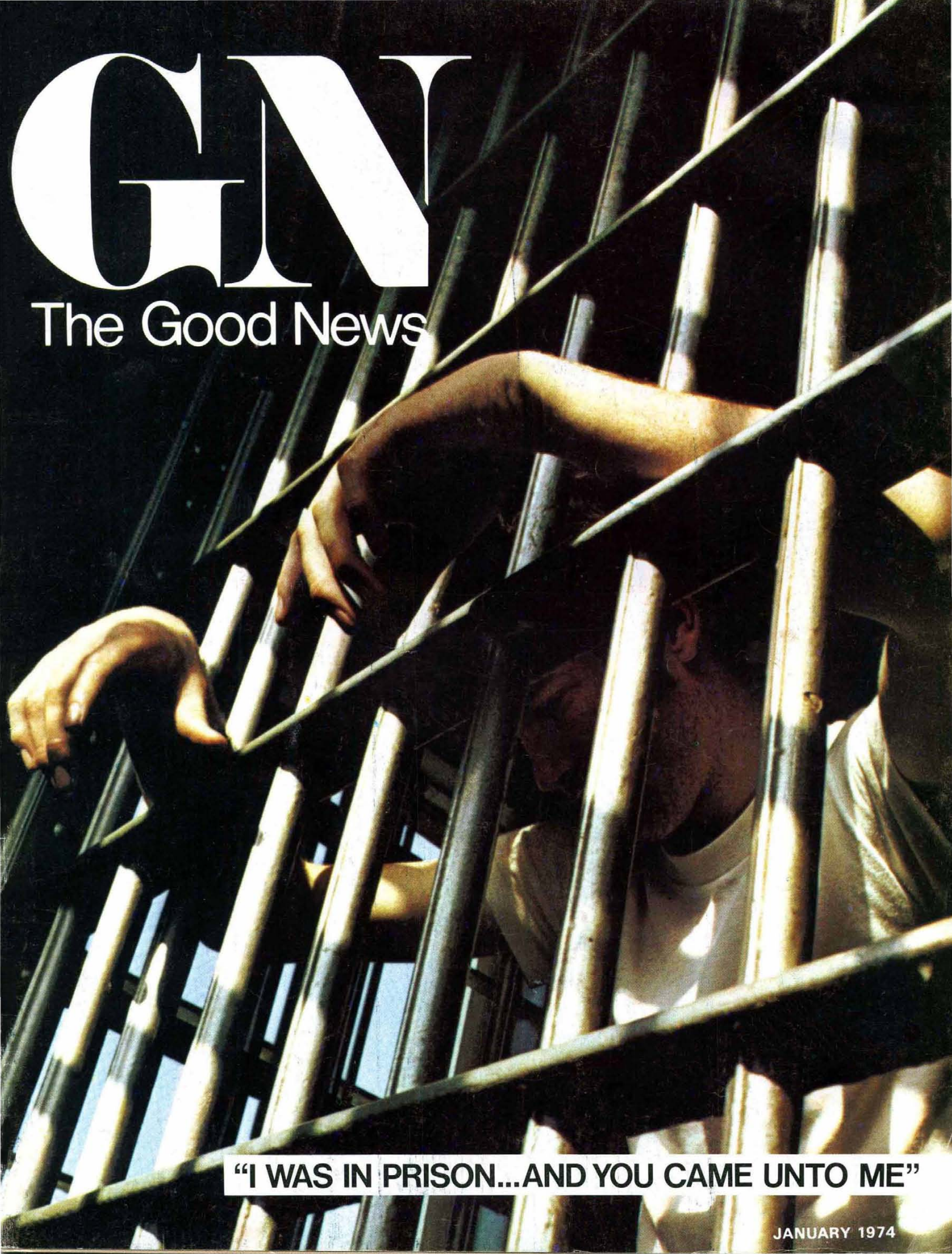


# GN

The Good News



**"I WAS IN PRISON...AND YOU CAME UNTO ME"**

JANUARY 1974



### ABOUT OUR COVER

Prisoner's lonely vigil. Read in this month's "Update" (beginning on page 12) of the desperate need to reach people's minds before they end up in institutions, and also the incredible difficulty in reaching the minds of human beings trapped by the many upside-down values of this society.

Hendrickson — Good News

# GN

The Good News

## CONTENTS

### ARTICLES

1	Is It True That . . . ?
5	Full Time in God's Work
17	What's Your Responsibility?
20	The Resurrection in the Old Testament
23	The Greatest of These Is . . . Love
30	"Remember the Sabbath Day"

### FEATURES

9	Update
22	Q & A
27	Science

ADDRESS ALL COMMUNICATIONS TO *THE GOOD NEWS* OFFICE NEAREST YOU.

• *United States*: P. O. Box 111, Pasadena, California 91123

• *Canada*: P. O. Box 44, Station A, Vancouver 1, B.C.

• *Mexico*: Institución Ambassador, Apartado Postal 5-595, México 5, D.F.

• *United Kingdom, Europe, India, Africa and the West Indies*: P. O. Box 111, St. Albans, Herts., England

• *South Africa, Mauritius and Malawi*: P. O. Box 1060, Johannesburg

• *Rhodesia*: P. O. Box A94, Avondale, Salisbury

• *Australia and Southeast Asia*: G.P.O. Box 345, Sydney, NSW 2001, Australia

• *New Zealand*: P. O. Box 2709, Auckland 1, New Zealand

• *The Philippines*: P. O. Box 1111, Makati, Rizal D-708.

Be sure to notify us immediately of any change in your address. Please include your old mailing label and your new address. The publisher assumes no responsibility for return of unsolicited art work, photographs, or manuscripts.

January 1974

Volume XXIII

Number 1

Published monthly by Ambassador College, 300 W. Green St., Pasadena, Calif. 91123

*Editor in Chief*

Herbert W. Armstrong

*Editor*

Garner Ted Armstrong

*Executive Editor*

C. Wayne Cole

*Senior Editors*: David Jon Hill, Raymond F. McNair

*Managing Editor*: Brian W. Knowles

*Art Director*: Allen Merager

*Associate Editors*: Gary L. Alexander, Lawson C. Briggs, Robert L. Kuhn, John E. Portune, Richard H. Sedliacik, John R. Schroeder

*Contributing Editors*: David L. Antion, Dibar Apartian, Robert Boraker, Arch Bradley, William F. Dankenbring, Ronald L. Dart, Charles V. Dorothy, Gunar Freibergs, Robert Gentet, Charles F. Hunting, George L. Johnson, Ronald Kelly, Dennis G. Luker, Stephen Martin, Gerhard O. Marx, Leslie McCullough, Roderick C. Meredith, L. Leroy Neff, George Ritter, Paul S. Royer, Eugene M. Walter, Clint Zimmerman

*Copy Editors*: Ronald Beideck, Kathleen Prohs

*Art Editor*: Greg Smith

*Staff Artist*: William Schuler

*Editorial Staff*: Lucy Barnes, Hazel Cooper, Michael Heiss, Leila McMichael, Nina Provence, James Rector, Janet C. Schroeder, Mack Taylor

*Business Manager*: Albert J. Portune

*Director of Publishing*: C. Wayne Cole

*Circulation Manager*: David Jon Hill

*Regional Circulation Managers*: U.K., India, Middle East, West Africa: Charles F. Hunting; Canada: George Patrickson; Australia and Southeast Asia: Gene R. Hughes; South Africa: Adriaan J. Botha; New Zealand: Graemme Marshall

Printed monthly by Ambassador College Press, Pasadena, California. © 1974 Ambassador College. All Rights Reserved.

Application to mail at second-class postage rates is pending at Pasadena, California.

**“W**ELL . . . where there’s smoke, there’s fire . . .” is not only technically untrue (how many times have I labored over a smoky fireplace in exasperation, trying to coax slowly smoldering wood into flame?), but it is philosophically false.

But the age-old adages get over-used when it comes to people justifying the most vicious and most-oft-condemned of “casual sins,” that of gossip, rumormongering, and tale-bearing!

“Well, I may not have *all* the facts, but . . .” is for openers. Then, the bewildered “little one” in Christ is ushered into the labyrinths of the inner sanctum of doubt, disillusionment and confusion.

Gossip — the mindless, endless repetition (with gradual exaggeration thrown in) of hearsay — is a virtual *hobby* of many thousands of professing Christians. What about you? Have you *heard* any GOSSIP lately? And if you sinned by *listening* to it, did you sin even more and more by *repeating* it?

#### God HATES Gossip!

Too many people *take lightly* the enormity of SIN! As human beings, we like to *categorize* sin. We tend to place various physical acts in a neat order of importance, or infamy, depending upon our own personal backgrounds, teaching and emotions. Thus a careless slip which re-

sults in breaking God’s Sabbath day (a cardinal SIN, the direct breaking of one of the TEN COMMANDMENTS, punishable by DEATH if not repented of) is passed over lightly, while the Sabbath breaker may hold in absolute abhorrence a person who has committed armed robbery, sex perversion, bestiality or murder!

Tens of thousands of professing “Christians” are *sinning* — almost with a greedy, purposeful *determination* — as they endlessly like to listen to, and then pass on, all the “latest” about what’s “going on” here, or there. These same thousands would not sit at the same dinner table with a person they knew to be a murderer, or pervert, or drug addict. But, oh, the *stories* they can tell you *about* people allegedly guilty of all sorts of crimes and sins.

The sidelong glance, the whispered word, the lofty look, and the subtle hints in oblique conversation — all are an *art*, a part of the tools of the talebearer, who, without realizing it, is LOSING OUT ON SALVATION by literally *living* in continual *sin*, simply because, while repeating the old adage “Where there’s smoke, there’s fire,” has forgotten the far sounder old saying, “Two wrongs don’t make a right.”

God’s Word is literally *filled* with His thundering commands about gossip, talebearing, false witnessing, and sinning with the mouth! God says, “These six things doth the

Eternal *hate*: yea, seven are an *abomination* unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth *wicked imaginations*, feet that be swift in running to mischief, a false witness that speaketh lies, and *he that soweth discord among brethren*”! (Prov. 6:16-19.)

God HATES a proud, lofty look (Isa. 2:11), a lying tongue, those who “dream up” various exaggerations and tales, and anyone who would *divide brethren*.

But does one scripture contradict another scripture? Can I *use* these scriptures to allege that, NO MATTER WHAT another person does, *you* have NO RECOURSE to jolt him into an awareness of his sin; or to rebuke or chasten, or lovingly exhort a brother?

Nonsense! One scripture does NOT cancel out another. Remember, these words you read are the vital, dynamic, living Word of your Creator God, who gives you every breath of air you breathe! They are words before which (along with all other Scripture) we are to TREMBLE

# IS IT TRUE THAT...

by Garner Ted Armstrong

***One of the gravest sins Jesus condemned is the one most people equate with righteousness! Many seem to feel the spreading and repeating of rumor — especially if they feel there is “some element of truth” in it — JUSTIFIES, whitewashes, makes to appear all the more righteous, the talebearer. Think! Which of the specific, plain COMMANDS of Jesus Christ of Nazareth do you, knowingly, deliberately, and with malice aforethought, intend to BREAK?***



(Isa. 66:2). They are the words which will JUDGE us!

But "innocent" gossip is a common sin which is engaged in almost automatically, almost "casually" by literally thousands, every day. To hear and repeat a story about someone else, about real *or* imagined "goings on" here or there is as natural as any instinct common to man.

But no matter HOW NATURAL (and remember, *natural* rhymes with *carnal*) these seemingly minor sins may be to some, they are soundly condemned over and over again in God's Word; and this perhaps *most common* of all sins was very sternly condemned directly by Jesus Christ, your Saviour!

### It Is LUST to Gossip

Have you ever tried to "reveal part of a secret"? People *love*, or perhaps it is better said, *lust* after, "secrets" and "mysteries." That's precisely why the great false church of Satan is titled "mystery of mysteries," and why, in so many false religions, the mystic, unseen, hidden, secretive and dark meanings, symbols, similes and analogies occupy so prominent a place.

Inquisitiveness — a desire to "find out" things — is a powerful part of human nature. From the time we were babies, we tasted, smelled, felt and looked at everything we could grasp — no matter how dirty or foul or evil smelling or looking it might have been.

The natural curiosity of a child has *killed* thousands of children who have toppled from upper-story windows, swallowed poison, played with fire, shot each other with guns, or died in hundreds of other ways. Others, it has permanently injured and disfigured.

The desire to taste some strange concoction, or to "try" something because of peer pressure is found to be the *strongest single reason* given for the smoking habits of most people, and, to a large extent, the drug abuse of our peoples!

It's a curiosity we never seem to mature out of.

Try telling your husband, or wife,

just a "part" of something you "know." (But be careful it's not gossip, or you'll be SINNING!) Perhaps you have a "surprise" for your mate? Maybe a thoughtful husband has decided to purchase a lovely piece of jewelry or a decorative piece for the home, and "surprise" his wife. But what if he says, "I've got something for you, dear; and it's a surprise"? WHEN does the wife want to KNOW about it? Does she say: "Oh, *thank you*, honey — that's *great* — and I know you'll tell me what it is when you get around to it"? Hardly. The husband has unleashed a tremendous *desire* in the wife by any such statement, to which she would almost automatically respond: "Oh, GOOD — *what* is it? *When* can I see it? What did you *pay* for it?" And, probably a whole series of other questions.

