helps people so they don't transgress as they did. And when they do, it shows

how evil they are. And it enhances an understanding of God's character and of its opposite, which is sin.

Now, there are many nations without this reveal law who are in ignorance, both of God's character and of sin. But the children of Israel had the law. They were now much more aware of God's character.

And because they did not have the capacity God didn't ask them to achieve eternal life, they had a sense of guilt or sin. So Moses said, with this sense of guilt, we're going to have to teach them also God instructed Moses in the matter that they should have a system of rituals pertaining to animal sacrifice, which death of the animal prefigures in advance that someone will pay for all their sins. And every time this sin comes to them and they have a chance to come to the altar at the tabernacle, this will be a reminder of the fact that they can be forgiven. And it will be forgiven when they come up in the judgment, because someone will have paid that penalty in their stead. Much, much later, we're dropping down now for reasons of time. We come to a prophet that we don't normally think of Habakkuk. At the end of the history of Judah, Israel had gone into captivity, and he says, those who are righteous shall live by faith. Habakkuk 2.4. Habakkuk was a prophet. God had called him and revealed to him what had been made known to Abraham, that if you're going to live righteously, you must do it by faith.

Faith means that you have confidence in the God, and you trust in the God of heaven to do it in and through you, what you couldn't do it by, what you could not do by yourself. And of course, that is made possible through the Holy Spirit. And I'm not addressing the question of the Holy Spirit. I've already said, Moses said there was no such spirit in them to enable them to do it.

And so God did give his spirit from time to time. That's the divine power that not only makes eternal life possible, it begets us. It is the divine power that in the sense, if allowed to influence our minds and actions, builds the character of God in us.

It was about the time of this man also that there was a young priest. His name was Jeremiah.

God instructed him, and God revealed to him a very important matter. Jeremiah 31, 31 of all things in his book, this is probably the most significant statement, that there's coming a time when God would make a different kind of covenant than the one which he made with the children of Israel at the foot of Mount Sinai. But the days are coming when I will make a new covenant, and this will involve both Israel and Judah. It will differ from the first one when he brought them out of the land of Egypt and they were at the foot of Sinai.

This is the covenant that I will make. I will put my law, now you notice where God put his law, he first put it on two tables of stone, then he put it in a little book that we call the book of the covenant, Exodus 21 through 23, and he revealed more of it in other books, and finally it was all restated in the book of the law, which is Deuteronomy. God said, this time, unlike that time, I'm going to write this law within them, and I will write it upon their hearts, what a transformation, and I will be their God, they won't be searching after other gods, you see, and they will be my people in a very special sense that ancient Israel was not, because they were constantly going their own way, and he finally expelled them because they were living like the Gentiles. They won't any longer teach every man his neighbor and his brother, know the Lord, for they shall all know me from the smallest to the greatest, and I will forgive their iniquity and will remember their sin no more. Now this is so different from the original arrangement in which God said, I'll send an angel, and we'll dispose of the Canaanites, and you will inherit the land, and you'll pass it on from one generation to another, and you will enjoy the

rain above the honey and the milk, but you'll all die, and he didn't promise eternal life, he did not promise that they would have the Holy Spirit.

