

The Good News

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We Saw PETRA!

Last July two more of our ministers viewed the mysterious ruins of Petra. Their trip opened up important facts about Petra that will surprise you!

by Herman L. Hoeh

SIX MONTHS ago, on a hot July day, Dr. Meredith and I found the door to Petra suddenly opened to us.

We had been notified upon our arrival in Syria that no tours would take us to Petra in the summer. July is never the tourist season in the Middle East! But when we came to Amman, the capital of Jordan, events broke fast.

We found a Lebanese businessman who let us hire his Syrian driver. Two days later we were riding horses down the rocky "Wady Musa"—the "valley of Moses"—leading into Petra.

An Unexpected Opportunity

This unexpected opportunity to view Petra and the surrounding countryside has since opened up the vital importance to us of the trek of Israel in the Wilderness under Moses.

Why, for instance, should the valley running through Petra be named after Moses if Moses was never there? Could it be that Moses and the children of Israel actually assembled in Petra before entering the Promised Land?

Why are so many chapters in the Bible devoted to the minute details of the journey of Israel from Egypt to Palestine? Have these chapters *hitherto undisclosed, but vital, meaning for us today?*

For years Mr. Armstrong has carefully watched events in the Kingdom of Jordan. Within its borders lie the mysterious, almost-forgotten ruins of the ancient city of Petra. Mr. and Mrs. Arm-

strong, together with many others in the Church, have long sensed the possibility that this city—hidden away in the fastness of a mountain-wilderness—is the place of escape which Jesus promised for His Church (Rev. 12:14).

Not Yet Revealed

We do NOT yet know absolutely where the prophesied place of escape may be. But the recent trips to Petra have led to uncovering important new BIBLE EVIDENCE strongly indicating Petra to be the probable place of safety! For almost unrealized is the fact that PETRA IS MENTIONED MORE OFTEN IN THE BIBLE THAN ANY OTHER CITY except Jerusalem, Samaria and Babylon!

You may remember that *Mr. Armstrong wrote in his Co-worker Letter from the Near East, in 1956, that the apostle Paul spent nearly three years in Petra in Arabia, where he was taught of Christ. Even the Catholic Church historian Eusebius preserved a record of this. "According to old tradition . . . Paul visited Petra when he went into Arabia (Gal. 1:17)," states the International Standard Encyclopaedia.*

Petra was Paul's place of *refuge and instruction!* Will it possibly be ours, if we are accounted worthy to escape? We must watch world events, as Jesus said, in order to know!

But first, let us notice the almost incredible record about Petra from the pages of the Old Testament.

Nearly all of you probably received

the 1956 PLAIN TRUTH which contained Mrs. Armstrong's account of Petra from her diary. She gave you a splendid *personal* picture of "roughing it" in Petra. The Old Testament gives the same vivid picture of Petra, surprisingly enough, in the journey of the children of Israel in the wilderness!

Scholars fundamentally agree upon the general direction of the route of Israel from Egypt to Sinai. *But today almost no two agree about where Israel went from there!*

After Mount Sinai—Where?

Today, almost no one supposes Israel ever saw Petra. Yet not more than two centuries ago it was common knowledge among scholars that Moses, Aaron, Miriam and the children of Israel journeyed through Petra!

Now notice what really happened when Israel was about to leave Mt. Sinai. It is found in Numbers 10:11-12. "And it came to pass on the twentieth day of the second month, in the second year [after the Exodus], that the cloud was taken up from off the tabernacle. . . . And the children took their journeys"—the original Hebrew reads "set forward by stages" (Jewish trans.)—"out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran."

From Numbers 9:15 to 23, we learn that the encampments of Israel were determined by the movement of the cloud above the tabernacle. When the cloud was stationary, the people abode

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in their tents. When the cloud ascended and moved forward, the people followed it. The Eternal—the God of Israel, who later came in the flesh as Christ—was in that cloud! *He* was leading Israel. He determined their movements. Where did He take them? To “the wilderness of Paran,” says Num. 10:12.

But where is Paran?

Men assume it may mean the Sinai Peninsula, southwest of Palestine. They are only guessing! *THEY* don't really know! Where does *the Bible* say it is?

First, let's understand what the word “Paran” means. *Young's Concordance* gives the surprising definition: “FULL OF CAVERNS.” *Paran* comes from the Hebrew root meaning “TO DIG OUT,” or “TO CUT OUT,” according to the *Encyclopaedia Biblica*; hence, “to embellish or decorate” (*Strong's Concordance*).

Here is a wilderness famous for a place in it which is *full of caverns or caves!*—embellished or decorated with tombs! Is this place Petra? We shall see. Certainly no city is more famous for its beautifully carved caves than Petra!

Notice also that Ishmael—the ancestor of the Arabians—“dwelt in the wilderness of *Paran*” (Gen. 21:21). It does *not* say he dwelt in Sinai. The scripture reads *Paran*. And where is the ancestral home of the Arabs? In Arabia, east of the Sinai Peninsula! That indicates that the wilderness of Paran borders on Arabia!

Now turn to Numbers 12:16. Note what it says—the children of Israel pitched their tents “in the wilderness of Paran.” From here Moses sent the twelve men to spy out the land of Palestine. “And Moses sent them *from the wilderness of Paran* according to the command-

ment of the Lord” (Num. 13:3).

After 40 days “they came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, *to KADESH*” (Num. 13:26). Kadesh is a *city* (Num. 20:16).

What Does “Kadesh” Mean?

Why was this city called “Kadesh”? In Hebrew, the word *Kadesh* means “holy.” (See *Young's Concordance*.) What made the place holy? God did! God is holy. God dwelled in the cloud over the tabernacle. The cloud *abode* in the wilderness of Paran in Kadesh. God's presence sanctified the city and gave the name Kadesh to it.

Kadesh has more than one name. In the book of Numbers, God commanded Israel to go up and possess the land, beginning from “*Kadesh*” (Num. 13:26). But in Deuteronomy 9:23 we read: “Likewise when the Lord sent you from *Kadesh-barnea*, saying, Go up and possess the land which I have given you; then ye rebelled. . . .” *Kadesh-barnea* is therefore another name for Kadesh.

Why should the city of Kadesh also be called “Kadesh-barnea”? The Hebrew word *barnea* comes from two Hebrew words, *bar* and *nua*. The root meaning of *nua* (sometimes spelled *nuwa*) is “to waver or wander.” It is often translated in the Old Testament as “wanderer,” “vagabond,” “fugitive.” *Bar* means “son.” It is used in such expressions as *Bartimaeus*, meaning “the son of Timaeus” (Mark 10:46), “Simon *Bar-jona*”—Simon the son of Jona (Mat. 16:17).

It was at Kadesh (Numbers 13:26) that the Israelites *wavered* in their faith. They refused to trust God (Num. 14:1, 11). As a punishment they had to *wander* or be fugitives in the wilderness. “And the Lord's anger was kindled against Israel, and he made them *wander* in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed” (Numbers 32:13).

Kadesh was never referred to as *Kadesh-barnea* until *after* the Israelites *wavered* in their faith and had to *wander* as a punishment (Numbers 32:8). The significance of the name *barnea*, then, is “the wandering sons.”

Observe, now, *in what mountain range* Kadesh is to be found.

Located in Mount Seir!

“And we journeyed from Horeb, and went through all that great and dreadful wilderness which ye saw, *by the way to the hill country of the Amorites*, as the Lord our God commanded us: and we came to *Kadesh-barnea*” (Deut. 1:19).

The “hill country of the Amorites” is defined by Moffatt in Judges 1:36 as extending “from the Scorpion Pass [“*Ak-rabbim*” in King James Version] to *Sela*

and beyond it.” *Sela* is Petra!

Consider another vital point. To reach Kadesh from Horeb or Sinai [Horeb is another name for Sinai (Mal. 4:4 and Deut. 4:10-13)], the usual 11-day route went “BY THE WAY OF MOUNT SEIR!” Or, in other words, Israel journeyed BY THE MOUNT SEIR ROAD! But where is Mount Seir?

Mount Seir is that chain of mountains between Arabia and the Arabah or “plain” mentioned so often in the Bible. It lies *east of the Arabah* and extends from the Gulf of Aqaba north to near the Dead Sea.

Most maps in the back of a Bible will have these places located correctly. These maps, however, misplace Kadesh. The “Kadesh” usually located in the Sinai Peninsula is not the city Moses describes, but is the “Kedesh” of Joshua 15:23 instead—another place altogether.

Now consider this: if the wilderness of Paran and Kadesh were in the Sinai Peninsula southwest of Palestine, THERE WOULD BE NO REASON FOR TRAVELING BY THE WAY OF MOUNT SEIR!

The only reason one would have to travel by the Way of Mount Seir—or by the Mt. Seir Road—is that Paran and Kadesh lay *east* of the Sinai Peninsula—in other words, *in the vicinity of Petra!*

Take another scripture—Deuteronomy 1:6-7: “The Lord our God spoke unto us in Horeb, saying: ‘Ye have dwelt long enough in this mountain; turn you, and take your journey, and go to the hill-country of the Amorites and unto all the *places nigh thereunto*, IN THE ARABAH [in the King James Version it is called “the PLAIN”], in the hill-country, in the Lowland, and in the South, and by the sea-shore [of the Mediterranean]; the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates” (Jewish trans.).