At this point, if the husband insists on "keeping the secret" a little longer, he may upset his wife to the point he would have been better off never thinking of a gift in the first place, rather than keeping her in suspense about a "partial" secret!

When did you last overhear a *part* of a conversation where *your name* was being mentioned? When did you last notice a group of people talking (maybe after, or before services!), and notice one or two of them happen to glance your way while they were engaged in earnest conversation? Did you almost INSTANTLY feel overcome with a POWERFUL desire to KNOW WHAT THEY WERE TALKING ABOUT?

What about overhearing only a *part* of a telephone conversation? Do you wives ever rush to the phone to put your ear up there, and try to hear the other part, too? Ever pick up the extension, maybe even unbeknownst to your mate, and eavesdrop? ("Eavesdropping" comes from the practice of those who actually scaled roofs and then hung partially over the *eaves* to hear what was going on inside upper-story rooms — which appears to be a very well-advanced case of curiosity, to say the least.)

Of course you have — if not in

these particular ways, then in other ways; we *all* have — it's a part of our *nature*.

### Desire for News

But repeating EVIL and FILTH and VOMIT, in the form of attacks upon another's character — gossip about *either* real or imagined past misdeeds — THIS is the lowest form of talebearing. Frankly, MOST of the "talebearing" among God's own people has been an understandable desire for *news*; for news of the *Work*, and news from the ministry at Headquarters, and from overseas!

How many dozens and hundreds of perfectly "innocent" telephone calls have cost how many thousands of dollars to repeat "news" after a Friday night Headquarters Bible study, I don't know. But I *do* know how many employes have been hurt, when false rumors about their being "fired" or "demoted" or similar dire consequences were rumored, only to be proved untrue, later. I *do* know how many false tales about anything from ordinations to imagined campaigns in areas not even planned as yet have been spread about, causing everything from apprehension, to excitement, to dashed hopes, to despair — when there was NOT ONE WORD OF TRUTH in any of it!

Frankly, I had wanted for a long time to see *The Portfolio* go to the Church brethren (*The Portfolio* is the official College newspaper) because I recognized this very great desire on the part of brethren to KNOW what is happening in the *Work* — *not* from any but the finest of motives; of wanting to support, to be encouraged, to help, to *pray* for specific needs of the *Work*. But *The Portfolio* would only be College oriented! Policy dictated that only ministers, graduates and perhaps the families of students would receive *The Portfolio*. In any event, it was not *aimed* at Church news, but only at the individual *College* news. Out of my desire to LET THE CHURCH KNOW what was happening came the idea for the Church newspaper.

Earlier I had actually hoped we could publish a newspaper to be freely distributed even among the *public* in the Big Sandy area, both to dispel false assumptions about the Church and the College and to be a really NEWSWORTHY publication, which they simply do not have in that area. Since the College possessed the major wire services and could actually fulfill the commitments of any local newspaper, my thinking, and that of others in Big Sandy, ran in that direction.

But, finally, the idea jelled in my mind. Why not a full-sized CHURCH NEWSPAPER? I called Mr. John Robinson, and others. I discussed my ideas with several. We had a couple of meetings. I asked for a layout and sample mastheads, copy, and design. I, personally, oversaw the entire birth, creation and first delivery of the paper, gaining my father's full support and approval during a meeting we had in Big Sandy.

Now, the paper fulfills a VITAL NEED in this Work — and the brethren are MORE FULLY INFORMED THAN EVER BEFORE!

Also, though this more expanded *Good News* was by no means my own idea, I instantly concurred with Mr. Wayne Cole, Mr. David Jon Hill and others, who brought the idea to my attention. This, too, received my father's wholehearted endorsement.

At least, I thought, the brethren are really going to be INVOLVED, now, in the entire spectrum of the Work. What with an expanded *Ministerial Bulletin*, I have tried, sometimes at great personal expense in terms of mental fatigue and pressure, to write a lengthy, fully detailed, complete letter BOTH for *The Worldwide News* (the Church newspaper) and for the *Bulletin* (both published every two weeks), keeping the MINISTRY totally informed.

But, it seems, even with all these attempts at dispelling rumor, and at really FEEDING all of God's people (and many who are NOT yet fully baptized members!) with the whole facts, rumor continues to persist.

But then, that's human nature, we probably say.

And that's precisely it! *Human nature*, our CARNAL nature, the way we "are" is WHAT WE MUST DEEPLY REPENT of!

### The "Right to Know"

Since the Eisenhower admission of a lie during the Gary Powers U-2 spy plane incident, and from the time of wild speculation concerning the Kennedy assassination, the United States' general public has become increasingly skeptical of its leadership.

During the Johnson administration, as we became ever more deeply enmeshed in Vietnam, and as American campuses erupted in riotous demonstrations over the evils of the "establishment," while American cities rocked with the violence of civil rights strife, and massive arson and bombings, public doubt over governmental truthfulness was coined into a new phrase called "The Credibility Gap."

It was admitted, finally, that the Government had, in fact, kept the American people *in ignorance* of various increases in manpower, and the materiel of war. Involvement in Cambodia and Laos, together with "unauthorized" bombings which had been deliberately kept secret from the public, leaked out in sensational news stories — some from "stolen" Pentagon papers, and the like.

After Richard Nixon's reelection, the issue of "Watergate" burst like a nightmarish bombshell on the public consciousness. While George McGovern had tried to fan the flames of outrage over Watergate *during* his campaign, the apathetic public seemed unable to care less.

Finally, though, painstaking investigation began revealing the truth. Break-ins, burglary, payoffs, collusion, and every assorted chicanery, together with names, dates, and places, came flowing out of the press, and into the Senate Investigative Committees, and *later* the hands of the Special Watergate Prosecutor, Archibald Cox.

An agonizing period of silence from the White House was finally halted when Mr. Nixon in swift action fired or accepted resignations of one key staff member after another. Scandal! The stock market reacted; people were stunned — *leadership*, guilty of LYING, or of COVER-UP?

Still, the battle rages on.

Today, the American people are clearly divided on the issue of Watergate. Public opinion polls strongly indicate that even though there may appear to be plenty of circumstantial evidence (no *actual* evidence has been brought to light), millions of Americans have *already judged* Mr. Nixon, and found him guilty. Though they simply DO NOT KNOW the facts, and have had a combination of objective reporting, favorable reporting, and highly biased and opinionated reporting, they have *judged* the President — *convicted* the President — and are now demanding his resignation, or impeachment procedures!

Such is the WAY of human governments. In man's government it is the PEOPLE to whom the leaders are ultimately responsible, and to whom they must finally answer. But in GOD's government, it is GOD to whom the leaders are ultimately responsible, and to whom they must finally answer.

Under the democratic system of freedom of assembly and of speech, the general public feels it has a "right to know" what its leaders do. And well it might, since, in a democracy, it is ONLY through the vast system of checks and balances, and especially the principle of majority rule, that a free society can be given any possible guarantee of continued freedom and protection from a despot.

But such a "right to know" must be tempered with ANOTHER great "democratic" principle — that which says that a man is "presumed innocent until proven guilty."

But no! Millions will not have it that way. Rumor, hearsay, opinion, and the emotional spates of this or that group or interest sway public

opinion. Belittling political cartoons, blistering editorials (*Time* magazine spoke out in an editorial for the first time in 50 years, demanding the President's resignation), and personal letters to editors revealed this rising tide of demands for resignation BEFORE all the facts were known. Apparently, there was no one to remind the public of the words of God: "He that answereth a matter before he heareth it, it is folly and shame unto him" (Prov. 18:13).

### How God Rules His People

But what of God's Church? What of GOD ALMIGHTY and the way *He* rules and governs His own people? Does each individual have a "right to know"?

What about SIN? What about EVIL? What about filthy, vomit-stenched, rotten heinous crimes? Shouldn't a people truly be INFORMED?

Then why does God insist some "secrets" should NOT be repeated, and make it a cardinal SIN to repeat them?

"He that goeth about as a tale-bearer revealeth secrets: therefore meddle *not* with him that flattereth with his lips [openeth wide his lips, margin]" (Prov. 20:19). Why does one proverb after another soundly CONDEMN the telling of evil? "Hatred stirreth up strifes: but LOVE COVERETH all sins" (Prov. 10:12).

Does love, then, REVEAL the evils around us? Or does it COVER? What does GOD *want* to do where YOUR personal sins are concerned? Does He wish to discover each little detail in terrible clarity, and then spread each detail into the minds of thousands of other people — people you have never met, and do not know? No, of course not! He said through David, a man after God's own heart: "Who forgiveth *all* thine iniquities; who healeth *all* thy diseases. . . . The Eternal is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt

with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so GREAT is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:3, 8-12). And through Paul: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:12.)

With the Creator, REPENTANCE is what counts! Repent of your sins, and God will utterly BLOT THEM OUT.

Not only does God blot them out of His own mind, but He commands human beings to do the same! Jesus, going to great lengths to *explain* by a *parable* what He meant, answered Peter's question: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (Matt. 18:21.) Finally, Jesus answered, "So likewise shall my heavenly Father do also unto you, *if ye from your hearts* forgive not every one his brother their trespasses" (verse 35).

*Forgive and forget* DO go together. God plainly says He FORGETS sins and iniquities when He forgives. He removes them from us as far as east is from west, which means, literally, "infinity." What a *blessing* and a great comfort to KNOW we can have GOD'S FORGIVENESS, which, unlike the petty "pardons" and excuses of man, is PERMANENT!

Man's "forgiveness" is usually NOT permanent.

Politicians vie for political office and prestige based "on the record." Apparently, the immaturity of millions is such that, when informed that the man they have placed in office by a majority vote seems somewhat less than perfect — could even be guilty of such a terrible thing as telling a lie, or snooping on political opponents — they are *scandalized*, outraged! It's as if the public actually expects its leaders to be PERFECT!

But *does* the general public REALLY go to such an extreme? Certainly not! Millions of Americans

are privately convinced it takes a man of unusual "expediency," if not to say slightly "crooked trends" (and that's much more polite language than used by millions of them, and certainly more cordial than that used in the press), in order to even BE a successful politician.

Then why the "outrage" when they *believe* they have discovered some inconsistency?

Question: Is it possible for even a *President* to be genuinely sorry for something, and to be forgiven? Answer (from millions in the general public who scream daily for his resignation): "No!"

### "Executive Privilege"

But does, then, each individual really have the "right to know" all the petty personal details of government? Absolutely not! An elected official of the United States in such high office simply MUST retain what is called "executive privilege." Yet, there are those who are outraged at even this! They seem to feel that unless they can be privy to Mr. Nixon's own most intimate conversations with aides — with leaders of other countries and with his own family — they are NOT BEING TOLD THE TRUTH!

Ridiculous!

A president of a country simply MUST be able, for the protection of the country, and for national security regarding foreign policy, to have many of his private conversations remain completely PRIVATE! But like spoiled children, in temper tantrums of outrage, there are those who ridicule "executive privilege" as if it were only another *recent* ploy to aid the President in some alleged (but not proven) "cover-up."

In the next issue I will address further the question of executive privilege. Does it apply to God and to the leadership of His Church? Did Jesus tell the general public everything He told His own disciples in private? These and other related questions will be dealt with in the next issue of *The Good News* magazine. □

**"IF ONLY I** were full time in the Work, then I would really be able to fervently serve God." That thought often crosses many readers' minds.

But are you as a Church member or co-worker anything less than full time in God's Work *right now*? The answer might surprise you.

#### Yearning to Serve

Obviously we shouldn't "second-guess" God. Rather, we must be abundantly thankful that God, in His unfathomable mercy, called us by opening our minds to His marvellous truth (Rom. 9:15-16). (Remember that less than about one one-hundredth of one percent — one in 10,000 — of the world's population are readers of this *Good News* magazine and co-workers with us in this end-time Work of God.) Of course we realize this, but nonetheless the wistful daydreams to be "full time in God's Work" continue to pop into many of our minds.

We find ourselves in Boston and Buffalo, Brooklyn and Bluefield, Bismarck and Bakersfield, Bangalore and Ballarat, Boulogne and Berlin — all the while looking longingly to the Headquarters Work in Pasadena, ardently wishing to actively participate by *any* conceivable means in God's great end-time commission to His Church. We would open the mail, type letters, print booklets, stack *Plain Truths*, drive the trucks, repair radio or television equipment — *anything* — mow lawns, sweep floors, wash windows — *anything* to be "in the Work."

Young or old, male or female, black or white, urbanite or farmer — many are preoccupied with a craving to actively serve full time in God's Work. Some may even allow their minds to become captivated by daydreaming of that "special need" in God's Headquarters Work — "for just me." These longings are surely natural, very common and completely understandable.

But they are *unnecessary!*

And the reason your "wistful longings" to be full time in God's Work are unnecessary is simply because *you are already serving full time in God's Work!*

#### A Full-Time Job

You are actively serving God in this Work today just as surely as any employe receiving his twice-monthly College — or Church — paycheck!