But there came this prophet to say that there was coming such a time, so God, you see, was teaching him that what we could do in the meantime is to look into this law to see what God's character is, and then by faith call on God for his spirit to enable us to keep it. You know there are people who are so foolish as to think that this is the way they reason, you see the law is like our school master, and I suppose it's typical of the modern generation that don't like either the school teacher, you know we don't really have this term school master existing today, that's a person who lived with you, went with the children to school to protect them from homosexuals and other things in the community, to listen to what the teacher said and to instruct them further when they got home, he was a guardian, and the law was this kind of guardian. Now there are ministers today in this world who think, you see, to do away with God's law, what they would have liked to do in that day is if they were the young people who had been under the school master, they would wish they could just hang him, kill him, get rid of him, and do the opposite of everything he taught, because that's what they say, we don't want the law of God, we don't want God's Sabbath, we don't want that instruction. Now the point is that it's never really been understood by these people, God didn't give that law in order to give eternal life, God gave that law to define the way we go to eternal life, but it fell short in the most obvious thing that it was weak through human flesh, the Ten Commandments, the rest of the laws of God could never give you human life written on tables of stone and in a book, it fell short because it would have depended on your flesh and you were too weak. That's where the limitation of the old covenant was, it needed both faith and the spirit of God, and therefore when God promises that his law will be written in us, that is the promise of the Holy Spirit and a new arrangement or covenant is the promise of eternal life, the inheritance of the kingdom of God, and then as a consequence that law develops and grows, and if we want to know what it is, we must look at what the school master has taught us, what the law says, but now we have the capacity to do it because God's spirit is here. We have the capacity to do it because God's spirit has been given. Most people never did understand in this Protestant world or before the real message that Jeremiah was beginning to bring or the message that Moses himself had first revealed. There came a later man, we know him as the son of a priest, he's John the baptizer. I have given a sermon on the subject of baptism, we won't cover that, but he was a man who announced that there is not only eternal life available, but there is a kingdom, a government available, that eternal life will be participation in a realm of government, in a kingdom, in an administration of God's reign over the earth. John preached the good news of the kingdom of God. One of those whom he baptized was a carpenter of the house of Judah of royal descent from Galilee, whose name was Jesus, and Jesus taught in simple terms the way man ought to go. He revealed himself as the Messiah to his disciples. He revealed the way we ought to go, blessed are those who, and you can read the rest of the story in Matthew 5. He called a number of his disciples, one of whom later, whom he did not call at first, was his younger stepbrother, the oldest of his stepbrothers, James.

James had a very special perception. James said in his book that the law acts like a mirror.

Mr. Armstrong has made this very plain. James said the law is like a mirror. If you want to know whether you have sinned, you look in the mirror to see whether there's sin there. See, just like you look in the mirror to see whether dirt on your face. And as Mr. Armstrong says, the law doesn't cleanse you from sin. The soap and the water do. So the law was like the schoolmaster. The schoolmaster gave the instruction. The schoolmaster didn't pass along any inheritance. That was the father's duty. The law is like the schoolmaster. The law is like the teacher. Now, if I've quoted Paul here and there before his time, we'll get to Paul actually to see the importance of his statements in a

moment in their setting. But James saw the law as a mirror, and Christ is the one who cleanses us from sin. Then, of course, about the same age was this rabbinic student I have mentioned, who is Paul, who was called also later, not one of the twelve disciples. And he is the one who perceived for the Gentiles the importance of the lesson that we call faith. The Gentiles did not have to, let's say, seek eternal life by way of circumcision. They did not have to seek it by way of taking upon themselves the keeping of all the points of the law. You see, Moses gave over 600 points of law. God revealed it to Moses. He also gave other ceremonies, and circumcision had come down from Abraham's time as a token of a covenant that Abraham had by faith before he was circumcised. But Paul saw God reveal to him, as also to the others, that God was going to call the Gentiles. They didn't have to have access to the temple to do so they would have had to be circumcised, but they could stay in their own land. Having access to that building was not the real issue.

The building, of course, was important as a center of worship for the one nation that God had thus far called to be an example, which they failed in miserably, even though they preserved his written word. But Paul understood the meaning of faith. Paul understood what it meant that the law was a schoolmaster. You don't decide to reject what the schoolmaster says, but you're no longer under the authority of the schoolmaster any more than we are under the authority of the Old Covenant.

But what is written in the Old Covenant, what the schoolmaster instructs us in, is that mirror that James speaks about. Now sadly, of course, there's a denomination today that wants to have the Ten Commandments only as the mirror, and everything else they want to break.

In other words, all the rest of the mirror of God's law they smash, and so they don't keep the holy days, they only want to keep the Sabbath.

The Ten Commandments are a mirror of the broad points of God's character, and the other laws that God revealed through Moses act also as a mirror of the finer points of the law. But that law was cast in the form of a covenant relationship that didn't promise the Holy Spirit, faith, or eternal life. Jesus came proposing that we now take a look at the law that is the mirror, and we see it in terms of Christ's own character. And so we look at the law today, and the more we look in the mirror, the more we perceive, whereas the law said, you shall not kill. That's what the mirror first told you, and you look in it and look in it more and more, and look at the examples of the people, the prophets, the kings, the patriarchs, and of Jesus himself, and you discover now that when you look at not only the law, but also the rest of Scripture, that it is not only that you shall not kill, but you shouldn't even hate your neighbor and your enemy. But the law is the starting point. So we are not asking Christians to come under the terms and conditions of the covenant at Sinai, but to look at what the children of Israel were taught in that covenant, and to ask God by faith to achieve it in terms of Christ, who achieved it by going beyond the mirror letter, and set a personal example of intent, what the purpose of the law is.