Did you notice that? Israel was to journey to the Amorite hill-country, where Kadesh was located. From there they were to enter the promised land from the east, to proceed westward to the shore of the Mediterranean, and then go north to Lebanon and the Euphrates (verse 21). *The first part of the promised land they would enter was the ARABAH—the wilderness just west of Petra in Mt. Seir!*

Here is just one more proof that Kadesh and the wilderness of Paran were *east* of the Arabah—east of the Sinai Peninsula—in Mount Seir, in the vicinity of Petra!

Israel Whipped in SEIR

But this is not all the evidence. Notice! When Israel refused to trust God, He sternly told them: “Surely they shall not see the land which I swear unto their fathers, neither shall any of them see it” (Num. 14:23). Upon receiving

this rebuke, they imperiously said: "Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord. . . . Go not up, for the Lord is not among you; that ye be not smitten before your enemies. . . . But they presumed to go up unto the hill top: . . . Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah" (Numbers 14:40-45).

Notice where this disaster befell Israel. The people were defeated even to Hormah. Where is Hormah?

"And the Amorites"—who were Canaanites—"came out against you, as bees do, and destroyed you in SEIR, even unto Hormah"! (Deut. 1:42-45.)

It was in *Seir*—in the mountain range where Petra is located—that Israel was handed this severe defeat. This was not

somewhere in the Sinai wilderness. This was in *Seir*. The Bible says so!

Yet Another Proof!

Kadesh is also said to be located in "the Wilderness of Zin." "For ye rebelled," God told Moses, "against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin" (Num. 27:14).

Since Kadesh is located in the wilderness of Paran and in the wilderness of Zin, it certainly appears that Zin and Paran are two different names for the same wilderness, doesn't it? What does "Zin" mean? Here is the answer!

The spies began to search the promised land from the city of Kadesh-barnea. That is recorded in Deut. 1:19-23. Kadesh was their starting point. It was an important city on the border of the promised land. It was in fact one of the

promised "gates of your enemies" (Gen. 22:17). But according to Numbers 13:21, we discover that "they went up, and searched the land from the wilderness of Zin. . . . And they returned unto the wilderness of Paran, to Kadesh" (verse 26).

The Wilderness of Zin is mentioned no less than 10 times in the Bible. Invariably the only city associated with it is Kadesh. Kadesh is also the only city associated with Paran. Remember that Paran means "caverns." But what does *Zin* mean?

It comes from the Hebrew root meaning a mountainous *crag*, as if piercing the sky! (See *Strong's Concordance*.) Here is what the *Encyclopaedia Biblica* says: Zin "may mean the 'wall' of rock within which the wilderness of Zin lies!"

What better description could we find for the region of Petra than this! Petra is famous for its stupendous crags jutting high into the sky. Is it a coincidence that Petra—with its rocky crags and its caves—is the only city in the region of Arabia from which the words Paran and Zin can both be derived?

Some have been confused between the "Wilderness of Zin" and the "Wilderness of Sin." They are *not* the same. They are spelled differently in Hebrew. The Wilderness of Sin was reached by Israel *before* they even came to Sinai (Exodus 16:1). The wilderness of Zin was reached *after* Israel departed from Sinai. Sin was northwest of Sinai. Zin was far to the northeast of Mount Sinai.

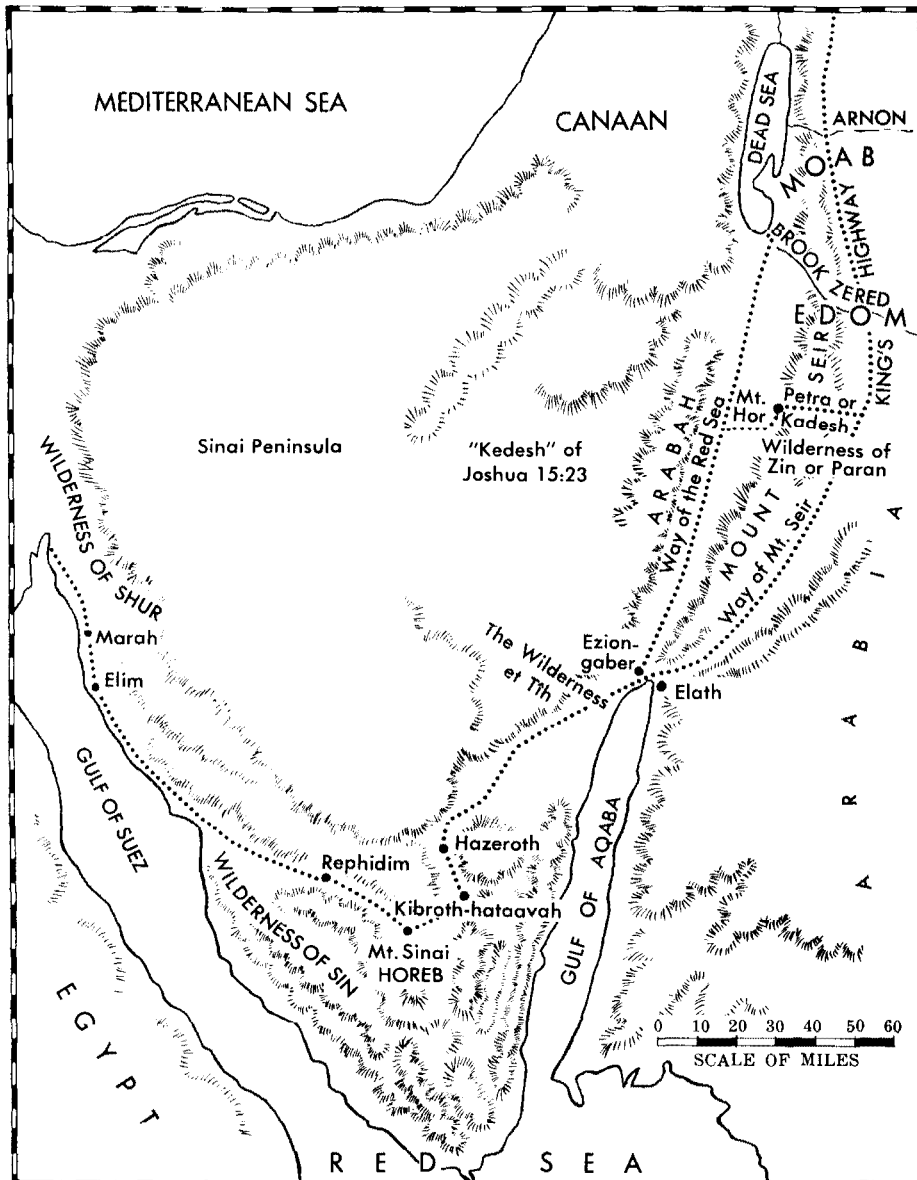
Where Was the "Wilderness of Wandering"?

The epoch-making night following the return of the 12 spies, "all the congregation lifted up their voice, and cried; and the people wept" (Num. 14:1). Their anger rose to rebellion next day. They hurled the accusation "Would God we had died in this wilderness" (verse 2).

When God heard it, He ordered Moses to tell the people: "Tomorrow turn you, and get you *into the wilderness* by the way of the Red sea" (verse 25, last half).

Remember, Israel was already in the wilderness of Zin or Paran. Now God orders them to leave Kadesh and go into the wilderness by the Way of the Red Sea—that is, by the Red Sea Road. They reached Kadesh by the Mount Seir Road. Now they are to leave by *another* route for an area called "the wilderness."

After their crushing defeat that morning at Hormah, Moses reported: "And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you. So you abode in Kadesh *many* days"—how long? "According unto the days [the forty days of anxious waiting for the



spies' return] that you abode there" (Deut. 1:45-46).

God would not let them remain in Kadesh any longer. He was determined that they were to leave *that day* for the wilderness, rather than enter Palestine. They did not deserve the promised land. They despised it. The *many* days of waiting, in which they dwelled in Kadesh, comprised over 40 long days. When the spies returned, they rebelled. Thus, instead of entering the land of Canaan, Moses wrote: "Then we turned, and took our journey *into the wilderness* by the way of the Red sea, as the Lord spake unto me" (Deut. 2:1).

The children of Israel now move southwest from Kadesh. They take the road that leads to the Red Sea in order to journey into the wilderness. This is the wilderness which they had asked to die in (Num. 14:2)—and in it they were going to die! Moses called it "that great and dreadful wilderness"—*the edge of which* they passed through when journeying from Sinai to Mount Seir (Deut. 1:19).

This wilderness in the Sinai Peninsula has been called throughout history simply *Et Tib*—meaning "the Wilderness"; or *Bādiyat er-Tib Beni Israel*—meaning "the Wilderness of the Wanderings of the Children of Israel." This designation runs back in the Arabian historians as far back as we have any track of their name for this desert," says Trumbull, on page 67 of *Kadesh-barnea*.

Nowhere in all the Bible is this area ever called Zin or Paran! It is entirely *mis-labeled* on most Bible maps today. Nearly 37½ years were spent wandering in this desolate, arid region. *No notice is taken of any wilderness encampments during those years.* Only a few major events occurring during the period are recorded in Numbers 15 through 19.