But some may look at their average incomes, lack of education and perhaps advanced age and feel just a little sorry for themselves. "How can I ever be used in God's Work?" they may wonder.

Let's set the record straight. *Every* member of the Church of God, every co-worker, every person who has voluntarily given of his time to pray for the Work or of his finances to support the Work — each one of you — is presently being used by God's Work, as an invaluable asset, every day of his life.

Think about it this way: Would God call a person for a "part-time" job? Does Christ offer "part-time" responsibilities?

What did Christ say? Did He require that only the twelve apostles or the "120" be "full-time" employes — while all the others would merely be "part-time supporters"? Of course not.

Every prospective disciple of Jesus Christ must first forsake all — or he simply cannot become a disciple. (Read Luke 14:26-33 — basic scriptures to be fully understood before baptism.) Throughout His physical ministry, Christ emphasized the necessity of not only burying our entire past lives in a watery grave, but also following Him with 100% of our being (Matt. 10:38; 19:21; Rom. 6:3-6).

Look at the situation logically: It would be impossible to "forsake all and follow him" unless we became "full-time" employes.

# FULL TIME

## IN GOD'S WORK

***You have a personal,  
God-ordained responsibility  
right now!  
Here's how you are  
NOW an active, FULL-  
TIME participant in  
God's Work today.***

by Robert L. Kuhn

If God is calling you — if you are a Church member, prospective member, co-worker, or even if you have “only” just become an interested reader of this magazine — God is calling *you* to become “*full time*” in His Work.

### Me? How?

You are as much an integral part of this Work right now as those who do the broadcasts, write the articles and pastor the Churches. (Read and reread I Corinthians 12:14-18.)

You are *now* occupying a specific God-ordained office, fulfilling definite God-ordained responsibilities in His Work today. This office and these responsibilities were very possibly predetermined by God before you were actually called — before you first heard the broadcast or saw your first *Plain Truth*.

God knew your personal capabilities and proclivities and called you for a specific job. God does not use a roulette wheel to call His children at random. You were specifically chosen for a purpose. This does *not* refer to your eventual office and responsibilities in God's Kingdom — but your full-time position in God's Work today.

God knows exactly what you are doing for His Work. And if you are faithful to the very end, you shall be rewarded. “And let us not be weary in well doing [doing the Work of the living God]: for in due season we shall reap, if we faint not” (Gal. 6:9).

Perhaps you still find it hard to believe that God has multiple tens of thousands of jobs in His Work. This is simply because we often limit the massive scope of God's Work, and how God has decided to conduct and accomplish it.

Most have never realized that TODAY they are *literally* maintaining *full-time* jobs in God's Work. They have individual positions of personal responsibility, tailored just for them. But God's Word has been telling us just this for millennia.

Of course, office and responsibilities are not static. God will raise

or lower, increase or decrease them in direct proportion to our obedience and performance (see Psalm 75:6-7).

### Where Do I Fit in God's Work?

God has charged His Work with two massive commissions:

- 1) The stunning witness and warning to the world — the WITNESS.
- 2) The spiritual perfection of

---

***God is now preparing a body of kings and priests to be co-rulers with Christ — His executive assistants in the World Tomorrow. It is Christ's responsibility to fashion us into a holy spiritual temple — a “building fitly framed together” (Ephesians 2:19-22).***

---

God's Church, Christ's body and team — the TEAM.

And, for the sake of this article let's consider a third area:

- 3) The pioneering development of the system for tomorrow's society — the SYSTEM.

The WITNESS, the TEAM, the SYSTEM.

As individuals we may feel lost in the rush of this gargantuan whirlwind that is God's Work.

“Where do I fit in? Am I really a full-time employe? In which commission am I involved? How? What have I done? What must I do?”

Many of you comprehend our breathtaking commissions; but, with a sincere shrug of the shoulders, feel that you can only *indirectly* participate: giving tithes and offerings for

the first commission, perhaps sitting in Church for the second, and doing nothing really important for the third.

Well, get ready for a pleasant surprise. Whether you believe it or not, many of you are actually fulfilling a full-time position — and some positions for each commission, three full-time jobs at the same time! You may have individually detailed, God-appointed responsibilities in *all three jobs* — and will be rewarded accordingly (Matt. 16:27).

### One, the Witness

First and foremost, God's Work is to prepare the way for the most singularly spectacular event in the history of the universe: the return of Jesus Christ! This involves the proclamation and publication of the gospel in all the world (Matt. 24:14; Mark 13:10). All nations must receive an awesome witness.

We do not yet know what impact our Work will have on this world. There has never been anything like it in history.

But think back to those last days of November in 1963. Remember the awestruck air of collective consciousness following the assassination of President Kennedy? The entire nation (and much of the world) was united in an attitude of somber meditation for some days. The air was thick with emotion. It was as if one mind permeated the entire country.

Just before the end of the age, God's Work will be the object of perhaps even greater worldwide attention — unbelievable as that may now seem. Every mind, every thought, every radio and television news program, every magazine, every conversation will be focused on us — on God's leaders, God's miracles, God's message, on God's searing indictment, on God's prophecies, on God's witness, on God's people.

On you? It's ahead — and *you could be personally involved*.

As an active participant in God's first commission, you have a three-fold obligation:



- 1) Prayer.
- 2) Financial support.
- 3) Being a light to the world.

Perhaps "prayer" sounds a bit sentimental or seems a little "shop-worn." In either case, these feelings are the products of the traditional religions of our "sophisticated society."

Prayer is powerful. It really works. God is real! He hears your prayers. *You* were called to add *your* individually specific prayers to the chorus of minds already beseeching our Creator for His Work's sake. God desperately wants to bless the Work — and your intercessions are the necessary prerequisites.

And needless to say, your financial backing has helped make this great Work possible. God has ordained you — and the thousands like you — to be the direct instruments through which He supports His Work.

God's Work is not a business — we have nothing to sell. Everything we have, we give away — free, without any obligation whatsoever. This Work does not have any endowments, no organizational sponsors, no large donors or benefactors ... all we have is each other. Your support is the only way we finance our programs to preach Christ's gospel around the world — by TV, radio, *The Plain Truth*, *The Good News*, booklets, advertisements, personal campaigns, etc. So don't underestimate the importance of your own contribution.

Does "being a light to the world" remind you of prissy do-gooders handing out cheap tracts on busy street corners?

Let's try rearranging our thinking.

Ponder the number of people that your family has come into personal contact with since you first began applying God's laws. Think of all your relatives, friends, neighbors, friends of friends, business acquaintances, local merchants, schoolmates of your children, etc. We're probably talking about a minimum of 500 to 1000 people for the average family.

And since there are over 200,000 individuals or families receiving *The Good News*, a *personal witness* is potentially available (to a greater or lesser degree) to over 100 million people!

God does *not* want you to *preach* your witness — that's the calling of His ministry. God has called you to *be* that witness, letting "your light so shine before men, that they may see your good works, and glorify your

---

**Whoever you are,  
whatever you've  
done, no matter  
what your age, God  
has called you into His  
Work for a unique  
purpose. After calling  
and conversion, you are  
to build upon the  
foundation of Christ  
(Hebrews 6:1;  
I Corinthians 3:11-15).**

---

Father which is in heaven" (Matt. 5:16). We let our lights shine forth by learning and putting into practice God's laws.

We can only begin to imagine how intimately God projected our lives before He first called us. Could God have preplanned the hundreds of human beings to whom *you* would be giving a *personal witness*? Could He have ordained that *your* shining *example* — remember, *not* your preaching — would eventually become the critically influential factor in their calling and conversion in the future?

#### Two, the Team

God is now preparing a body of kings and priests to be co-rulers with Christ — His executive assis-

tants in the World Tomorrow.

It is Christ's responsibility, as Head of the Church, to fashion, mold and polish all of our divergent, rock-like minds into a holy spiritual temple — a "building fitly framed together" (Eph. 2:19-22).

This is the TEAM — efficient, yet merciful; functional, yet loving — which will plan, systematize and run every facet of God's society, from organizing industry to teaching individuals, from dams to dating, from machinery to marriage.

This, then, is the second great commission of God's Work today: to build and nurture a body of fiercely dedicated human beings, from every walk of life, to administer God's government in the World Tomorrow.

The 1000-year and Great White Throne judgment periods (Rev. 20:11-12) will comprise enormous numbers of human beings — having lived through an immeasurable myriad of experiences. And we — the readers of this magazine — will be dealing with these people face to face.

Will we discuss their problems with cold, academic, theoretical aloofness? Emphatically *no!* That's not God's way.

Doesn't it rather make more sense that God would prepare a body of assistants who have themselves amassed every conceivable range of personal experience? Of course. Personal experience enables one to identify and empathize with his counselor; it also develops a unique bond of compassion as well as comprehension within the counselor himself. (This is why, in our society today, ex-drug addicts and ex-convicts can most effectively deal with teen-age drug users and novice criminals.)

God follows this principle. As Paul said of Christ: "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is [or has been] compassed with infirmity" (Heb.

5:2). For this same reason, God allows His ministers to experience afflictions and sufferings — so they can then mercifully counsel, comfort, and console others in similar trials (II Cor. 1:6). For this same reason, God is now putting the members of His Church — the future ministers of the world — through every life experience.

Won't it be easier for a former pompous intellectual to deal with the thousands of pompous intellectuals beginning the 1,000-year period of Christ's rule? (If this stunning concept of a coming world-ruling government is new to you, please write for a copy of *The Wonderful World Tomorrow — What It Will Be Like.*)

What about the millions of older citizens, neglected by their children, forsaken by society? Who but the aged now in God's Church — then in God's family — could most effectively comfort these people?

Who but an oppressed Black, from the heart of the ghetto, having lived with the persistent sting of racial prejudice, could best counsel his "soul brothers" in the future?

Who but a previously indolent alcoholic could best assist other alcoholics?

Think about it. Who in God's family will the millions of cancer victims — once resurrected — most respect? Obviously those who themselves had cancer as physical human beings in God's Church.

Whatever personal experiences you've had in life — no matter how ordinary, no matter how bizarre — there are thousands of people whom you, more than any other human being on the face of the earth, can help once you've qualified for the Kingdom of God.

This is why you were called. This is why you can be a vitally essential member of Christ's body and team. Nobody else can do *your* job. This is why you must grow toward spiritual perfection. God's ministers can't piggyback you into the Kingdom —

you have to "work out your own salvation with fear and trembling" (Phil. 2:12). Of course, you have the endless resources of the Eternal God in doing this, "For it is God which worketh in you both to will and to do of his good pleasure" (verse 13).

### Three, the System

God's Work today must originate, develop and pioneer the educational and religious systems for the World Tomorrow. We are the "prototype" for the entire World Tomorrow — both individually, as distinct human beings, and collectively, as a converted society.

But Christ is doing far more than clinically observing our behavior. He is logical and orderly, actually using us — in *partnership* with Him — to generate, examine, test and develop the entire spectrum of fresh techniques and technologies — absolutely necessary for a sophisticated, God-fearing civilization.

Education — in its widest sense — will be the paramount ingredient; education, therefore, must be our specialty.

The World Tomorrow will be a modern world. But God has never had a modern, *converted* society to painstakingly hammer out the manifold laws and correct methods of operation — essential for the proper functioning of a converted modern world. God's Church today is that society — however fallible we as human beings may now be.

God is designing, proving and perfecting through us — by the supreme test of practical application — the statutes, judgments, ordinances, skills, arts, sciences and customs which will form the basis for the World Tomorrow.

This does *not* mean that we are living the millennium today. That would obviously be impossible. But the experiences gained and lessons learned in applying God's laws today will provide the invaluable background for the future.

Whoever you are, whatever

you've done, no matter what your age, God has called you into His Work for a unique purpose. You must learn to alter, revamp and revise all of your personal concepts, talents and traditions — subjecting them to God's law, refashioning them for God's Master Plan.

After calling and conversion, you are to *build* upon the foundation of Christ (Heb. 6:1; I Cor. 3:11-15). When you have begun to restructure your life, *you* will have become God's "operational prototype" for your particular customs and skills. And in the World Tomorrow, thousands of others will follow in the paths which you are blazing today.

### God "Needs" You

You can't argue and you can't hide! God has an enormous investment in you. You have been charged with specific God-ordained responsibilities in three full-time jobs — one in each area of the Work: the *witness*, the *team*, the *system*.

The better you do your assignment, the more enthusiastically you discharge your responsibilities, the more effective the entire Work of God will be and the greater will be your own personal reward. (This biblical principle is fully explained in our booklet *What Will You Be Doing in the Next Life?*)

### Your Assignment

To begin to accomplish your personal tasks, you must habitually meditate about, and discuss with others of like mind, God's overall goals for the Work: the *witness*, the *team*, the *system*.

Meditate about them. Discuss them. Pray about them. Read about them. Focus on them. Saturate your mind with them. Locate them in your Bible. Inject them into your conversation. Wherever you go, whatever you do — take them with you. Never neglect them. Live for them.