So Jesus most certainly relaxed the very strict letter of the law. That's the meaning of the New Testament example. He relaxed the very strict letter of the law in the Sabbath, because you weren't allowed to do any work. And that was so strong that some of the things that Jesus was doing simply was not normally understood as permitted by the letter of the law. And so Jesus showed that the intent of the law all along has been to do good. Now whereas the letter of the law was very strict on the Sabbath, and Jesus relaxed the rigidity, you shall not do any work to the point where Jesus said it is good to do things that are beneficial to human beings who are in special need, the injured, the oxen, the hungry. Now he didn't break the law. He relaxed that part, which was so rigid. But other things that were too loose, like you shall not kill, but we're not talking about hate, he tied that down more firmly than ever. So when you look at the law, you will realize that some very difficult matters

now have been made clearer and easier. And things that were loosely stated must be seen as more firmly applicable. We are not only not to kill, we're not to hate, we're not only not to commit adultery, we're not to lust after.

So this one whom we know as Jesus the Messiah, who was really God in the flesh, paid the penalty when he was crucified on Passover for the sins of the whole world. What he was paying for was the penalty of sin. That penalty is death, from which there is no normal possibility, no any possibility of a further resurrection. We call it the second death from a statement found in the book of Revelation. But what is significant and important is that we realize here that Jesus was without sin. He was the maker not only of all human beings, the human family, but of the universe and upholds it. He is the administrator for the father of the whole universe, and he paid the penalty of sin. Since he was without guilt and he had died, God did choose to resurrect him, which was a promise of course he had made through the Scripture. Now when the second death brings eternal death on human beings, that's because once you're dead, you're dead. And once Jesus was dead, he was dead. But in his case, since he was without sin, death ought never to have had its claim on him, but he did it voluntarily. And since he did it voluntarily and was without sin, and it was in fact an offering that he made for the whole human race, God chose to raise him from the dead, the penalty having been paid, and made him both high priest and the king of the kingdom that was promised by John the Baptist and of Jesus himself. And he was made to administer the Holy Spirit to those who would be willing to live after the example and the character that Jesus himself set.

One of the disciples whom Jesus called was John, and John announced much later in his letters the significance of the word love, that love is the one word that in that day best expressed the character of God and his law. Paul had said that the whole law is fulfilled in one word love.

Today, love has such a different meaning that Mr. Armstrong was forced to adopt a new definition in English, because love today has implied sexual relationships generally, and not the old sense of the word charity in English. Therefore, Mr. Armstrong has adopted for today the word give.

Give is the fulfillment of the law, that's what it means. Now after John died, there were others who came along who saw the importance of God's instruction and of that character. But as generations go by and there were ups and downs in ancient Israel, so there were ups and downs in the church, and very often people got away from all of the law, but God looks at the heart.

God looks at the intent, and sometimes God calls people out of this world, and it takes them a short time or a long time to learn different things. God called people in Armenia, he called people in the Alpine region of Europe. There came a time after the smashing of the church in Asia Minor, until there were only tiny remnants in Europe. You were ending with a case where God, in fact, revealed his knowledge to a Catholic businessman, who we know as Waldo in English, whose name in the language of the time was Valdez. This man was used to bring the Bible to the world of the high Middle Ages, to bring the Bible's teaching for the first time in an accessible vernacular.

Now, not all things were restoring. Not all things have always been restored at all times.