Encampments Listed in Order

Before we proceed further, let's consider Numbers 33. This entire chapter is devoted to the encampments of the children of Israel. This list of seemingly unimportant encampments *may have far more importance for us today than we dream!* Everything is placed in the Bible for a purpose!

Turn now to Numbers 33. Beginning with verse 1: "These are the journeys of the children of Israel. . . . And Moses wrote their goings out according to their journeys BY THE COMMANDMENT OF THE LORD." Then Moses lists the stopovers to Sinai (verse 15).

We have read in Deuteronomy 1:2 that the trip could be made from Sinai to Kadesh in eleven days of normal travel. The Israelites took longer, of course. Sometimes they remained a week (Num. 12:15) or a month (Num. 11:20) in one location before moving.

In the list in Numbers 33, the name "Kadesh" appears only once as an encampment (verses 36-37). In this list it appears just before the short journey to Mt. Hor. It is therefore the *second time* Israel entered Kadesh. Since the children of Israel were in Kadesh twice, it is hardly likely that the first stop there should have been omitted in Num. 33.

Nor indeed is it!

In Numbers 12:16, observe that the camping points between Hazeroth and the wilderness of Paran are skipped over. In Numbers 33:18-30 you will find them listed. Mt. Shapher (verse 23) is one of the famous mountain peaks in the Mt. Seir range. "The Mt. Shapher of Moses . . . is the Jebel Shafeh of the Arabs, [which gave its name to] the mountain range lying NNE [north-northeast] of Akabah, and extending from the head of that gulf to the neighborhood of Petra and Mount Hor," wrote Charles Forster in *Sinai Photographed*, p. 144. This one peak gave its name to the entire range of mountains inhabited by the descendants of Seir.

The remaining stops after Mt. Shapher take us east along Mt. Seir to *Bene-Jaakan* (verse 31).

Bene-Jaakan is Kadesh!

Notice Numbers 33:37. In the fortieth year of the exodus, Israel journeyed *from Kadesh* to Mt. Hor where Aaron died. But when Moses related *the same movements* orally, he said: "And the children of Israel took their journey

from Beeroth [Beeroth means "wells"] of the children of Jaakan to Mosera: where Aaron died" (Deut. 10:6). This scripture indicates that Mosera is another name applied to Mt. Hor and that *Bene-Jaakan is another name for Kadesh*. Mosera means "chastisement" in Hebrew (*Young's Concordance*). It was at Mt. Hor that Aaron died as a chastisement for disobeying God at Kadesh. It is certainly a fitting name for the Mount.

Now what does "Bene-Jaakan" mean?

The name "Bene-Jaakan" is merely another way of saying "children of Jaakan." The usual Hebrew word for child or son is *ben*. So the locale designated Bene-Jaakan is the place where the descendants of Jaakan settled. But who was Jaakan?

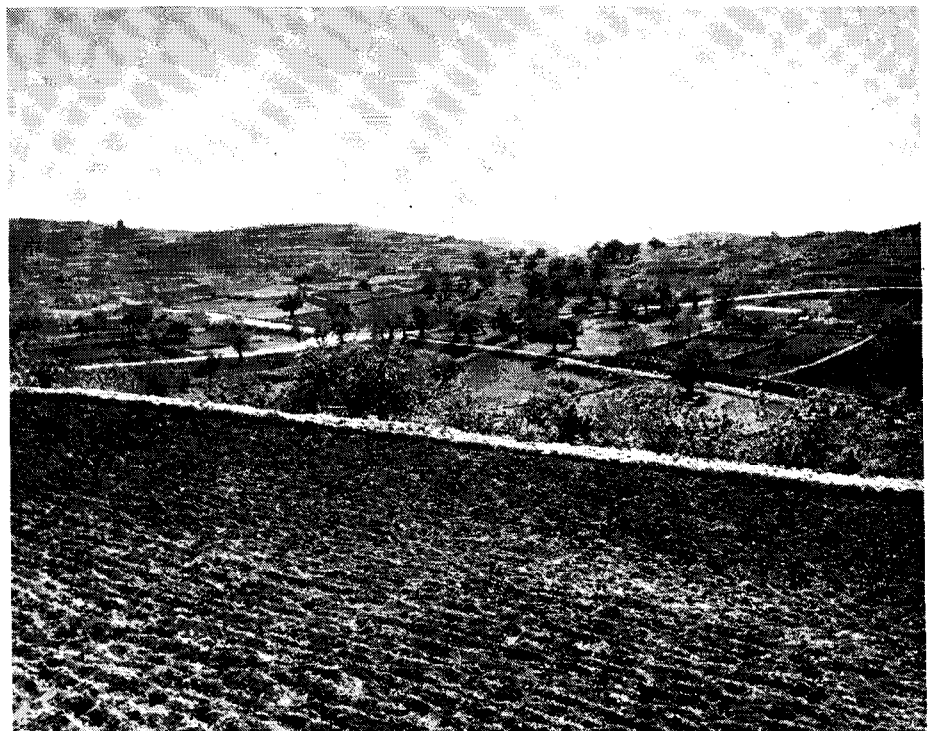
Jaakan is spelled Jakan in I Chronicles 1:42 and Akan in Genesis 36:27. Jaakan was a son of Ezer. Ezer was a son of *Seir the Horite* (Gen. 36:20-21). The word Horite means *cave-dweller* according to all authorities. That makes the children of Jaakan Horites or cave-dwellers. And what city in Mt. Seir is more famous for its caves than Petra? History tells us that the *Horites originally cut out the gaping caverns in Petra!*

Certainly Bene-Jaakan is another name for Petra!

The children of Jaakan had wells dug for water (Deut. 10:6). Dr. Meredith and I had an interesting experience in Petra with water and the Bedouins. In order for us to find water to drink, we
(Please continue on page 10)

The Valley of Eshcol today. From this once-fertile area the Israelite spies cut down "one cluster of grapes, and they bare it between two upon a staff" (Num. 13:23).

—Westminster Films



HOW to KEEP UNITY in the CHURCH!

This Church—the True Church of GOD—is GOVERNED by the Creator, through Jesus Christ, its living HEAD. But are you sure it is the government of God—or do you “feel” it might be mere HUMAN rule?

by Garner Ted Armstrong

THE CARNAL mind is “ENMITY against God” (Rom. 8:7). ALL of us, regardless of who we are, still possess a goodly amount of carnality!

Paul told the brethren at Corinth, who were *members* of the CHURCH OF GOD—members of *THIS CHURCH*: “For ye are yet carnal; for whereas there is among you envying and strife, and factions, are ye not carnal, and walk [live] as men?” (I Cor. 3:3.)

Even though we have been *begotten* by the Father, we still have a great deal of our own HUMAN NATURE. That human nature is antagonistic to God. It is *human nature* that causes individuals within the Church to begin wanting *their own way*, leading them to discount the government of God within the Church!

Humans Rebel Against Authority

You need to recognize there is a trait of your nature which leads you to *resist* authority! God identifies the Israelitish peoples in His Word by a special characteristic of rebelliousness! (Deut. 9:13.)

Typical carnal rebellion against the authority of God nearly always takes the same course. Today, when individuals let their *carnal nature* exert itself, they argue *against* God’s government—just as did Korah in resisting Moses!

God had called Moses, as we all well know. God too, called Mr. Armstrong to this world-wide ministry by literally sweeping him into His work. Most of you are familiar with some of the details, and are presently reading the autobiography being run serially in *The PLAIN TRUTH*.

Moses was human!

Mr. Armstrong is human!

Notice how those who despise authority always point to the *human instrument* to justify their own mistakes!

The people who rebelled against Moses refused to recognize him as only the *instrument* in God’s hands. They reasoned around in their own minds that Moses and Aaron had PRESUMPTUOUSLY SET THEMSELVES in office.

Notice it!

“And they rose up before Moses,

with certain of the children of Israel, two hundred and fifty princes of the assembly, *famous in the congregation* [these men were ‘popular’ among the people], *men of renown*. And they gathered themselves together [formed a ‘party’ or ‘group’] against Aaron . . .” (Numbers 16:2-3). Notice how these human, carnal leaders *did not* recognize Moses and Aaron as the *direct representatives* of the *living God*, but looked on them as *EQUALS*, as mere human beings whose *office* was humanly appointed. They had reasoned themselves into feeling, in the face of such *OVERWHELMING* evidence to the contrary, that Moses and Aaron had SET THEMSELVES up as human leaders over the people.

That is always the first accusation *today*, when carnal-minded ones begin to question Church doctrines or Church authority. They reason—begin to “*rationalize*,” which God condemns (II Cor. 10:5, margin)—that they are dealing with human beings who hold only *human offices*!

So did Korah, and those with him.

“Ye take too much upon you,” they accused, “seeing all the congregation are holy, every one of them [the age-old theme, ‘you’re no better than I’], and the Lord is among them; wherefore then lift ye up YOURSELVES above the congregation of the Lord?” (Num. 16:3.)

Read this entire chapter! It clearly shows that the *attitude* of the people toward their leaders—an attitude of rebellion, of accusation—was one of deliberately accusing Moses and Aaron of having SET THEMSELVES up in office, *not* acknowledging their *DIVINE APPOINTMENT*!