The WITNESS, the TEAM, the SYSTEM. □

UPDATE  
UPDATE  
UPDATE  
UPDATE  
UPDATE

# L'Oeuvre Française en Europe (The French Work in Europe)

# 10

---

## YEARS AFTER

**I**N THE ten years since Mr. Herbert W. Armstrong, Pastor General of the Worldwide Church of God, and Mr. Dibar Apartian, Director of French operations and voice of *Le Monde à Venir*, opened the European offices of the French work in Geneva, four churches have been established in strategically located areas: Paris, the capital of France; Lyon, the major industrial city in the South; Brussels, the capital of Belgium; and Geneva, Switzerland. At the time of this writing, two more churches are planned, one of which will be in the area of Brittany in western France. In this way it will be possible for a person living nearly anywhere in France, Belgium or Switzerland to attend services and hear sermons in French.

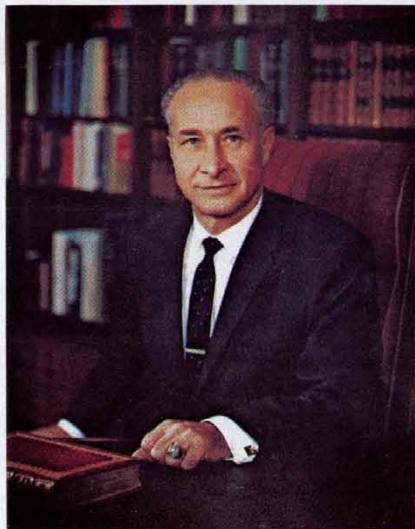
### The Poor of Lyon

If you were to have the opportunity of attending a meeting of the Church in Lyon, I am sure that you would be moved by a sense of history. To reach the hall where services are held, you might walk along the same cobbled streets trod by the "Poor of Lyon" (the early followers of Peter Waldo).

It was in this very city of Lyon

by Colin Wilkins

*Ten years have passed since the opening of the Geneva office of the Worldwide Church of God. Here is a report by the former office manager highlighting the subsequent developments of God's Work concerning the French-speaking peoples of Europe.*



Desmond Groves

Mr. Dibar Apartian

that Waldo, a wealthy merchant, decided to live according to the original gospel Jesus taught. And if you met the members of the twentieth-century Church of God, many could well be considered the latter-day "Poor of Lyon" (by comparison with some of us Americans and Britons who are very materially blessed indeed). However, I feel quite sure that if you were to meet them, you would not consider them to be in all ways "poor," but rather "rich" — in faith, that is!

Even with the two new churches some families must travel hundreds of miles to attend services. Families journey to Lyon from as far away as the town of Narbonne on the Spanish border and Nice on the famous Côte d'Azur, near Monte Carlo and the Italian frontier. A six- or seven-hour journey on overcrowded trains or a 300- or 400-mile trek in a small French motor car on roads which were built during the horse-and-buggy days is considered by the average Church member in France to be "par for the course"!

### The Paris Church

If you ever have occasion to visit France's capital city and were to ask

for the address of the Paris Church of God, you might be surprised to learn that it meets regularly in one of the best-known and most prestigious halls in the capital. The *Palais de Chaillot*, where 200 of God's people assemble, is a most imposing edifice in the city center. The Church gathers in the very same auditorium used on weekdays by leaders of the French government. If you should go there on a Saturday afternoon, however, you would hear God's minister in Paris — Monsieur Etienne Bourdin — speaking on the subject of *God's* government — not human government.

Monsieur Bourdin, a native Frenchman, responded to an ad published about eleven years ago in the English edition of *Reader's Digest*. As a result he began corresponding extensively with Mr. Apartian in Pasadena, California, and soon found one of his many talents being put to use in translating booklets, lessons of the Correspondence Course and, later on, articles for the French edition of *The Plain Truth* — *La Pure Vérité* — which was first published in June 1963.

However, Mr. Bourdin had other talents, too. After serving over eight years in the Geneva office as a translator, he was appointed pastor of the Paris Church in the summer of 1972. The previous minister, Mr. Carn Catherwood, was rapidly whisked over to Montreal to help take care of the burgeoning French-Canadian Work there.

Mr. Bourdin, assisted by his capable

wife Ursula, now does the lion's share of visiting inside of France. He also has the help of Mr. Audoin, another French elder, Mr. Bob Scott and others.

#### Legal and Financial Obstacles

For many years the French Work was severely handicapped by French law, and we were virtually prohibited from operating inside the country. Finally, thanks to the ingenuity of a member well-versed in the intricacies of the French legal system, we were able to form a cultural and religious association known as *Le Monde à Venir* (The

World Tomorrow) — the same title as our radio broadcasts. The association permits us to operate with much greater flexibility inside the country, and to transfer contributions from our French members and co-workers to Switzerland in order to finance the Geneva office.

Ever since the inception of the French Work in Europe, faithful French, Belgian and French-Swiss co-workers and members of God's Church have so generously donated to God's Work that they have been able to finance all French operations on the European continent, including the total costs of operating

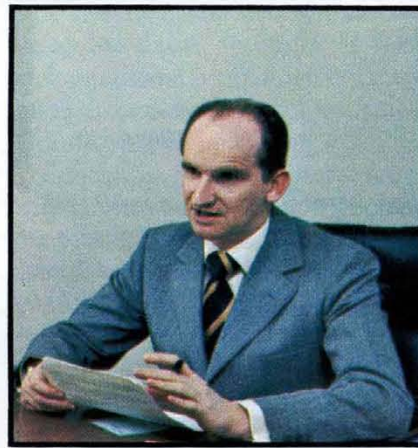
the Geneva office, our staff in Paris, visiting and ministerial expenses and the French festival site!

In the fall of 1973, over 1,100 French-speaking people attended the Church's annual festival at three separate locations: Quebec, Canada; the island of Martinique; and Praz-sur-Arly, France. Growth in Europe has been so rapid that we shall soon outgrow our present facilities. This, in spite of no longer hosting the French Canadians in Praz.

#### Le Monde à Venir

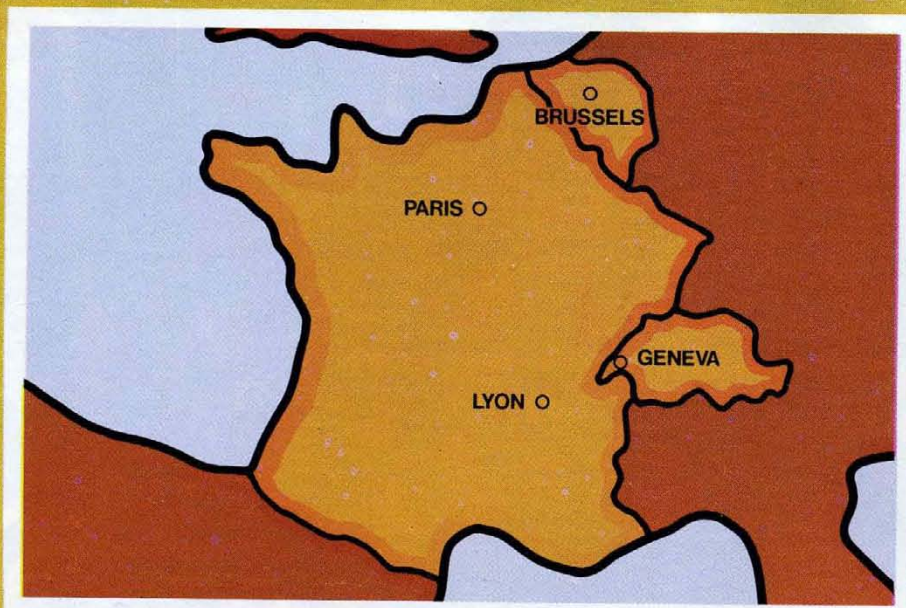
The story of the growth of the French Work in Europe is quite remarkable. It is hard to conceive of anyone turning his radio set on at 4:43 in the morning to listen to a 15-minute broadcast, yet many Europeans do just that! When *Le Monde à Venir* first boomed out on Radio Luxembourg and Radio Eu-

**Mr. Colin Wilkins** in his office in Geneva. Members (bottom photo) of the Brussels, Belgium, church are shown outside the Palais du Congress where meetings are held.



Good News Photos





Map — Greg Smith

## FRENCH-SPEAKING CHURCHES IN EUROPE

*The map shows the location of French-speaking churches at the present time. New churches are planned — one of which will be in the Alsace-Lorraine area of eastern France.*

rope No. 1 in the spring of 1961, it was aired at the relatively “respectable” time of 5:30 a.m.

I personally will never forget those initial broadcasts. At the time I was working in the fledgling French office on the English campus of Ambassador College in Bricket Wood, England. For six long weeks after our broadcasts were first beamed to France, Belgium and Switzerland, not a single letter was received. Mr. Apartian, anxiously waiting in Pasadena, told me later that he had begun to wonder whether anyone in Europe was listening to him!

Finally, a bulging transmittal envelope arrived from the Paris office of Radio Luxembourg. Inside were nearly 200 letters — the first of many large mail packets that were to be forwarded to us for processing over the years.

As the years went by, *Le Monde à Venir* began to be aired at even earlier times until, at the present, our program goes on at 4:43 a.m.! And yet the most remarkable thing is that we continue to get a very good response from these broadcasts. To date, more than fifty thousand letters have been received.

These early-morning broadcasts have been our only consistent means of reaching some 50 million

Frenchmen. On occasion we have been able to place ads in the French, Belgian and French-Swiss editions of *Reader's Digest*, as well as in a limited number of other publications in these countries. Results have been encouraging, but their extremely high cost does not permit us to use this outlet on a permanent basis.

We are also currently working on the distribution of the magazine through the newsstands; but, to date, we have met with great reluctance on the part of the French newspaper distributors to accept the totally new concept (for them) of an entirely free magazine which surpasses any of the publications their clientele is accustomed to paying for.

However, our Newsstand Department on the College campus in England is staffed by men we English call “the bulldog breed.” They love problems such as the one posed by the resistance of French newsstand operators. And, just like the bulldog, now that they have got their teeth into this problem, they aren't going to let go until *La Pure Vérité* takes its place in French newsstands alongside such well-known publications as *l'Express*, *Le Monde* and *Paris-Match*!

### Geneva Today

Our Newsstand Department in Britain isn't the only group which thrives on problems. Ever since I was drafted to Geneva to open the office there in November 1963, we have been facing obstacles. Many long-time *Good News* subscribers may remember an article I wrote for this magazine in 1964 entitled: “We Are in Geneva to Stay!” Even if you never saw it, the title should give you a hint as to the kind of difficulties we came up against in those early years.

Another chapter in the saga of the Geneva office was written in late summer 1972, when the Swiss authorities once again called into question the whole matter of our official status in the country and threatened us with expulsion, just as they had in 1963. This time we were again able to produce clear-cut facts to satisfy the Swiss Federal authorities in Bern. Actually, the government reacted so favorably to the information we gave them that we have been granted permanent status in the country and no longer have limitations placed on the engagement of our foreign (mainly *French*) personnel. At long last the Worldwide Church of God has obtained full approval from the Swiss author-

*(The French Work continued)*

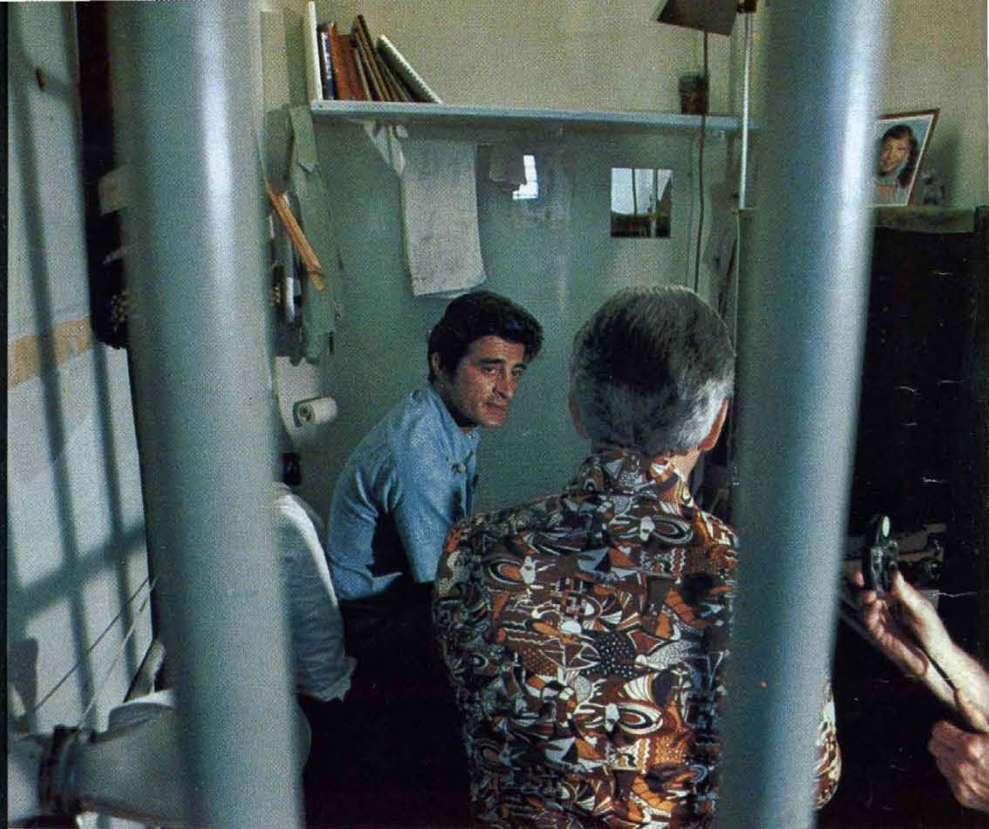
ities to preach and publish the gospel.