There came a time when the Sabbath was apparent to many of the people who listened to his teaching, and their remnant, as we find them in England, their primary doctrine was the Sabbath, because probably it was one of the late things they discovered. I want to say one thing here, because there are people who misunderstand. In the old booklet that's out of print, and I'm not planning to reprint it, the history of the true church, I never said, and you will never find in it, that Peter Waldo was a Sabbath keeper, or that the people whom we know as Waldenzians were, the Sabbath was known among groups who lived in the passes of the Alps. But not necessarily did the Sabbath come

to the knowledge of everybody. God chose to reveal to that man certain things that differed, and he was required to make the Bible available, and the kingdom of God, Mr. Armstrong, was not required to make the Bible available, but God first revealed to him the Sabbath above all things. But we rely on the translations of others.

What is important is that finally when his message reached England, they had acquired the knowledge of the Sabbath, but then the people who had it let it fall away from them in their grasp. Now they didn't lose the knowledge of the Sabbath, but they really weren't accomplishing the purpose for which the church is here, to announce the kingdom of God and the purpose of life, the achievement of God in us, which is the hope of eternal life. It came to be so bad that in the early 19th century, the 18th century, that there wasn't even among Sabbath keepers, anyone whom God could call and use. And God called a man who was a New York farmer in 1831 to announce the gospel of the kingdom of God and the reestablishment of millennium.

And it was not till 15 years later that he understood the Sabbath. That man was William Miller, and he learned about the Sabbath in 1846. And through his efforts, the church of God rose.

That church, of course, split into seventh day Adventists on the one hand, the church of God's seventh day. And Mr. Armstrong was called first by an argument over the subject of the Sabbath with his wife. And God revealed that in the holy days first. That's a very important thing.

God did not reveal everything to every person he's used, nor did he reveal everything in the same order. But that did not mean that the gospel was not being announced and that these men were not doing God's work. Mr. Armstrong was taught out of the word of God and learned things by watching the example of those who were in the churches of God's seventh day. But when God had already revealed such matters as the holy days in general to him, they did not want the brethren whom he had brought to conversion in the city of Eugene and other areas. And this work began in a sense its own efforts to reach the world beginning in 1934. But you have to realize from 1927 through 1973, it still took Mr. Armstrong all that time even to understand which day Pentecost was.

And there were people who lived and died and didn't know. It isn't the point of the law.

It is whether or not you have the Holy Spirit. And that is dependent on whether we are repentant and repentance depends on whether we acknowledge God as the author of right and wrong, the law giver. Whether we comprehend all the law or not. Sabbath keeping is not the one standard or all seventh day Adventists would be converted and all seventh day Baptist, seventh day Pentecostal, and all Orthodox Jews. It is a sign for God's people. But that does not mean we all come to understand it at the same time. There was a reason God chose to reveal that first to Mr. Armstrong.

There was another reason God chose to reveal the need of putting the Bible and announcing the kingdom of God in the hands of the people in the Middle Ages. It would have been impossible for them to do certain things then if the knowledge of the Sabbath was the first thing. You see if the knowledge of what's in the Bible had come to us through Hebrew or Greek, we wouldn't have made the mistake we did on Pentecost. But it came through English and it was not correctly rendered in terms of conveying the real meaning. And Leviticus 23 until 1974 when that understanding came.

And now we are of course in 1981 and we are reaching for a new graduation class and this class as well as many others before sadly not all before but many others before reflect those who have been instructed and who have been taught in God's word. And that word is the manifestation of God's character in the language that we speak.

And the purpose of the college when it says that one of our goals is the recapturing of true values. That's another way of saying that one of the purposes is the building of character because character is achieved by having right goals. And the ultimate goal is to be like God, to participate in his realm, in his family. It's achieved through faith in what his Son Jesus Christ did and faith that Christ is now at the right hand of God the Father to administer forgiveness for our shortcomings and to impart the Holy Spirit to us to enable us to close the gap where those shortcomings fall short of the character of God. It is not just the students of course it's all of us who are here young or old who have this challenge put before us.

Most of you are called of God but not everybody necessarily in any congregation does God choose.

We may have friends, we may have children who are not always called but at least you have heard what the plan is and everyone shall be in his order. Students today are very privileged in general to be in that first calling which is going to be celebrated now in short order on the 7th of June the day of Pentecost. And in the meantime as we approach that day let's give some special heed to all the remarkable examples that we've just briefly gone through today in the history of God's people for nearly 6,000 years and how they learned God's instruction, what they did about it and to be sure that we do as much.