Moses proved *by the fruits* it was GOD who had called him to office (verses 28-31). But even in the face of this *great miracle* from God to *punish* the factious leaders, others *still* didn’t understand, and began to “point a finger” again, claiming Moses and Aaron had somehow destroyed Korah by their *own* power!

And so it is today!

When God’s ministers *must* act to safeguard the *ENTIRE Church* by *putting*

out an individual who is filled with a root of bitterness, some do not understand. Some begin to accuse God’s ministers of acting on HUMAN REASON—of acting because of HUMAN feelings—because of personal antagonism! *They accuse the Government of God of being the government of men!*

Human Nature Hasn’t Changed

Men are the same today. *We* are all potentially the *same* today, and, unless we have *enough* of the Spirit of Christ within us, we can allow *OUR* human reason to begin acting in the same manner as did Korah. Read the *ninth* chapter of John’s Gospel and see how the Jews did the same thing to the blind man who had been healed.

Refusing to listen to the wisdom of the words with which he spoke, they began to accuse the physical individual, finally “casting him out” in order to *avoid being reproved and corrected!* *They wanted their own way!*

But what about YOU? Has *your* nature been changed? Have you literally begun to “put on the *NEW MAN*, which after God is created in righteousness and true holiness”? (Eph. 4:24.)

If so, then you have *started* on the road to salvation. But Jesus described it as a *strait and narrow* road, and said: “*FEW* there be that find it” (Matt. 7:14).

There is a great *PITFALL* your Bible constantly warns of—that of beginning to ACCUSE GOD’S MINISTERS! That of beginning to DESPISE GOVERNMENT, TO REJECT AUTHORITY!

Jude’s Striking Warning

Jude wrote to the Church of certain *ungodly men* who had slipped unnoticed into the congregation. In describing their overall *ATTITUDE*, Jude wrote: “Likewise also these filthy dreamers defile the flesh, *despise dominion* [AUTHORITY, RSV] and *speak evil of dignities*” (Jude 8).

The ones who had crept in with the true brethren were *typical* of Korah (who is used as an example in this very letter, verse 11) in that they were “murmurers, complainers, walking after their own lusts, and their mouth speak-

eth great swelling words, having men's persons in admiration because of [in order to *gain*] advantage" (Jude 16).

Because of this great destructive influence *against government*, wanting to PLEASE THE PEOPLE in order to gain personal advantage, Jude wrote: "You should earnestly CONTEND for the faith which was ONCE DELIVERED TO THE SAINTS" (Jude 3).

Jesus DID Establish Authority

During His earthly ministry, our Saviour told Peter, "Thou art Peter [Petros, or a little stone], and upon THIS ROCK [PETRA, a large ROCK, or CRAG, referring to Christ, who is the Rock—I Cor. 10:4, and the Chief Corner STONE—Eph. 2:20] I will build My Church; and the gates of the *grave* [rightly translated] shall not prevail against it.

"And I will give unto you the keys of the Kingdom of Heaven; and whatsoever you shall BIND [prohibit] on earth shall be bound in heaven; and whatsoever you shall loose [PERMIT] on earth shall be loosed in heaven" (Matt. 16:18-19).

Jesus DID build His Church, and He DID give His true ministers the "keys" to the Kingdom of Heaven.

But Christ did not relinquish His position as the living HEAD of the Church! The pagan doctrines represent Christ as having "gone 'way off somewhere," too busy, supposedly, to be concerned with this earth. Presumably, He gave PETER all the power as the "Vicar" in His stead—and the so-called "successors" of Peter have made themselves the literal heads of the Church ever since. Heads of a *church*, YES, but NOT THE CHURCH OF GOD!

Wherever you find GOD'S own Church—you'll find Jesus Christ is still its living, active, RULER! (Eph. 5:23; Col. 1:18.) Rather than turning the Church over to *men*, Jesus promised He would be with His Church always! "Lo, I am with you ALWAYS, even unto the consummation of the age" (Matt. 28:20).

The *authority* placed in the Church is NOT THE AUTHORITY OF MEN—but of JESUS CHRIST! Paul told the Corinthians, "For we preach *not ourselves*, but Christ Jesus the Lord ("BOSS," RULER); and ourselves your servants for Jesus' sake" (II Cor. 4:5).

Various Offices Necessary

The Body of Jesus Christ, explained Paul, is made up of *many members*, having many differing functions, or administrations. Yet it is one Body! Read the entire 12th chapter of I Corinthians. Here, you see God lists the *governmental offices* HE has set within the Church. "But now hath GOD set the members *every one* of them in the body, as it

hath pleased HIM" (verse 18). "And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, *governments*, diversities of languages" (verse 28). Paul gives the organizational pattern in his letter to the Ephesians. "And He [God] gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11).

The necessity for having different offices is fully explained in I Corinthians 12. Just as ANY organization, as any machine, must have its separate parts, all functioning smoothly together, so must the Church of God!

WHAT is the function of these God-ordained offices?

"For the PERFECTING of the saints, for the WORK OF THE MINISTRY [preaching this Gospel of the Kingdom to all the world as a witness, and *feeding the flock*] for the EDIFYING of the body of Christ" (Eph. 4:12).

That's *why* Church Government is necessary.

God's Government in Church Today

As my father explained in his article in the Feb.-March, 1955, *Good News*, the *offices* God has set in His Church are once more fully represented! But did you know these are not earthly, physical offices?

"But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ . . . and hath raised us up together, and made us sit together *in the heavens* [or, in heaven-appointed offices] *in Christ Jesus*" (Eph. 2:4-6). Notice: "And there appeared a great wonder in HEAVEN," wrote John, "a woman [THIS CHURCH] clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1). The Church is a SPIRITUAL organism. As a spiritual body, its officers occupy SPIRITUAL (heavenly) offices—which carry not physical, but SPIRITUAL power and authority!

"But Jerusalem which is above [the heavenly city from which God's Government emanates] is free, which is the mother of us all" (Gal. 4:26).

This is the vital principle Korah and the others who rebelled with him didn't understand! This is the truth those who murmur *today* do not understand! God's Government in His Church is DIVINELY appointed—directly from God the Father and through Jesus Christ the Head of the Church! It truly *is* Government, NOT from men, but directly from God!

"Binding and Loosing"

God's ministers have the grave

responsibility of *prohibiting* certain things, and of permitting other things! This does *not* mean mere MEN may arbitrarily alter the divinely revealed LAWS of God! It *does* mean Jesus Christ *decides*, through His instruments, in certain cases where there is no specific, definite "Thus saith the LORD" found in Scripture!

The outstanding New Testament example is Acts 15. In reading the entire chapter, you see the apostles and elders at Jerusalem had to decide *what constitutes sin* in a certain case.

After this "binding" decision had been made, the apostles delivered the outcome of the counsel to the Church. These decisions were "decrees!" That is, they became a plain "Thus saith the LORD" since it was CHRIST'S decision, *not* the vain *ideas of men contrary to Christ and His rule!* "And as they went through the cities, they delivered them the *decrees* for to KEEP, that were ordained of the apostles and elders which were at Jerusalem" (Acts 16:4).

God's ministers today are compelled to make certain binding decisions. In other cases, they must decide to "loose" a certain matter, according as *God* makes His will known, as He reveals it. This is true in deciding divorce and remarriage cases—where the couple concerned *don't really know* whether or not they are living in adultery. After *prayer*, and sometimes *many hours* of solemn *counsel*, going over the facts of the case many times, a "binding" or a "loosing" *decision* is rendered. IN NO CASE DO GOD'S MINISTERS TAKE INTO CONSIDERATION THE CARNAL "FEELINGS" OF THE PARTIES INVOLVED! There can be NO respect of persons! I think you all should know that *one of our own God-ordained ministers* came to the others with a case of divorce to be decided. His divorce occurred, of course, long before his ordination. God's ministers could clearly see it was Christ's decision that the man was still *bound* to the woman—even though *she* had remarried since their separation!

This man, a true Minister of the Gospel of Christ, must remain *single* during this life because of a grave mistake prior to conversion! I cite this case for YOUR GOOD! Some are not FULLY CONVINCED that the rule and authority in the Church is truly from God!

It is the same when a certain *doctrinal* point arises. There can be NO respect of persons.

As my father has explained, the Sardis Church made the mistake of wanting to "cowtow" to the wishes of the *people!* When a point was in question, the ministers would reason, "What will the TITHEPAYERS go along with? What will be most satisfactory to the people?" In doing this, they were guilty of rejecting

precious truth and God says of them, "THOU ART DEAD!"

When the question arose on *make-up*, God's ministers had to find, NOT "what will the most *people* go along with," but "WHAT IS GOD'S WILL?" God's expressed will as revealed in many PLAIN scriptures was made clear in my father's article on *make-up*. But some did not agree with God's ruling—and so immediately fell into the trap of Satan, just as did Korah, and began to DENY THE GOVERNMENT IN THIS CHURCH WAS AND IS THE GOVERNMENT OF GOD!

Because some "wanted their OWN WAY" they began to point a finger at the *human instruments* of God, saying it was NOT God's ruling, but merely the "ideas" of MEN! As I have already shown—this is inevitably the PATTERN followed by those *carnal minded* persons who still want their own way!