The supervisor of the Geneva office today is Bernard Andrist, a dynamic Swiss man who has a very warm personality. He has had considerable administrative experience, having worked in such diverse areas as the Personnel Division of Omega, the famous Swiss watch company, and as an area representative for a major shoe manufacturer in West Africa.

Mr. Andrist oversees the activities of a very enthusiastic team of people in our office in Geneva, half of whom are of Swiss origin and half, French. Our staff in Geneva processes letters from listeners to the broadcasts beamed into France, Belgium and Switzerland.

Geneva also receives mail from readers of the magazine from all over the Eastern Hemisphere. Our mail-reading staff satisfies requests for literature from such "faraway places with strange-sounding names" as Tananarive, Madagascar; Ougadougou in West Africa and Beirut, Lebanon. We have even received mail from students at Shanghai University in Communist China. A number of priests and nuns around the world are also taking the French Correspondence Course.

Future plans to serve the French-speaking people in Europe include the following: the organization of monthly meetings in one of the large cities in southern France (perhaps Marseilles); the extension of newsstand distribution into Switzerland; and the appointment of more Ambassador-trained ministers and assistants to live in France, Belgium and Switzerland in order to visit, teach and help the people God is calling in those areas. All this means that more French-speaking people will receive the precious spiritual food — the true gospel which has never before been available to them, nor to their French countrymen, since Peter Waldo walked the streets of Lyon seven centuries ago. □



Photos by Mike Hendrickson

## “I WAS IN PRISON... AND YOU CAME UNTO ME”

*“The experience of talking to many of these people leaves a feeling of sadness over the conditions in society which lead to this sort of crime.”*

**E**VEN though Jesus Christ never committed a crime or a sin, He made the amazing statement, “I was in prison, and ye came unto me” (Matt. 25:36). The people were perplexed and puzzled. “When saw we thee sick or in prison, and came unto thee?” they asked. “Verily I say unto you,” Christ answered, “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me” (verses 39, 40).

The modern Work of Jesus Christ is taking this instruction literally!

At year's end nearly 3,600 prisoners (and guards) receive *The Plain Truth* each month; nearly 1,800 are enrolled in the tuition-free Ambassador College Bible Correspondence Course; and about 200 donors, co-workers and other interested prisoners receive this magazine, *The Good News*. A number of inmates are actively seeking membership in the Worldwide Church of God.

Two of those prospective members reside in Leavenworth Prison in northeast Kansas, where a regularly scheduled Bible study takes place on Wednesday evenings — conducted by Robert Spence and John Biedler.

According to Mr. Spence, “Leav-

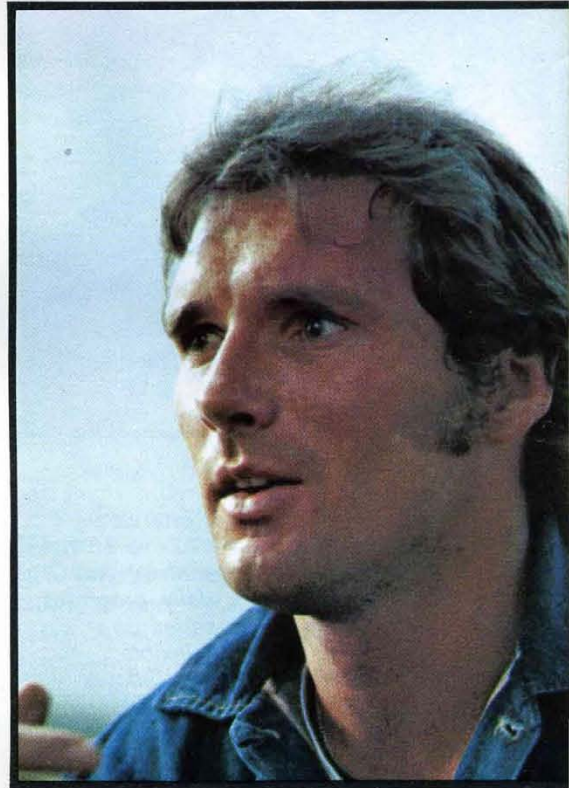
enworth Prison was constructed in the 1920s mainly by convict laborers. It is a maximum security penitentiary, and its inmates include many of the most hardened criminals. In fact, one of the inmates made the statement, 'Leavenworth is the end of the line now that there is no Alcatraz.' When criminals have problems in other penal institutions, they are usually transferred to Leavenworth. Interestingly enough, another inmate related how a judge called the institution 'the cesspool of criminality.'

Not all prisoners, however, are receptive to the gospel of Christ, although many are in a desperate search for right goals and purposes in life. Last June Mr. Garner Ted Armstrong — with a full television crew and a mobile videotaping truck — spent two full days "rapping" with prisoners at the California Institute for Men and the California Institute for Women, both of which are prisons in Chino, southeast of Los Angeles. Here is what Garner Ted Armstrong wrote to the Worldwide Church of God membership after those telecasts were taped:

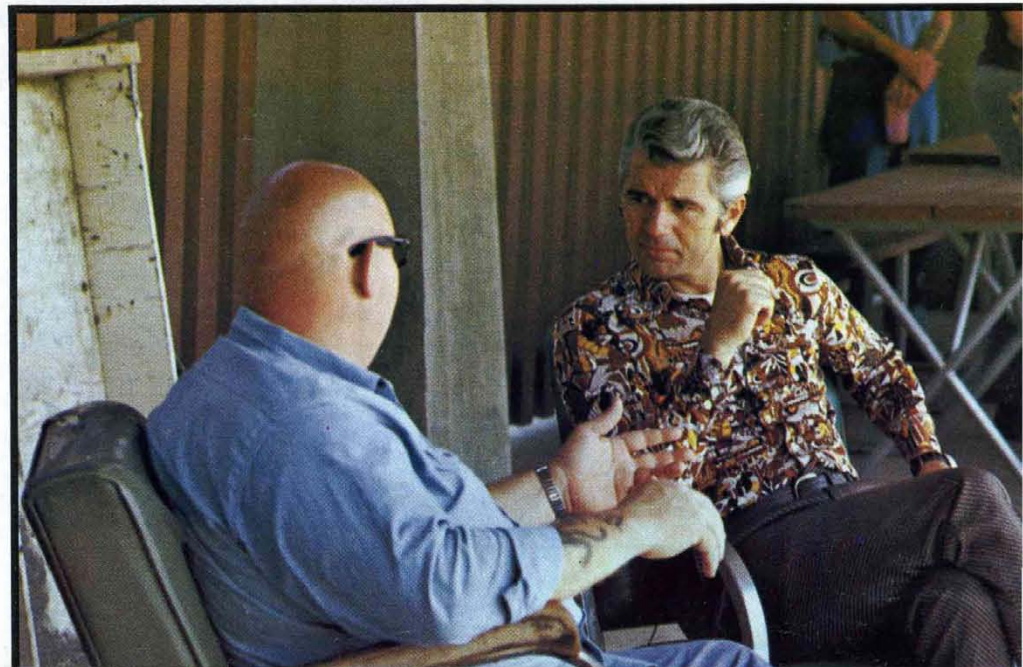
"The full day each at the men's and the women's prisons in Chino was very revealing and very rewarding from many points of view. First, we obtained some shocking interviews from men and women alike who are convicted murderers, arsonists, forgers, embezzlers, robbers — or who have been convicted of grand theft, larceny, bunco, prostitution, or traffic in narcotics.

"The experience of talking to many of these people leaves a feeling of sadness over the conditions in society which lead to this sort of crime, along with a wider understanding of why prisons do not successfully rehabilitate or reform those who are sent there. Instead of reforming, they tend further to harden and intensify the pattern of crime already established in an individual's life.

"Some of the personal stories we heard concerning sadism and



**M**r. Armstrong "rapping" with prisoners at California Institute for Men. Prisoners were interviewed individually in their cells and collectively on the grounds.





*Traveling with mobile TV unit (above) enabled Mr. Armstrong to conduct on-the-spot interviews with prisoners. Two 12- to 15-hour days produced material for one Sunday and three daily programs as part of a larger series on crime. This remote, flexible, TV-recording capability allows production of videotape programs outside the studio.*

brutality, homosexuality, traffic in drugs within the prisons and the like were very shocking. We found a searching for identity and a hunger for right goals and purposes in life, however plaintively stated, by those at both institutions.

"There we were, sitting in a large conference room with about seven or eight of us of the TV crew surrounded by women who had been convicted on charges ranging from murder to forgery. The group included one middle-aged woman who had been a lifelong prostitute.

"I gradually brought the subject around to world conditions, asking them how up to the moment they were on world news — or whether their interests tended to be confined to their own personal desires for release and their own paroles and the like — and from this point, the subject turned to religion.

"Soon I found I was explaining the entire purpose of God's plan, going into questions concerning the existence of God, answering some of their challenges about religion in the world (they were very embittered toward all religion in general), and telling them about the resurrection, and what the Bible actually says.

"This was a profound experience in some ways because it showed the desperate need to reach people's minds BEFORE they end up in such institutions, and also the incredible difficulty in reaching the minds of human beings trapped by the many

insane values of this upside-down society.

"However, even though the conversation was both argumentative and animated, you could see the difference between those who were really close-minded and the three or four who seemed to hang on to every word with open-eyed wonderment. These few seemed to want to know more, and they stated they would like to begin receiving the magazine.

"At least — as all of us discussed in my van on the way home — we felt we had contributed something in a meaningful way to some of these people who, after all, are no worse in the sight of God than any of the rest of us so far as the cataloging of personal crimes and sins is concerned" (*The Worldwide News*, June 11, 1973).

#### **Penance vs. Repentance**

As Jesus prophesied, many true Christians would come out of — and be thrown into — the prisons of this world. Peter, Paul and other New Testament leaders spent much of their time behind bars — rejoicing, singing, and even aiding in the conversion of prison guards!

Before Christ's words about prisons were ever uttered, Joseph, Jeremiah and John the Baptist were among many righteous Old Covenant men to be thrown into prisons with far fewer creature comforts than modern prisons have. (Those ancient prisons were more like slime pits or dank dark dungeons.)

Prisons are not the greatest environment in the world in which to practice Christianity. Those of us who are fortunate enough to remain free ought to have empathy on those who languish in the prisons of this society (whether justly or unjustly), especially those who seek to obey the Creator God.

To those who visit the hungry, the thirsty, the stranger, the poor, the sick, and the *prisoner*, Jesus Christ's welcome words will be, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." □

## **PENITENTIARY**

The modern concept of a "penitentiary" arose a little over a century ago. Criminals were placed in a lonely cell with a Bible until they "repented" of their crime. Thus the name, *penitentiary*.

True repentance and *penance* are at opposite poles — the one is a sincere and intense state of mind; the other, an act feigned to please a human overseer. God is

able to forgive immediately. He is not waiting for a 20-year "hitch" to "punish" a sinner.

Due to this inequity between God's and man's systems of repentance, there are many truly repentant prospective Christians languishing in a horrendously degrading prison environment. This is the reason Jesus Christ asked His followers on the *outside* to visit His disciples on the *inside*.

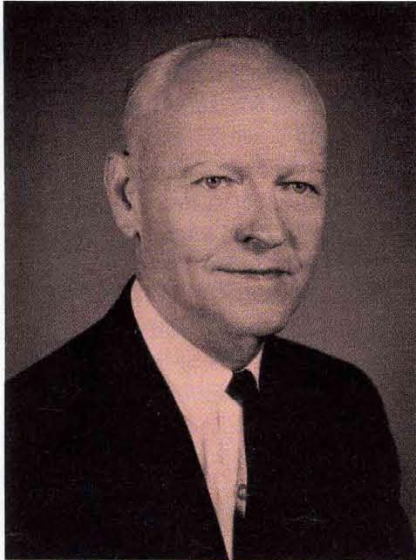




# Ambassador College

## CORRESPONDENCE COURSE

### Begins Twentieth Year



**DR. C. PAUL MEREDITH**  
(1902-1968) A burning desire to learn about the Bible and to serve God and his fellowman led Dr. Meredith to Ambassador College, where he was later appointed Director of the Ambassador College Correspondence Course. Over 600,000 students have enrolled in this unique course since its inception in 1954.

by Richard H. Sedliacik

FOR years Herbert W. Armstrong, Pastor General of the Worldwide Church of God and Chancellor of the Ambassador Colleges, had dreamed of starting a regular, monthly Bible correspondence course for interested listeners of *The World Tomorrow* broadcast and readers of *The Plain Truth* magazine. But he wanted this course to be different. It would not teach the ideas and opinions of men about the Bible, but rather be an in-depth study of the Bible itself. The Bible would be the *only* textbook.

Time, however, was a critical factor. Mr. Armstrong's increasingly busy schedule simply did not allow him to begin such an ambitious and time-consuming undertaking.

#### Dr. Meredith Arrives

Finally, in 1949, a student who was to become the key figure in helping to make Mr. Armstrong's dream come true enrolled in Ambassador College. Dr. C. Paul Meredith began listening to *The World Tomorrow* broadcast in 1942. During the succeeding years he became a devoted student of the Bible, taking voluminous notes on hundreds of Mr. Armstrong's broadcasts.

Having first proved this to be the very Work of God and Mr. Armstrong to be God's true minister, Dr. Meredith then decided to give up his successful veterinary practice and growing business in Missouri in order to enroll in Ambassador College. Dr. Meredith had a burning desire to learn more about the Bible and to serve in whatever capacity God would choose. He applied himself diligently in Bible and theology courses and obtained a master's de-

gree from Ambassador — already possessing a doctor's degree from Iowa State University, having attended *six* colleges before Ambassador.

Mr. Armstrong began to see that Dr. Meredith — with his scholarship, thoroughness and dedication to the Work of God — was just the man to direct the writing of this course. And so in 1954 Mr. Armstrong formally instituted the Correspondence Course by appointing Dr. Meredith as its director.

Thus, Dr. Meredith found himself in an outstanding special ministry within God's Work — the unique field of directing and writing a fascinating, yet comprehensive and thorough, Bible Correspondence Course which has helped change lives and has brought increased happiness and understanding to multiple thousands of enthusiastic students in nearly every country on earth.

Working with Mr. Armstrong and others, Dr. Meredith began outlining, planning and finally writing and producing the Ambassador College Correspondence Course.

The copious notes he had taken for years during Mr. Armstrong's broadcasts, sermons and lectures provided a broad basis to help him produce the early lessons of the course. (Besides editing lessons Dr. Meredith also wrote many of the earlier lessons himself. Then in the early sixties he began training a small staff to aid him in this vast undertaking, which continued that work after his death in 1968.)

#### The First Lesson

It was early in 1954 that Mr. Armstrong began informing our readership of the forthcoming Bible

Correspondence Course. At that time *The World Tomorrow* audience and *Plain Truth* readership was small, but growing.

Among our listeners and readers, 8,194 took the challenge to really study their Bibles and enrolled, receiving their first lesson in December 1954. Since then 604,576 new students in the United States alone have enrolled in the course.

And since that first lesson rolled off the press, a total of 11,500,000 individual lessons and 2,200,000 separate tests have been printed (not including lessons and tests printed abroad and other language editions) for a grand total of 13,700,000! (Earlier editions of the Correspondence Course included separate test pamphlets with test cards students had to return for grading, often resulting in long delays before further receipt of lessons. Today's lessons contain quizzes which enable students to conveniently test and evaluate their progress themselves immediately after completing each lesson. There is no longer anything they must return to us.)

As with *The Plain Truth* and *Good News* magazines, certain changes have occurred in the structure and appearance of the course over the years. Originally, each

**TWENTY YEARS OF PROGRESS**  
*The Correspondence Course has gone through four major stages of improvement.*

*Good News Photo*

lesson consisted of eight-to-twelve pages of unillustrated copy. The conversion of the lessons to a full 16 pages, with the addition of photos, charts and maps, began in 1965.

#### A "New" Course Is Born

It was the summer of 1970 when the final upgrading of the course began. The decision was made to have what had become an overlong, unwieldy course *condensed* into a much shorter, hard-hitting, compact course which students could complete in much less time. The same basic format would remain and the same basic truths would be expounded, but more concisely and to the point. The lessons would also be supplemented (on request) from the large reservoir of already-existing literature (booklets and reprints).

Today the course comprises 12 lessons jam-packed with the essential truths of God and thoroughly acquainting our students with the major prophecies and basic doctrines of the Bible, including the purpose of life and the way to salvation.

A total of 56 different booklets and reprinted articles are offered in conjunction with the subject material of the lessons. Different pieces of this additional literature are made available by means of a tear-out card included with each lesson. The student checks the appropriate boxes for the "lit" he desires and then returns the card in an envelope.

Current worldwide enrollment

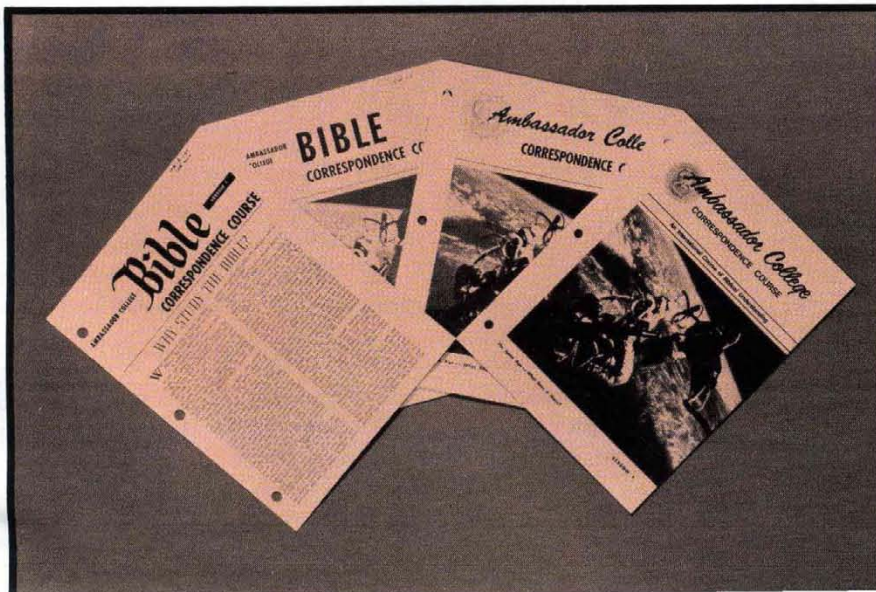
(including German, French, Dutch, Spanish, Italian and Danish editions) is just over 200,000, with multiple thousands of new students enrolling every month.

Students of the Ambassador College Correspondence Course are constantly telling us how **REALLY DIFFERENT** and truly *unique* they have found the course to be. That is because the Correspondence Course was created to guide students through the study of their own Bibles — to show them in a step-by-step manner the real meaning behind today's world chaos, and of God's purpose for human life. The Correspondence Course has opened the Bible to the understanding of multiple thousands around the world. It shows, in detail, the Bible **KEYS** to prophecy — answering the really big questions of life — making the Bible *meaningful today*. The most vital, most important questions of life are thoroughly gone into; and our students are directed to the clear, plain, simple answers in their own Bibles.

Perhaps you have never seen a lesson of the Ambassador College Correspondence Course. Or maybe you were enrolled in one of the earlier editions and would now like to enroll in the new 12-lesson course. We want you to feel free to do so — *today!*

Remember, there is absolutely no tuition cost whatsoever, or obligation on your part. Your tuition has already been paid by the tithes and offerings of others who have freely given to help pay for this course and the operation of this multifaceted Work of God.

If you are hesitant about enrolling to receive 12 consecutive monthly lessons, then you may ask to receive a *sample* copy of Lesson One — after which you can decide whether you'd like to enroll in the entire course. Just write to the Correspondence Course in care of the address of our office nearest you (see inside front cover for addresses) and ask to be enrolled, or request a sample lesson. □



# what's your RESPONSIBILITY?

by Brian Knowles

"THE buck stops here," stated a small sign on the desk of the late Harry S. Truman, former President of the United States. Mr. Truman had a *sense of responsibility*. He knew there was no point in shifting responsibility to others. He was the President. He had to make the final decisions. He had authority, power, knowledge and above all, *responsibility*.

Not everyone seems capable of it. It's so much easier to "cop out" and pass the buck to someone else. It's simpler to shift blame to someone else's shoulders. It's common to develop the approach of "let George do it."

"I don't want to get involved" is the statement of many regarding religion, politics, urban problems, sickness, war, and many other problems that plague mankind. People have become very proficient at *describing* the problems in vivid verbal technicolor.

Turn on the news on radio or television and what do you hear? Problems. Pick up the newspaper. More problems. Watergate is a problem. Overpopulation is a problem. Political and ideological conflicts are problems. Graft, corruption and dishonesty in government are all very real problems.

Poverty, disease, organized and disorganized crime are problems of the first magnitude. Venereal disease is a worldwide problem of epidemic proportions. War is a constant life-threatening problem. Tribalism, racism and nationalism are all problems of far-reaching consequence. The steady deterioration in environment is a problem

which concerns millions of human beings. Economic difficulties plague nations, states, provinces, cities and individuals.

Problems, problems, problems!

But no solutions. No answers.

Don't be so sure! There *are* answers. There are ways and means of solving the difficulties which hound mankind. And not only do such solutions exist — they will be effected! And *you can have a part* in bringing about solutions to the heartrending problems of humanity.

## Cause and Effect

If you really want to get involved in solving the problems of mankind, there is a way. Most human problems are the result of cause and effect. There are reasons why we have difficulties. Things don't just happen.

And if human problems are to be eliminated, we must begin to recognize causes and isolate reasons. *Why* do we have war? *Why* sickness? *Why* financial difficulties? *Why* broken marriages? There are reasons for crime, causes for delinquent children. And the solutions are not to be found in treating the effects! Taking an aspirin doesn't get rid of the *cause* of a headache; it just makes it seem like it isn't there any more. But whatever caused the headache is probably still present. And when the effects of the aspirin wear off, the headache often returns.

It's the same way with the big problems that confront humanity. Penalties imposed by courts don't stop crimes from being committed. Crime continues no matter how many jails bulge with incarcerated

criminals. No matter how much legislation is passed, no matter how many programs are embarked upon, we seem to find the problems still with us.

Think of the volumes of words that have been written about pollution — yet we continue to have lung-strangling air pollution in many of our major cities. We still find much water that is unfit to drink. We still find beer cans along the sides of our highways. Then there's noise pollution, solid pollution and even mind pollution.

## The Bible — Foundation of Knowledge

The root cause of all human problems is revealed in the Bible. The Bible is a book of supernatural origin and consists of revealed knowledge. It contains information man could not otherwise obtain. It supplies the *missing dimension* in knowledge. As the ancient Prophet Hosea said, "My people are destroyed for lack of knowledge" (Hosea 4:6). But not technical knowledge. Not scientific knowledge.

The kind of knowledge man lacks is *spiritual* in nature. It is divine knowledge communicated through the human instruments who wrote the book we call "the Bible." It is the Maker's instruction book. It is the instruction manual for the human "machine." Without it things go wrong. Apart from God's revelation, mankind is certainly doomed to extinction.

But most people are not aware of that revelation. Oh, they may own Bibles — but they don't understand

them. They don't really grasp the message contained within its covers. "How can they hear without a preacher?" said the prophet.

So we are left with two factors: 1) mankind with his myriad problems which threaten to destroy him and 2) God and His Word which can prevent that from happening.

How can the two be brought together?

"No man can come to me, except the Father which hath sent me draw

### False Prophets Abound

But the world is full of false prophets too. The market is flooded with counterfeits. The real thing is hard to find in the maze of religious confusion. It's bewildering.

Where is God working today? Is He in all the churches which claim to be Christian? Does God sanction the many conflicting messages of disorganized Christianity?

Not at all! There is only one way

problems of their own — but He *is* doing it.)

Many good fruits are evident and available for all to see. Lives have been changed. Many have overcome problems as individuals that have plagued them all their lives.

Ex-drunks can now drink without getting drunk. Ex-smokers are still "ex." Many who have been adulterers are now faithful to their mates. A number of former dope addicts no longer have "monkeys" on their



Left photos and center (seal): Black Star;  
Right photos and top: Good News

**S**ome of the very real problems which governments must face: poverty, war, labor strife and economic difficulties, pollution, crime.

him," stated Jesus Christ in John 6:44. The Apostle Paul pointed out that the things of God are foolishness to the average human mind (I Cor. 2:14).

Yet *God is drawing many*. Thousands of lives have been changed by the worldwide ministry of the Church of God. God has raised up in this time a Work which is preaching a message that could help man solve his problems — if he would only *listen*.

of life of which God approves. There is only one true gospel message. There is a single plan of salvation. There is only one set of solutions that will really solve man's problems once and for all (Eph. 4:4-6).

This Work represents that one true way. You have come in contact with the very Work being done by the Creator of the universe. (Granted, He's doing it through human instruments who have many

backs. People who once wallowed in deep financial waters are now in the black.

Thousands have been given new goals and purposes for living. They know where they are going and how to get there.

Why? Because they have been granted understanding from the very Word of the living God. They have been led by the Holy Spirit — the mind and power of God — to grasp the profound spiritual truths

contained in the Maker's instruction book. Now they have new direction. New objectives in life. They know how to control their drives and emotions.

#### You Can Have a Part

You too may share in this understanding. You may have a part in making others aware of what God is doing in this day and age through His human instruments.

The Worldwide Church of God is on a crusade for sanity in a world gone mad. It is a voice crying in the wilderness of spiritual confusion. It is an oasis in the desert of human folly.

God has made available to mankind the way to solve his problems. Those answers are contained in the Book of books. You can understand them. You may effect these solutions in your own life. You will then *know* they work. God's way is known by the fruit it bears.