But it was GOD THE FATHER and JESUS CHRIST who made the decision on *make-up*! They *revealed* to their human servants the *plain truth* on the subject—and it then became the duty of those human instruments to reveal that truth to YOU!

But please note carefully that these carnal-minded individuals *never even attempt* to answer from the Bible—showing plain, clear *scriptures* to prove their point (because they know they can't), but invariably, just as did the Jews (John 9), they *begin to ridicule the individual persons of those who were used in making the decision!*

Don't YOU ever fall into that deceptive trap!

Rule in the New Testament Church

Have you never noticed HOW MUCH of your New Testament reveals the *government* of the Church?

Some have assumed Church Government is an "idea" of MEN. Some have said it cannot be *proved* from the Bible?

What?

Are any of YOU so *ignorant* of the scriptures?

Every single letter of the apostle Paul presents in itself a clear picture of the exercise of government and authority in the Church!

Notice! Paul wrote to the ROMANS in Rome, even though he hadn't yet been to Rome, and began the letter by citing his apostolic AUTHORITY! "Paul, a servant of Jesus Christ called to be an *apostle*, separated [ORDAINED!—see Acts 13:14] unto the gospel of God" (Rom. 1:1). He rebuked them many times, giving them instructions on *how to live a godly life*.

Notice his letter to the Corinthians. After stating again his office and divine *authority*, he begins to sharply REBUKE this church, which he spoke of as being

yet carnal (I Cor. 3:1). Paul reiterates he spoke through the mind of Christ (Gal. 2:20 and I Cor. 2:16). He *rebuked* certain who were "puffed up." He wrote: "Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the *power*. For the kingdom of God is *not in word, but in POWER*. What will ye? Shall I come unto you WITH A ROD, or in love, and in the spirit of meekness?" (I Cor. 4:18-21). Does *this* sound like Paul had *authority* in the Church? It most certainly does!

In the next chapter, he deals with the one who had been committing fornication. Again, after *admonishing* the entire congregation, he ordered them to PUT AWAY (disfellowship) the sinning person! When he did, he put TEETH in it! "*In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the POWER of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus*" (I Cor. 5:4-5).

He ordered them to do it—in *the name of Jesus Christ!*

Paul's Personal Critics

Some were Paul's critics. Some were "examining" Paul's motives. In the 9th chapter, he showed he had the *authority* to take a wife with him—though he was unmarried, and *have her full expenses paid!* "Mine answer to them that do examine me is this. Have we not POWER [authority] to eat and to drink? Have we not power [authority] to lead about a [christian] sister, a *wife*, as well as other apostles, and as the brethren of the Lord, and Peter?" (I Cor. 9:3-5).

He then went on to explain about tithing, showing it was the *tithe* that was to finance Paul on his apostolic journeys to spread the gospel.

All the way through this wonderful letter to the Corinthians, Paul gives them reproof, correction, admonition—ORDERS!

Notice its last chapter. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so DO YE!" (I Cor. 16:1.) And: "I beseech you, brethren . . . *that ye submit yourselves* unto such, and to every one that *helpeth* with us, and *laboureth*" (I Cor. 16:15-16).

Paul concludes this letter by reminding them to show respect and submissive spirits toward those who had addicted themselves to the ministry and the work of God.

But was this a harsh rule to make the Church miserable? Was Paul an "overlord" who was cracking his own whip over the poor, helpless souls in the

Church? Not so!

"NOT for that *we have dominion* over your faith, but are HELPERS of your joy: for by faith ye stand" (II Cor. 1:24). And yet, even in this *second* letter, Paul shows further the *authority* God had vested in His ministry:

"For though I should boast somewhat more of OUR AUTHORITY, which the Lord hath given us for *edification*, and not for your destruction, I should not be ashamed . . . 'For his letters,' say [some], 'are weighty and powerful; but his bodily presence is weak, and his speech contemptible.' Let such an one think this, that, *such as we are in word* by letters when we are absent, SUCH WILL WE BE ALSO IN DEED WHEN WE ARE PRESENT" (II Cor. 10:8-11).

Paul, in his first letter, had to use the *authority* God had given him to correct and reprove the Church. The problems they had were of a very serious nature! Think of it! Some were even *getting drunk* on the wine during the Pass-over!

Is it any wonder Paul had to REBUKE them sternly?

Notice, too, how he referred to certain individuals within the Church who "examined" or criticized him, and others who spoke stultifyingly of his personality.

Read especially verse 13 of chapter 10: "We will not boast of things without our measure, but according to the measure of the RULE which God hath distributed to us, a measure to reach even unto you" (II Cor. 10:13).

Through the 11th chapter, Paul showed the Corinthians the utter carnality with which some of them were judging. They were concerned with the *physical* appearances, as carnal-minded people always are. He warned against false apostles (II Cor. 11:13-15), and then, through the remainder of the chapter, listed the *many hardships* he had undergone *for their sakes!*

Finally, he concludes this letter of Church government by authoritatively telling them he was going to SETTLE the matter, and do it SWIFLY, when he arrived in Corinth in person! "In the mouth of two or three witnesses shall every word be established" (II Cor. 13:1). He showed how God's government within the true Church must be concerned with THE GOOD OF THE WHOLE CHURCH, even if it means cutting out ONE "spoiled" member, that the others are not affected with the same spiritual rot and decay! "I write to them which heretofore *have sinned*, and to *all other*, that, if I come again, I WILL NOT SPARE!" (II Cor. 13:2).

"Therefore I write these things being absent," he continued, "lest being present I should *use sharpness*, ACCORDING TO THE POWER WHICH THE LORD HATH

GIVEN ME to edification, and not to destruction" (II Cor. 13:10).

Only an Isolated Case?

But some will say, "Oh, but the Church at Corinth was a carnal Church—they needed correction—we don't need any of that kind of 'rule and authority' today!"

Again, *are you so ignorant of the Word of God?*

Listen!

Every single letter of the apostle Paul in your Bible constitutes, IN ITSELF, one of the strongest proofs of the real authority and power God put within the ministry, and shows how that authority is to be used!

Paul takes up the entire first chapter, and part of the second, PROVING his apostolic AUTHORITY to the Galatians! Read it!

He writes, "O FOOLISH GALATIANS, who hath bewitched you, that ye should not OBEY the truth?" (Gal. 3:1.)

In the letter to the Ephesians, he explains the offices of the Church (Eph. 4:11); and the entire 4th and 5th chapters constitute direct admonitive rules by which *they were to live!* Paul showed the government within the ministry by saying, "Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: WHOM I HAVE SENT unto you" (Eph. 6:21-22).

The Church at Philippi was not experiencing the same problems as those in Corinth, and therefore did not need to be corrected as much. But this letter also illustrates Government in the Church! The entire second and third chapters of Philippians show Paul's direct admonitions on how to conduct their lives. Paul said this Church was an OBEYENT Church! "Wherefore, my beloved, as ye have always OBEYED, *not as in my presence only*, but *now much more* in my absence, WORK OUT your own salvation with fear and trembling" (Phil. 2:12). He included certain personal notes concerning the ministry in the second chapter, saying "But I trust in the Lord Jesus to SEND Timothy shortly unto you, that I also may be of good comfort, when I know your state" (Phil. 2:19). After mentioning two of the other ministers, Timothy and Epaphroditus, Paul reminds the Philippians to "HONOUR SUCH!" Or, as the Authorized Version renders it: "Hold such in reputation!" (Phil. 2:29.)

In the letter to the Colossians, Paul begins again by citing his apostleship and authority. He opens the letter with a wonderful description of our calling and hope in Christ, showing Christ's high OFFICE now, and explaining once again the GOVERNMENT OF GOD IN THE CHURCH!

Notice it! "And He [Christ] is before all things, and by Him all things consist. And HE IS THE HEAD OF THE BODY, THE CHURCH, who is the Beginning, the Firstborn from the dead" (Col. 1:17-18).

When we understand the real intent of Colossians 2:16-17 we see again, NOT an annulment of God's laws, but a direct statement about Church government! Paul says, in effect, not to let any *man* be your judge as to HOW you keep the annual Holy Days, new moons or Sabbaths, BUT, *on the other hand*, let the Church of God judge the manner. The word "is" in verse 17 is *italicized*, showing it was *supplied* by the translators. Dropping out this added word, the context can mean: "Let no MAN therefore judge you . . . BUT (or, on the other hand, let) the BODY OF CHRIST!" (Col. 2:16-17).

The 3rd chapter is a series of direct admonitions on HOW TO LIVE!

In ALL the Epistles

And so it is—throughout Paul's writings, and throughout the Gospels, and THROUGHOUT the entire New Testament! The Bible itself is a book of AUTHORITY! Paul oftentimes referred, in his letters, to the VERBAL authority of his office.

"Furthermore then we beseech you, brethren, and EXHORT you by the Lord Jesus, *that as ye have received* of us [when he had been *with* them personally] how ye ought to WALK [live] and please God, so ye would abound more and more. For ye know WHAT COMMANDMENTS we gave you by the Lord Jesus!" (I Thes. 4:1-2.)