Once you have partaken of that good fruit of God's way of life, you'll want to share it with others. You will want to help bring others to this same precious truth. In short — you will want to become involved in this great Work of God. You will feel a sense of responsibility to see that others share in the joy of real conversion. You will want others to have the peace of mind of knowing why they exist, where they are going in life and just how to get there. And there is a way you can do just that.

#### Your Responsibility

But you must first set your own life in order. The great King David of Israel came to recognize that he was indeed a sinner. He had committed a serious combination of sins — murder, adultery, lying and other related transgressions.

But he later realized the magnitude of his sins and repented bitterly and deeply before the throne of God in prayer. He asked God to once again make him know joy and gladness. His moving words are re-

corded in Psalm 51:10-12: "Create a pure heart in me, O God, and give me a new and steadfast spirit; do not drive me from thy presence or take thy holy spirit from me; revive me in the joy of thy deliverance and grant me a willing spirit to uphold me."

But why did David want to have his own life straightened out? Why did he want to have a pure heart and steadfast spirit? The answer is found in the very next verses: "*I will teach transgressors the ways that lead to thee, and sinners shall return to thee again, O Lord, that my mouth may proclaim thy praise*" (verses 13-15, *The New English Bible*).

King David was responsible to a whole nation. Since he knew God's way, it was his job to see that the nation he led also received God's message in that day. But he realized that his own life had to be cleaned up before he would be a fit vessel to carry God's way to the nation of Israel.

David did change; he did repent and seek God. So much, in fact, that he became known as "a man after God's own heart" (Acts 13:22). Ultimately, he was inspired to write a major portion of the Bible — most of the Psalms. His life and attitude became a model for those who came later.

And this is essentially what all of us must do before God can really use us. We, too, must come to recognize our own sins for what they are. We must then go before the throne of the God of mercy and seek forgiveness. We must seek God's help, strength and the power to rectify our lives in accordance with His way.

God will then *add you* to the spiritual body of Christ and allow you to share in the Work that He is doing through that body.

There is no greater privilege a human being can have than to be part of the body Christ is using to do His Work. It is indeed a high calling. And it can be *your* calling. Are you responsible? □

## How your Good News subscription has been paid

Jesus said, "This gospel of the kingdom shall be preached [and published — Mark 13:10] in all the world for a witness unto all nations" (Matt. 24:14) at this time, just before the end of this age. A price must be paid for this magazine, the Correspondence Course, booklets and other literature.

But how? Christ forbids us to sell it to those who receive it: "Freely ye have received, freely give," said Jesus to His disciples whom He was sending to proclaim His gospel. "It is more blessed to give," He said, "than to receive" (Acts 20:35).

God's way is the way of love — and that is the way of giving. God expects every child of His to give freewill offerings and to tithe, as His means of paying the costs of carrying the gospel to others.

We, therefore, simply trust the Living Christ to stir the minds and hearts of His followers to give generously, thus paying the cost of putting this precious gospel truth in the hands of others.

The faithful, tithe-paying members of the Worldwide Church of God and our ever-growing family of co-workers gladly give of their incomes that we may give this precious gospel to an ever-widening number of readers.

The living, dynamic Christ Himself enables us to send you this *Good News* magazine without charging a price. God's way is right — the way of giving to others.

## PART TWO

# THE RESURRECTION IN THE OLD TESTAMENT

---

*In the first article in this series, we discovered that the soul of man is indeed mortal. We learned that souls can and do die. Now, in this article, we shall examine the scriptures pertaining to the resurrection in the Old Testament, clearly revealing the destiny and real hope of all mankind.*

---

by Raymond F. McNair

**N**OTICE now how many Old Testament prophets spoke of man's resurrection back to life.

David wrote of the resurrection: "My flesh also shall rest in hope. For thou wilt not leave my soul in hell [*sheol*, the grave]; neither wilt thou suffer thine Holy One [Christ] to see corruption" (Ps. 16:9, 10).

The Apostle Peter, commenting on this very scripture, said: "Let me freely speak unto you of the patriarch David, that he is both *dead and buried*. . . He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:29, 31).

Christ's "soul was not left in hell [Greek, *hades* — the grave]," and His body did not decompose. It was buried in a rock-hewn tomb at a cool time of the year; and it was resurrected before decomposition set in, before it began to decay or putrefy.

### **Christ's Resurrection — A Type**

Christ's resurrection was, in fact, a type of the resurrection which God promises to all those who faithfully obey Him.

The Apostle Paul was inspired to write: "But if the Spirit of him that *raised up* Jesus from the dead dwell

in you, he that *raised up* Christ from the dead shall also *quicken* [enliven] your *mortal* bodies by his Spirit that dwelleth in you" (Rom. 8:11).

### **Resurrection Taught in Old Testament**

We have already examined the scripture in Psalm 16:9, 10, which clearly shows that David believed in a coming resurrection for the Messiah and also for himself. David said: "My flesh also shall *rest* [in the grave] in *hope* [of the coming resurrection]. For thou wilt not leave my soul in hell. . ."

But long before the time of David, God's servant *Job* clearly revealed his faith in a coming resurrection. He asked: "If a man *die*, shall he live again? all the days of my appointed time will I wait, till my *change* come. Thou [God] shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:14, 15).

Yes, *Job* knew the time was coming when his Creator would call him from the grave and clothe him with eternal life. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my *flesh* [Hebrew, *without or apart from my flesh*] shall I see God" (Job 19:25, 26).

He knew he would some day be resurrected to see his Redeemer.

The Prophet *Isaiah* also believed in the resurrection: "Thy *dead men* shall live, together with my dead body shall they *arise*. Awake and sing, ye that dwell in dust: for thy dew is as the herbs, and the *earth shall cast out the dead*" (Isa. 26:19).

*Ezekiel* also prophesied of a coming resurrection when the "whole house of Israel" will be restored to life. His vision of a "valley which was full of bones" is well known: "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall *live*: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord" (Ezek. 37:4-6).

Furthermore, God says through *Ezekiel*: "Behold, O my people, I will *open your graves*, and cause you to come up out of your graves, and bring you into the land of Israel" (verse 12).

The Prophet *Daniel* also foretold a coming resurrection when "Many of them that sleep in the dust of the earth shall *awake*, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

An angel appeared unto *Daniel*

and told him: "But go thou thy way till the end be: for thou shalt *rest* [in the grave], and *stand* [stand up in a resurrection] in thy lot at the end of the days" (verse 13). The word "resurrect" literally means "to stand again from below" — *re* (again); *sur* (below); *rect* (to stand).

God's servant *Hosea* also believed in the resurrection: "I will ransom them from the power of the *grave*; I will redeem them from *death*: O death, I will be thy plagues; O grave, I will be thy destruction . . ." (*Hosea* 13:14).

The eleventh chapter of *Hebrews* gives a long list of faithful servants of God who, during Old Testament times, obeyed God and often would not accept deliverance from a horrible death "that they might [through their martyrdom] obtain a *better resurrection*" (*Heb.* 11:35).

*Abraham* had such faith that he accounted "that God was able to *raise him* [his son, *Isaac*] up, even from the dead" (verse 19).

*Abraham* knew that God had promised the Holy Land to him and his children as an everlasting possession. The only way *Abraham* could receive the fulfillment of this promise was by a *resurrection* from the dead. "For he looked for a *city* [in which he and other faithful ones would dwell — after their resurrection] which hath foundations, whose builder and maker is God" (verse 10). *Abraham* knew he would be raised from his grave and would someday dwell with God and with other glorified humans in New Jerusalem, in the new earth, where there would be no more sin, sorrow or death to mar eternal happiness.

Many have failed to realize that even *Moses* prophesied of the saints being glorified in a resurrection at the second coming of Christ when they will be united with Him. "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with *ten thousands of saints*; from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one

shall [in the future] receive of thy words" (*Deut.* 33:2, 3).

There were not "ten thousands of saints" with *Moses* at the time when God gave Israel the Ten Commandments at Sinai. Only *Joshua* and *Caleb* were permitted to enter the Promised Land. *Moses*, *Aaron* and *Miriam* were also saints, but the

If you are interested in a further study of this intriguing subject, write for our free booklet — just off the press — *Do You Have an Immortal Soul?*

### Three Resurrections

But will there be only *one* general resurrection, or does God's divine

---

**"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [enliven] your mortal bodies by his Spirit that dwelleth in you"**

**Rom. 8:11**

---

vast majority of the Israelites were carnal, faithless, stiff-necked and totally rebellious. They were anything but saints.

The afore-quoted prophecy refers to the time of the *second coming* of Jesus Christ, when many thousands of saints will be resurrected from their graves (Israelites and Gentiles) and will be joined unto Christ, as His Bride. Then Christ will give them His law to teach all nations in the wonderful, utopian World Tomorrow, in the Kingdom of God (see *I Thes.* 4:13-18).

### Man's Only Hope

The *Encyclopaedia Britannica*, commenting on *Daniel* 12:2, says: "It should be noted that it is *not* the *immortality* of the *soul* that is spoken of but the *resurrection of the dead*, who have remained dead ('sleep in the dust') until the end-time (when 'your people shall be delivered'). This remains the *hope* and *expectation* normative in *Judaism* and *Christianity*" ("Eschatology," 14th edition, 1973, VIII, p. 696).

You will search the Bible in vain to find any other teaching. The Bible teaches the resurrection — *not* the immortal soul.

plan include several resurrections?

Many are shocked to be told that the Bible actually teaches there will be *three resurrections* — not just one.

What are the three different resurrections, and when will they occur? Who will take part in them?

And with what body are the dead to be raised? Will those resurrected have bodies identical to their physical bodies in this life? Will they have flesh-and-blood bodies, or glorified, divine bodies, not subject to death? What will we be like in the resurrection?

In the next article we shall examine the scriptures pertaining to these and other questions; and we shall see the Bible proof that there are indeed to be *three distinct resurrections*, not just one or two. Don't miss reading the next installment in this five-part series. □

### AFTER DEATH... THEN WHAT?

Just what is death? Why does God allow Christians to die? Does death ever come as a punishment? For the answers, request the remarkable free booklet *After Death — Then What?* Mailing addresses are listed on the inside front cover.

**Q**UESTION: "I heard a well-known evangelist say Christ never had an evil thought. Hebrews 4:15 immediately came to mind. Please explain this verse."

Mrs. Geraldine M.,  
Cincinnati, Ohio

**A:** The Apostle Paul wrote in Hebrews 4:15, "For we have not an high priest [Jesus Christ] which cannot be touched with the feeling of our infirmities; *but was in all points tempted like as we [Christians] are, yet without sin.*"

A person cannot be tempted to do evil without an evil thought running through his mind. But the temptation itself is *not* a sin.

Of course, a temptation can become a sin if you continue to think about it, let your mind dwell on it. Christ *never did!* He immediately, through the power of God's Holy Spirit, cast all such temptations out of His mind *before* they conceived into sins. But He was tempted just like all Christians are. Only He never gave in to the temptations as all others have done (Rom. 3:23).

If He were not tempted, then we simply don't have a Saviour. But He was tempted, because God sent "his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

Jesus proved that a real Christian — one who possesses God's Holy Spirit (Rom. 8:9) — does not have to sin. Of course, no other man has lived above sin, because none has ever remained continually and constantly close to God the Father as Jesus Christ did.

**Q:** "In the theology of the Worldwide Church of God a person can 'abort' in the growth process. Can this person possibly begin the process over again?"

Anonymous,  
U.S.A.

**A:** No! And this is not the theology of the Worldwide Church of God — as opposed to the Bible.

The Apostle Paul, long after his conversion (receipt of God's Holy Spirit), wrote: "I keep under my



**Q & A**  
QUESTIONS AND ANSWERS

body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). The Apostle Paul said in effect that he could be aborted — and therefore lose the Holy Spirit and salvation. Of course, he was absolutely determined *not* to lose salvation, and he didn't (II Tim. 4:7-8). But it was possible.

This same apostle warns Christians in Hebrews 10:29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted *the blood of the covenant* [Christ's sacrifice], wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?"

The Christian life is analogous to the growth of a baby in a womb. As long as the baby is properly nourished, all other things being equal, it will be born. And as long as a Christian is properly nourished, through Bible study, prayer, meditation and spiritual exercise, he or she will be born into God's Kingdom. Only a protracted cutoff of spiritual food, willingly allowed by the Christian, can prevent birth.

And sin by force of habit or under heavy temptation, even if a Christian, does *not* constitute a spiritual "aborting." We emphasize: "Slipping," making mistakes, or occasionally falling down spiritually does *not* constitute an aborting.

Space does not allow us to explain fully in this section. Write for our free booklets *Just What Do You Mean — Born Again?* and *Just What Do You Mean — Conversion?* and *What Do You Mean — The Unpardonable Sin?* for a full and complete scriptural explanation.

**Q:** "Do you believe that your Church is the only one that's right?"

Anonymous,  
U.S.A.

**A:** Let's get one thing straight to begin with — it's not *our* Church! It's God's.

We believe *God* is right and that His Church is also. Anyone who disagrees with the teachings of God's Church is wrong to the degree that they disagree with God! We believe that this organization represents God's way of life on this earth today. We feel it is preaching the true gospel of the Bible to the world as a witness (Matt. 24:14). If we didn't believe that, we would not have committed our lives to it! Have you ever heard of anyone being in a Church because they felt that it was *wrong?* Of course not!