He then continues to direct them in the matter of marriage—commanding them to abstain from fornication. Notice further how he tells them to "study [be ambitious] to be QUIET, and to do your own business, and to work with your own hands, AS WE COMMANDED YOU!" (I Thes. 4:11). Could anything be plainer?

Paul reminded this Church, as he did also the others, to respect the ministry and acknowledge the authority God had placed in the Church. "And we beseech you, brethren, to KNOW them which labour among you, and are OVER YOU, IN THE LORD, and ADMONISH you; and to esteem them very highly IN LOVE, for their WORK'S SAKE!" (I Thes. 4:12-13.)

In concluding this letter, he said, "I CHARGE [give orders, instructions] that this epistle be read unto all the *holy brethren*" (I Thes. 5:27).

In his second letter to this Church at Thessalonica, Paul had to deal forcibly with them! Because they did *not* heed his gentle warnings and admonitions of the first letter, he had to COMMAND

them—and do it with the *very authority of Christ!*

"Now we COMMAND you, brethren, IN THE NAME OF OUR LORD JESUS CHRIST, that ye withdraw yourselves from every brother that walketh *disorderly*, and not after the tradition which he received of us. For yourselves know how ye OUGHT TO FOLLOW [Greek, "imitate"] us, for we behaved NOT ourselves disorderly among you . . . For even when we were with you, THIS WE COMMANDED you, that if any would not work, neither should he eat. For we hear that there are some which walk [live] among you DISORDERLY, working not at all, but are busybodies" (II Thes. 3:6-11).

Paul was having to take a hand!

Paul was using his God given *authority* to SETTLE a matter! Did he do it in timidity—in spineless whining as the scribes and Pharisees? No! He most certainly did not!

"Now them that are such WE COMMAND AND EXHORT BY OUR LORD JESUS CHRIST that *with quietness* they WORK, and eat their own bread" (II Thes. 3:12).

Further, Paul told them to MARK anyone who did not OBEY his commands, and have no further fellowship with that person! "And if any man OBEY NOT our word by this epistle, NOTE that man, and have no company with him, that he may be ashamed!" (II Thes. 3:14.)

Instructions to the Ministry

In the "Pastoral" epistles, Paul is specifically concerned with Church Government! Their very presence in the Bible is DIRECT PROOF of the Government of God within the Church.

Paul writes to the young evangelists under his charge to INSTRUCT them concerning the welfare of the Church. He urges *them* to hand down this authority to those *under them*, and to ADMONISH them, that the Church can GROW.

READ THESE LETTERS AGAIN!

Notice the very *qualifications* for holding office in the ministry have to do with how well a man can RULE and GOVERN. "One that RULETH WELL his own house, having his children in subjection with all gravity. FOR IF A MAN KNOW NOT HOW TO RULE HIS OWN HOUSE, HOW SHALL HE TAKE CARE OF THE CHURCH OF GOD?" (I Tim. 3:4-5).

Paul said those elders who RULED WELL (who really "bore fruit" in the ministry—and were able to HANDLE the responsibilities of the office) were to be given DOUBLE WAGES! (I Tim. 5:17.) I could easily write many pages about the DOZENS (*literally dozens—count them!*) of places in the letters to the young ministers where Church Government and authority is illustrated!

(Please continue on page 10)

God's Church Rejoices!

Increased progress in the WORK of God's Church is cause for rejoicing! Here is another inside picture of the personal activities of the Church—especially for you scattered brethren.

by Roderick C. Meredith

NEW GROWTH is taking place in the body of Jesus Christ—the true Church of God! We are now in the process of "gathering our forces" and building strength for the final big PUSH of evangelism before the end of this age.

This intensified effort ought to remind us now more than ever before that we are not just a religious "work," but a CHURCH—the very Church Jesus Christ said He would build (Mat. 16:18).

An Important Office to Fill

A very important and significant step has recently been taken which is vital to the growth of the entire Church. You brethren need to understand it—and rejoice!

You may remember that we recently contracted for many more foreign stations because the time was being released by Dr. Charles E. Fuller of the "Old Fashioned Revival Hour." Dr. Fuller is dropping most of his foreign broadcasting work and gradually retrenching because he is getting older, and there is no one to replace him and carry on the broadcast with the same effectiveness.

The "World Tomorrow" program, however, is *not* the work of an individual—but the work of God's CHURCH. And Jesus Christ will ALWAYS see to it that someone is there to carry out His work through His divine POWER.

Recently, Mr. Armstrong came to realize the need of someone who could be in *complete charge* of the work during his absences on business trips or campaigns in God's service. Also, although he has every reason to expect to live and direct the work many, many more years (*his mother is almost 92*), yet he knows that God has given no *absolute* guarantee of extremely long life to any of us—and therefore it is important that someone be designated who would *automatically* be able to fill his place of leadership in the Church, the work and the college.

Until very recently, Mr. Armstrong was hesitant about making such an important decision for two reasons. First, he had tried to work and co-operate with other ministers time and again in his early ministry. But *always* he was disappointed. These other men—in *nearly every case*—eventually turned to *lying,*

to *stealing* God's tithing money, to *committing adultery* and to causing *division* in God's Church.

So Mr. Armstrong learned the *hard way* that he must TEST and PROVE *any* man before placing him in an office in God's Church—not to speak of designating another man to have full authority to direct the entire work in his absence!

Second, until the past few months there has been *no one* who was in any way qualified to take over the *many* and *varied* types of responsibilities that fall on the shoulders of the one in Mr. Armstrong's office.

The man in his position must be able to take over the broadcast and reach the world *effectively* with God's message. He must be able and competent to oversee the writing and editing of the magazines and booklets—and to do a considerable part of the writing himself. He must be able to *teach* and *instruct* in many ways, and he must have the executive know-how, and the *wisdom* and *balance* to guide the Church and Ambassador College in the sound policies it is now following.

This man must be able to be the *business executive* for the Church and College, and be able to command the respect of businessmen, engineers, architects, printers, advertising men, radio men, educators and a host of others. He must have a *sound mind* and a *balanced personality*. For wherever he is, he represents the *entire* Church and College! And he must have the *vision* to think BIG—to personally inspire and guide the work of the Church around the *entire earth*, as God intends.

In addition to all these qualities, he must, of course, be thoroughly *yielded*

and *consecrated* to God—totally *SURRENDERED* to His will. He must have the *spiritual love* and *compassion* to be a minister and help to all those he can personally reach, and these qualities must be the *motivating factor* in the exercise of all his gifts and in the administration of his high office in God's Church. And he must be a *DRIVING FORCE*—a *hard WORKER*—and show by his "fruits" that God is able to *use him* in effectively carrying out all the responsibilities and tasks that fall his lot.

Cause For Rejoicing!

The *solution* to this problem may have occurred to many of you by now!

NO ONE can as yet step in and take over this responsibility with the same effectiveness it is now being handled. *Time* and *experience* would be required to do this job full justice.

However, over a period of time it has become evident to many of us that there is only *one person* who—in an emergency—would be able to take over the many facets of the job that is Mr. Armstrong's. You have all seen and heard the "fruit" of that in recent months!

Mr. Garner Ted Armstrong has *demonstrated* that he is able to effectively carry on the daily broadcast, write articles for the magazines, and provide much of the necessary leadership in his father's absence. Bearing the same name, having the same general voice and personality are all important assets in carrying on the work and broadcast. As in the case of Abraham and his son Isaac, Moses and his brother Aaron, Jesus and his brother James (Gal. 1:19; Acts 15:13-21), God has chosen to direct His work through a *family* having the abilities necessary for this responsibility.

Mr. Armstrong recently made the official announcement that he was appointing Garner Ted Armstrong as the Vice-President both of the Radio Church of God and of Ambassador College. Thus, during any prolonged absence of his father, Mr. Ted Armstrong now has full authority to take complete charge and make any decisions necessary for the effective accomplishment of God's work.

Of course, you brethren realize that the designations of "President" and "Vice-President" are employed since we are legally incorporated under the laws of the land. The administrative spiritual

1958 HOLY DAY CALENDAR

Passover, observed after sunset Thurs., April 3.

Days of Unleavened Bread begin sunset Fri., Apr. 4; end sunset Fri., Apr. 11. Annual Sabbaths are Apr. 5 and 11.

Pentecost, Monday, May 26.

Feast of Trumpets, Monday, Sept. 15. Day of Atonement, Wednesday, Sept. 24.

Feast of Tabernacles begins sunset Sun., Sept. 28; ends sunset Mon., Oct. 6. Annual Sabbaths are Sept. 29 and Oct. 6.

ranks in God's Church are those of *apostle, evangelist, pastor and elder.*

But legally, as Vice-President, and spiritually as presiding Minister, Mr. Ted Armstrong is now authorized to keep God's work going *full speed ahead* in any emergency or prolonged absence of his father. Now God's work will NOT be left without an active human leader, under Christ, to guide all its activities.

This is cause for REJOICING! God has provided a spiritualminded servant who can ably fill a *most important place* in His work!

When you consider the long years when Mr. Armstrong was the *only* faithful minister in God's great work, you can more fully appreciate the great *increase* God has granted in bringing many other faithful ministers into His Church—and now providing one qualified to *take over* in Mr. Armstrong's absence.

The apostle Paul tells us that when "one member be honoured, all the members REJOICE with it" (I Cor. 12:26). We should all *rejoice* in this recent appointment—in the spiritual progress it shows—and in the lasting good to God's work it holds in store.

God's Church marches on with increasing POWER!

Headquarter's Church Visited

Another important advancement is the fact that we are finally able to properly visit and counsel with Church members and radio listeners here in the Pasadena area. Literally *hundreds* are now being visited!

You brethren in the other congregations may not realize it, but the Pasadena congregation has had less personal attention than almost any other. The ministers here at Headquarters are kept so busy carrying on the radio broadcast, writing and editing the magazines and Correspondence Course, and teaching classes that we have had practically *no time* to visit the members and listeners here in the local area.

Our ministers out in the field devote their *entire time* during the week to giving the members personal help, counsel and encouragement. This has been a BLESSING you perhaps should appreciate more! But our local Pasadena congregation has not shared in this until recently.

Now, at last, teams of ministers and advanced students from Ambassador College are visiting *hundreds* of our local members and interested radio listeners!

For the most part, this is being organized and directed by Mr. Raymond Cole, who is now stationed here in Pasadena. Also, Mr. Dick Armstrong, Mr. George Meeker, and some of the other ministers find time to visit mem-

bers in addition to their regular duties.

The members in the Pasadena area are *enthusiastic* about this blessing, and many have expressed "how thankful" they are. *All* of us can be truly THANKFUL for the increased spiritual growth and stability this will mean for the members in God's Headquarter's Church in Pasadena.

And the congregation here is really GROWING and is now approaching *seven hundred* in regular attendance. Come out and visit us sometime! You will see *hundreds* of happy faces!

Next month we will report to you the joyous news of great *blessings and healings* in the outlying churches, and in our foreign church in London, England.

Meanwhile, keep PRAYING for God's people everywhere. And *thank* Him for blessing, guiding and EMPOWERING His Church so wonderfully!

How to Keep UNITY

(Continued from page 8)

But this is enough.

Brethren—you shouldn't need three dozen scriptures telling you to do the same thing! When God says DO a thing—He should need to say it ONLY ONCE! It remains OUR decision as to WHETHER we will obey!

Does Government Remove FREE MORAL AGENCY?

"But isn't this thing DANGEROUS?" some might say. "Doesn't this authority given to the ministry take away MY RIGHT TO DECIDE FOR MYSELF?"

NO, IT DOESN'T!

NONE OF YOU HAVE THE RIGHT—OR EVER WILL HAVE THE RIGHT TO DECIDE FOR YOURSELVES WHAT IS RIGHT AND WHAT IS WRONG—TO DECIDE WHAT IS SIN!

God decides what sin is. And it is the responsibility of His ministers to preach *what God has revealed in the Bible!* BUT! YOU then, as a FREE MORAL AGENT, MUST DECIDE WHETHER OR NOT YOU WILL OBEY!

God gives you that privilege! As a free, voluntary being, you can make up your own mind whether or not you will choose the RIGHT WAY or the WRONG way. God WILL not choose *for* you. But YOU can NEVER decide for yourself WHAT IS SIN! That is God's prerogative! For there is "ONE LAWGIVER who is able to save and to destroy" (James 4:12).

And *that* GREAT LAWGIVER IS ALIVE! HE IS WORKING IN AND THROUGH THIS CHURCH!

If you BELIEVE your Bible—if you HAVE the Holy Spirit—if you BELIEVE CHRIST IS TO DWELL IN His Church—

then you have the faith to know Jesus Christ is CAPABLE of ruling His Church, and capable of making the RIGHT decisions, and of REMOVING from office any instrument of His that is acting contrary to HIS will!

What a Great BLESSING It Is!

Peter wrote, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory what shall be revealed: *feed the flock of God* which is among you . . . neither as being LORDS over God's heritage, but being examples to the flock . . . be clothed with HUMILITY, for God resists the proud, and giveth grace to the humble" (I Peter 5:1-5).

I'm sure all of you well realize there are no OVERLORDS in God's Church. God's ministers are put in these offices NOT to inflate their vanity, or to decorate their persons—but to enable them to SERVE YOU! The Government in our Church is one of the greatest BLESSINGS God has given us!

Without it—there would be division, strife, splits, party spirit, and every EVIL work—thus PREVENTING the very Body of Christ from carrying out its GREAT JOB of preaching this Gospel to all the world!

Just think of it! Mr. Armstrong has NEVER had to write to one of our congregations as did Paul, saying, in effect, "Are you going to settle the matter—OR DO I HAVE TO COME WITH A BIG STICK TO SETTLE IT MYSELF?" Thank God we *do* have a spirit of love and harmony in the Church today!

Yes—THANK GOD, He has given us CHURCH GOVERNMENT to PRESERVE that precious spirit within the Church!

We Saw PETRA!

(Continued from page 4)

had to find a place in the stream-bed of the Wady Musa where the boulders were removed. This permitted the water which was flowing beneath the level of the Wady to collect so that we and the Bedouins *and the sheep and goats* could drink the cool, fresh water on that July day!

The few children of Jaakan at Kadesh did not resist the Israelites when Israel came to Kadesh the first time, or else they would not have been there to meet the Israelites nearly 40 years later! It appears also that a few of the Kenites dwelt around Petra and dominated the region. The Kenites had their strong dwelling place "in a rock"—"in Sela" according to the original Hebrew (Num. 24:21). Sela is Petra. Moses' father-in-law—a priest himself—was a Kenite (Judges 1:16) probably from Sela,

where the children of Jaakan also dwelt.

And isn't this also an indication that Moses' experiences in the wilderness for 40 years prior to the exodus were to fit him to lead Israel to the safety of Kadesh before entering the promised land?

Is this also why several of the ministers have visited Petra today?

But to return to Numbers 33. After leaving Kadesh the first time, the children of Israel did not need to stop at Mt. Hor. They proceeded southwest into the Arabah and came to Horhagidgad, then to Jotbathah, then to Ebronah (verses 32-34). This took them into the Sinaitic wilderness *where no further encampments are recorded* for about 37 years! We do not need to know the route of their miserable wanderings.

The account in Num. 33 next picks up the journey of Israel from Ezion-gaber to Kadesh again (verses 35, 36) about the beginning of the fortieth year after the exodus.

The Return to Kadesh

Thirty-nine years have now elapsed since the Exodus from Egypt. "Then came the children of Israel, even the whole congregation, to the desert of Zin in the first month [of the fortieth year, according to Josephus]; and the people abode in Kadesh; and Miriam [the sister of Moses] died there, and was buried there" (Numbers 20:1).

The Bible records that Miriam was buried in Kadesh. In William Whiston's footnote in *Josephus' Antiquities of the Jews*, bk. IV, ch. iv, sec 7, we read that "her sepulchre is still extant near PETRA, the old capital city of Arabia Petraea, at this day; as also that of Aaron, not far off!"

Now notice what happened next. "And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron. . . . And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and *speak ye unto the ROCK* before their eyes; and it shall give forth his water, and thou shalt bring forth to them *water out of the ROCK*: so thou shalt give the congregation and their beasts to drink."

Then "Moses and Aaron gathered the congregation together before the ROCK, and he said unto them, Hear now, ye rebels; must *we* fetch you water out of this ROCK? And Moses lifted up his hand, and with his rod he smote the ROCK twice: and the water came out abundantly, and the congregation drank, and their beasts also."

"And the Lord spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel"—God had ordered Moses to

speak to the ROCK, not to strike it, to show that it was God alone who could produce the water at the precise moment—"therefore ye shall not bring this congregation into the land which I have given them" (Numbers 20:2, 7-8, 10-12).

What *rock* is it that Moses struck?

It is SELA in Hebrew!—usually spelled "SELAH" in the King James Version.

"SELA" Another Name for PETRA

The first time the word "sela" appears in the Bible is in this account at Kadesh. Sela means a "lofty, craggy rock; the rock-city of Idumaea" (*Strong's Concordance*). The "rock-city" is Petra. The Old Testament often calls Petra "Sela" or "Selah."

There are two Hebrew words commonly rendered rock. One is *sela*, the other is *tsur*. The word *tsur* may mean "a cliff, a rock, a boulder."

When Moses struck "the rock in Horeb," 39 years before, he did *not* strike Sela or Petra. He struck *tsur*! Observe: "Behold, I," spoke God to Moses, "I will stand before thee there *upon the rock* [tsur] in Horeb; and thou shalt smite the rock [tsur], and there shall come water out of it. . . . And he called the name of the place Massah [meaning "temptation"], and Meribah [meaning "strife"], because of the chiding of the children of Israel, and because they tempted the Lord saying, Is the Lord among us, or not?" (Exodus 17:6-7).

This rock—*tsur*— is referred to spiritually in I Corinthians 10:4: "And they did all drink the same spiritual drink: for they drank of that spiritual Rock that *followed* them [a better translation is "went with them"]: and that Rock was Christ."

Upon that very rock the Lord stood when Moses struck it in Horeb. That rock may very well be Jacob's pillow (Genesis 28:11, 18), still to be seen today in Westminster Abbey. That physical rock which accompanied or "went with" Israel represented Christ (Deut. 32:4; Psalm 18:31).

The waters which sprang from the two different rocks, nearly 39 years apart, were both called "Meribah" (Exodus 17:7; Num. 20:13, 24). That has led some to confuse the events. *Meribah* means "strife." In *both* instances the children of Israel *strove* with God. To distinguish between the two, Moses was inspired to use the expression "Meribah in Kadesh" (Num. 27:14), or "Meribah-Kadesh" (Deut. 32:51), for the later strife over water *at Sela*. The place of the first strife is sometimes called Massah (Ex. 17:7) to distinguish it from Kadesh.

About four months have now elapsed

since Israel came to Kadesh the second time. "And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto Mount Hor. And the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people" (Num. 20:22-24).

Where Did Aaron Die?

The same event is recorded in Numbers 33:37-38.

A little to the southwest of Petra is a 4800 foot mountain called *Jebel Nebi Harun* by the Arabs. It means Mount of the Prophet Aaron. It is the traditional site of the death of Aaron. Dr. Meredith and I were able to view it from atop the crags of Petra at *ed Deir*—a lofty, carved monastery.

Josephus, the Jewish historian in the time of the apostles, tells us that Aaron died on one of the "high mountains" which encompasses "Petra"! Mt. Hor is by Petra!—"by the coast of the land of Edom" (Num. 20:23).

If you will scrutinize modern Bible maps you will see that some scholars speculate that Mt. Hor might have been Mt. Madurah in the Negeb, in the South of Palestine. But this area was well within the promised land. God never gave it to Edom. It is far to the west of Edom's borders. It is not where Aaron died. Aaron died on the southern border of Edom in Seir. This was as far south in the Mt. Seir range as Edom had yet settled.

Where Was the King's Highway?

When Moses and the Israelites were at Kadesh they sent messengers to the king of Edom asking permission to "go by the king's highway" (Num. 20:17). Edom refused passage.

"And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, then I will pay for it." In response to this second request we read: "And he said"—this is Edom's reply—"Thou shalt not go through." They refused again. "And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him" (Num. 20:19-21).

Israel was not permitted to go through Edom by the King's Highway. Where was this highway?

Part of it may still be seen today. It lay east of the Dead Sea and east of Mt. Seir. It is nearly identical with today's main-traveled road from Amman to the Gulf of Aqaba. *All of us who have visited Petra have had to travel the same general route of this ancient highway!* It is the only highway in the region!

This route east of Palestine and Mt.

Seir has always been known in history as the King's Highway.

What was Israel going to do, now that Edom refused them passage by this route?

Journey NORTHWARD in the Arabah

Just before Israel moved from Ezion-gaber to Kadesh, the second time, God said to Moses: "Ye have compassed this mountain long enough; turn NORTHWARD. And command thou the people, saying: 'Ye are to pass through the border of your brethren the children of Esau, that dwell in Seir . . . contend not with them'" (Deut. 2:2-5).

After Kadesh was reached and the King's Highway closed to them, Moses summarizes the next few months by saying: "So we passed by from our brethren the children of Esau, that dwell in Seir, *through the way of the Arabah* [the King James Version has "plain"], from Elath and from Ezion-gaber" (Deut. 2:8).

Did you notice that?

In the last year of the wilderness wandering the children of Israel proceeded NORTHWARD to Kadesh through the Arabah, which lies west of Mt. Seir. They passed from Elath to Ezion-gaber to Kadesh through the Arabah. This time they entered Kadesh in Mt. Seir *from the southwest*, not from the east as they did almost 38 years earlier. "From the Araba travellers approach by a track which . . . enters the plain of Petra from the south" (*Encyclopaedia Britannica*, article "Petra"). Moses purposed to go east through Kadesh in order to reach the King's Highway. When refused, Israel had to turn back, pass by Mt. Hor, and *continue northward* through the Arabah to by-pass the territory of Edom.

Most Bible maps would have the children of Israel going southward around Mt. Seir and then taking the King's Highway in order to by-pass Edom! It shows how little most scholars read their Bibles. Israel had to go *west* of Edom through the Arabah in order to avoid cutting through the border of Edom.

Upon leaving Mt. Hor, Israel journeyed to Gudgodah and to Jotbath (Deut. 10:7). These two places on the road from Petra to the Arabah Road are probably spelling variants of the two locations—Hor-hagidgad and Jotbathah—which Israel stopped at about 38 years earlier when leaving Kadesh the first time (Num. 33:33).

This clearly proves that the Eternal was leading the children of Israel into the Arabah from Kadesh both times—the first time *southward* by the Red Sea Road into the wilderness; the second time by the same Red Sea Road *north-*

ward to compass the land of Edom (Num. 21:4). This road is called the "Arabah Road" in Deut. 2:8, because it ran the length of the Arabah, north and south of Petra.

When the Canaanites heard that Israel was proceeding *northward* (Deut. 2:3, 8), "by the way of the spies" (Num. 21:1)—that is, by the way which the spies used to enter Palestine when they searched the land 40 days—then the Canaanites fought Israel and were this time defeated (Num. 21:3).

These verses show that Israel proceeded *northward*, not southward, on the Arabah Way—the "Way of the Plain," sometimes called the "Way of the Red Sea." To go the way of the Red Sea does not mean one has to go to the Red Sea. It would, of course, be the route leading to the Red Sea, but one may be going *in the opposite direction on the road*—just as Israel did! This Arabah road stretched from the Gulf of Aqaba northward to near the Dead Sea.

En route north, they came to Punon (Num. 33:42). The settlement of Punon is *north* of Petra and in the Arabah. It is an area of extensive *copper* mines. (See Keller's *The Bible as History*, p. 143.) Its modern Arabic name is Phenan.

The stop at Punon immediately preceded the stop at Oboth (Num. 33:43). Now compare this with Numbers 21:9 and 10. Notice that at Punon—the stop just before Oboth—Moses made a "serpent of brass"—an alloy of *copper*. Certainly there is no mistaking where Punon is!

The very next encampment is on "the border of Moab" (Num. 33:44).

Not until they reached the northern border of Edom did Israel cut eastward *between Moab and Edom* along the brook Zered (Deut. 2:8, last part, and 13). This was 38 years *after they left Kadesh the first time* (Deut. 2:14).

They had to journey eastward because *Israel had rejected the direct route into Palestine* from the south nearly forty years earlier!

Petra Occupied by Israel

Next, let us skip over to the time Israel under Joshua took the promised land. Remember that Kadesh rightfully belonged to Israel (Deut. 1:19-20).

Observe what Joshua did: "And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon" (Joshua 10:41). Here the easternmost limit of southern Palestine is the city Kadesh-barnea. Compare this with Joshua 15:1-3:

"This then was the lot of the tribe of Judah . . . even to the border of Edom the wilderness of Zin southward. . . . And their south border was from the

shore of the salt sea . . . and passed along to Zin, and *ascended up* on the south side unto Kadesh-barnea."

And again: "So Joshua took all that land . . . *and the Arabah* ['the plain' in King James Version] . . . even unto the mount Halak, that goeth up to *Seir*" (Josh. 11:16-17). "Mount Halak" is not quite a clear translation of the original Hebrew. The word "Halak" means *smooth, bare*. Smith's Bible dictionary indicates it is "the *mountain range* on the east side of the 'Arabah, or one of the bare mountain summits in that range." *Hastings' Bible Dictionary* declares: "The Arabah Valley gradually rises toward the summit level, which it reaches immediately in front of Mount Hor on the borders of *Seir*; and to this line of elevation the term 'smooth' would not be inapplicable, while at the same time it would be on the line of communication between southern Palestine and *Petra*, the capital of *Seir*."

Observe that all these verses point out that Israel occupied the Arabah just west of Mt. Seir even to the barren mountain region of Petra. Yet we found (Joshua 10:41) the *easternmost* border city is Kadesh-barnea.

Surely Petra and Kadesh are the same from these verses!

Years later Judah had to recapture Petra after the Edomites rebelled (II Kings 8:20; 14:7). *Petra belonged to Israel*. The capital of Edom was not Petra, but Bozrah (Amos 1:12; Jer. 49:13, 22). Petra was the gate by which Israel controlled their Edomite enemies.

Consider another important fact. Josephus, Eusebius and Jerome wrote that the Aramaic, Assyrian and Arabic name for Petra was *Rekem* (*Antiquities*, bk. iv, ch. 7, sec. 1). *Rekem* comes from the Arabic word for "ROCK." "But in the Aramaic versions *Rekem* IS THE NAME OF KADESH," according to the *Encyclopaedia Britannica*! This authority, under article "Petra," further states: "Sometimes the Aramaic versions give the form *Rekem-Geya* [for Kadesh], which recalls the name of the village El-ji, southeast of Petra."

Here are literally dozens of Scriptures—hidden from the world—which clearly speak of Petra and the route to Petra!

These Scriptures are profitable for our INSTRUCTION. Those events in Old Testament times are *examples for us today* (I Cor. 10:11). Under Moses, Kadesh—Petra—was the station from which the promised land could have been entered. Will it again be the last station today for those who are obedient, before entering the promised eternal Kingdom of God?

We do not absolutely know yet! That is *why* we must *watch* the shaping of future events.