But does it mean that we have exclusive rights to all truth?

Not at all! Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). But He also said to His disciples when they wanted to rebuke a man who was casting out demons in Jesus' name: "... Forbid him not: for there is no man which shall do a miracle in my name, that can lightly [readily] speak evil of me. For he that is not against us is on our part" (Mark 9:39-40).

It is not our function to judge all who use His name — whether in truth or in vain!

We are here simply to preach the gospel of the Kingdom of God and to glorify God on this earth. We will leave the "judging and criticizing" to others — for ultimately it is God who will judge and criticize all (Heb. 12:23; II Cor. 5:10).

(Editor's note: Further understanding about God's Church is available in our free booklet *Where Is God's True Church Today?* Chapter titles include: "The Salvation Supermarket," "Why So Many Denominations?" "What Is the Church?" "How to Find the True Church.") □



# THE GREATEST OF THESE IS...

# LOVE



Conn — Good News

**Jesus warned that the end of this age would be characterized by a lack of love (Matt. 24:12). But you need not lack love. Now more than ever before the true meaning of Christian love needs to be understood and practiced. The Apostle John wrote: "He that loveth not knoweth not God; for God is love" (1 John 4:8). Read in this article how the Bible amplifies godly love.**

by Robert E. Gentet

**M**ODERN man is only beginning to fathom the awesome power of love in the human life cycle. Investigation has shown that love, or the lack of it, has a crucial relationship to criminal and delinquent behavior, marital happiness or unhappiness, and practically the entire gamut of psychological, spiritual and physical aspects of human beings.

### Children Without Love

Most essential is the love of parent for child. Ashley Montagu wrote a revealing book about the infants who entered hospitals and children's institutions between 1900 and 1920. Montagu discloses that a majority of these infants *died!* In fact, Dr. Henry Chapin's report concerning children under two years of age who were admitted to ten U. S. infant asylums laid bare the surprising fact that *all but one* of these infants died (*The Humanization of Man* [Cleveland: The World Publishing Co., 1962], p. 102).

In the 1920s doctors began to see the need of motherly love for these

institution infants. They must be shown by affection and care that they are loved. Nutrition and hygienic facilities are not enough.

But the tragedy is not limited to those who actually die. Children without love — even if they survive infancy — grow up to be people with deep emotional problems.

Has the situation improved today? In some institutions, perhaps. But alarmingly, the situation which existed in institutions in the early 1900s is extant today in *families*. Thousands of children each year are either killed or permanently injured by abuse in their homes. Dr. Vincent J. Fontana, a U. S. authority on child abuse, cites it as the main cause of death in young children.

This tragic and shocking situation could be reversed if Christian love were practiced in the home. The degree to which we as individuals, as families, groups, or nations come to understand and apply the principles of Christian love in our lives is the same degree to which we can reap its rich rewards.

As the Apostle Paul wrote: "And now abideth faith, hope, charity [love], these three; but the *greatest* of these is charity [love]" (I Cor. 13:13).

### What Is Love?

But what is love and how is it most effectively expressed?

There is only one Source to which we can go with complete confidence to find out what love is and how it expresses itself. That is the Holy Bible. Scripture alone can give us the full and complete answers to our questions about love.

"By this we know that we love the children of God, when we love God, and keep his commandments. *For this is the love of God, that we keep his commandments: and his commandments are not grievous*" (I John 5:2-3).

Love and the Ten Commandments of God are inextricably intertwined. They simply cannot be separated.

God's love for us is expressed by His giving us His commandments — *because they are good for us*. We profit by them — if we keep them and live by them. And we express our love for God in return by obedience to the right way of life He gives us. The commandments also express how to love our fellowman.

The relationship between God's law and love for humanity was made plain by the Apostle Paul to the Christians at Rome: "Keep out of debt altogether, except that perpetual debt of love which we owe one another. The man who loves his neighbour has obeyed the whole Law in regard to his neighbour. For the commandments, 'Thou shalt not commit adultery', 'Thou shalt not kill', 'Thou shalt not steal', 'Thou shalt not covet' and all other commandments are summed up in this one saying: 'Thou shalt love thy neighbour as thyself.' Love hurts nobody: therefore love is the answer to the Law's commands" (Rom. 13:8-10, Phillips translation).

If you love, you will automatically be fulfilling this part of the law. As

you think about it, you will see for yourself how this is so.

A person with a mind which is ruled by love would never think of murdering anyone. And how could he steal from those he loved? It would be preposterous to covet and love at the same time. Neither would he want to hurt others by telling lies about them. And it would be superfluous to beg a man who loves his wife not to commit adultery. And how could someone fail to ultimately honor his parents, if he truly loved them?

Love is a creative, positive force for good. It greatly enriches the lives of both receiver and giver. It is — as Paul said — the lasting debt *which we owe each other*. It is the gift of which too much cannot be given.

Christ called this love a new commandment: "A new commandment I give unto you, That ye love one another; *as I have loved you, that ye also love one another*" (John 13:34). But it was also based on an *old* commandment (I John 2:7; 3:11). Long ago, it was recorded in the *Old Testament*: "Thou shalt love thy neighbour *as thyself*" (Lev. 19:18). Christ raised this Old Testament commandment to a new plane by His perfect example.

Christ in no way annulled the "old" law of the Ten Commandments. He showed *how* the Ten Commandments should and must be kept. Love is the way by which the law may be kept completely, satisfyingly and richly — not merely in the letter but in the spirit (the intent and purpose of it) as well.

### Love Has Two Main Facets

It is possible to get a wrong idea about the law of God. This is perhaps best illustrated by the religious sect of Jesus' day called the Pharisees.

The Pharisees taught such a servile adherence to the letter of the law that its higher meaning became lost from view. Christ put His finger on this key lack in the Pharisees' approach when He said:

"Woe unto you, scribes and Phar-

isees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23).

Christ recognized the higher meaning of the law and fully realized that the law consisted of much more than a list of "do's" and "don'ts" — the first facet of love.

The other facet of love requires us to *have* certain character traits — *to be* a certain type of person. Here He specifically mentions we are to have judgment, mercy and faith. And judgment, mercy and faith are called the "*weightier matters of the law.*"

Quite clearly love consists of much more than mere law keeping. Christ's love — the type of love we should have — contains an abundance of judgment, mercy and faith. We — true Christians — are to love each other with His kind of love!

Proper judgment is essential. Without judgment God's law very easily becomes *bondage* for those who strive to keep it. The Pharisees had made the Sabbath, for example, a burden to the people because they were unable to properly judge the intent of the Sabbath commandment (Matt. 12:1-8).

Without mercy we can have no hope. As God has been merciful to us, we should also be merciful to others.

"For he shall have judgment without mercy," wrote James, "that hath showed no mercy; and *mercy rejoices against judgment*" (James 2:13).

And Jesus said: "I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matt. 9:13).

Faith also has its important part in Christian love. Without faith, we will become haughty and proud. The Pharisees, an example again, were proud that they were not like other men (Luke 18:10-14). They did not see the need for a Saviour because their minds were fixed on

what they had achieved through their keeping of the law (Rom. 9:32).

### The Important Qualities of Love

There are other ingredients to this second facet of love. Taken all together, they round out the "do" and "don't" portion of the law.

Paul gets to the very heart of this aspect of the law in his famous "love chapter" — I Corinthians 13. Here he takes love and puts it through a prism to break it down and show us each of its individual brilliant colors so we may clearly comprehend what composes it.

These virtues which Paul expounds do not take the place of the law: they balance out the law and show us how true keeping of the law should be expressed.

The spectrum of love includes these ingredients:

Patience: "Love suffereth long."

Kindness: "And is kind."

Generosity: "Love envieth not."

Humility: "Love vaunteth not itself, is not puffed up."

Courtesy: "Doth not behave itself unseemly."

Unselfishness: "Seeketh not her own."

Even-temperedness: "Is not easily provoked."

Guilelessness: "Thinketh no evil."

Discernment: "Rejoiceth not in iniquity, but rejoiceth in the truth."

Each of these virtues is important and deserves further elaboration.

- Love suffers long: love has the quality of patience. Ever been in a traffic jam? Has your child ever seemed to do something too slowly? Did your mate ever forget to do an errand for you? We can alleviate many problems in all these small happenings in our everyday lives if we learn and show patience. And then how much more patience we will have for the really trying events in our lives!

Patience is the virtue needed when things go wrong. It allows us to continue on — confident that more time will improve the situ-



George — Good News

ation. This is how God is so extremely patient with our shortcomings. Love understands, and therefore waits.

But the "longsuffering" of love also means just that. It is more than just patience. We may actually have to suffer — while *continuing* to be patient — to show love.

- Love is kind. Kindness is a response to the needs in the life of another person. Much of Christ's life was spent in doing good to others. He was constantly concerned about others; and He helped them

*Most essential is love between parent and child.*

through acts of healing, feeding, and comforting. "When he saw the multitudes, he was moved with *compassion* on them..." (Matt. 9:36). He saw the needs of the people and sought to fill them.

Someone once said: "The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children." It is a biblical principle. Christ Himself expressed it this way: "Inasmuch as ye have

done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Kindness requires the ability to identify with the needs of another. Place yourself in his shoes. It also means getting involved, which sometimes requires much courage. But the Good Samaritan attitude will pay off. Compassion has tremendous healing power. It can transform the world.

- Love does not envy. How much strife could be eliminated if more people possessed this aspect of love! The non-envying spirit allows the other person to carry on his good work. The New Testament shows how Christ and the apostles were highly envied by the religious leaders of their day (Matt. 27:18; Acts 13:45). Those leaders constantly opposed the work of the early Church for that reason.

In contrast to this, God wants us to be generous toward others. Instead of competition and strife, love allows others to do their best.

- Love does not brag, is not puffed up. Love carries on its work with humility. It does not blow a trumpet before its good deeds or actions. Humility balances off the natural tendency to overemphasize the self.

Humility is not a sign of weakness but of strength. It takes strength of character to overcome vanity, arrogance and haughtiness. Humility tempers the influence of love and makes it genuine. As J. B. Phillips renders this portion of I Corinthians 13: "It is neither anxious to impress nor does it cherish inflated ideas of its own importance."

- Love does not behave itself unseemly. "Unseemly" means "without good manners." Courtesy is a distinct part of love. Here, love has a relationship to etiquette.

We live in an age where many men and women have forgotten — or never learned — how to behave in a fitting manner. A gentleman with *love* does things gently. For women this aspect of love includes modesty.

- Love seeks not her own. Love is not self-seeking. It does not pursue

selfish advantage. It is not selfishly motivated.

It's the "give," not the "get" philosophy. It seeks to serve — not to be served. It does not get upset if another fails — or refuses — to join in giving as one thinks he should. Love simply motivates one to give of oneself, of one's time, to others, without demanding that others do the same. Unless love is motivated with the other person in mind, it is empty and hollow.

If parents would give more of themselves and their time to their children, juvenile problems would diminish. Unselfish love between husbands and wives would produce the right kind of marriages.

- Love is not easily provoked, or, as Phillips renders it, is not "touchy."

It is good and right to be angry at evil and there is also a *rare* time and place for righteous indignation (Eph. 4:26). But the wrong type of temper is due to an unloving nature. The symptom of anger reveals much about an individual. Ill-tempereness is an outward sign of an inward problem.

This sensitivity test for love reveals how much patience, kindness, generosity, courtesy and unselfishness are locked up on the inside. In order to conquer a bad temper, the inside character — the source — must be changed.

- Love thinks no evil — that is, it is not forever acting unbearably suspicious, nor does it keep an account of the evil of others. It allows for mistakes — and forgives them.

The possession of love gives one personal influence. If you will think about it, the people who influence you the most are those who believe in you. Love stimulates by an atmosphere of growth instead of one of suspicion and distrust.

This does not mean that love condones or approves of wrongdoing, but rather that it properly separates the sin and the sinner, and does not condemn the one with the other.

- Finally, love does not rejoice in sin or in condemning others for sin, but rejoices in the truth. Love sees that

the only real happiness comes from living the right way, but it does not gloat over the wickedness of others. It is never glad when others go wrong, but neither is it fooled by false ways or ideas. Love delights in the truth and joyfully sides with it. It sticks with it. It endures forever.

### All-Important Love

Love represents the most important experience in the life of an individual. Whether a youth, an adult, a family or a nation is involved, love governs the success of any endeavor. There can be no true and lasting success without the many vital ingredients of love.

But human love by itself lacks completeness. It is distinctly limited in its scope and understanding. What is needed is *divine love* which comes through the action of the Spirit of God. "... Because the love of God is shed abroad by the Holy Spirit which is given unto us" (Rom. 5:5).

God will give His Holy Spirit to those willing to obey Him (Acts 5:32). He is more willing to give the Holy Spirit to us than we are to give good gifts to our children (Luke 11:13).

But we must be willing to live God's way — all the way! We must be willing to love others "as he loved us." This divine love, then, comes through true conversion.

True conversion is not a selfish experience. It is the exact opposite. Conversion allows one to express all the ingredients of love in the fullest way. *Conversion is a matter of learning to love God's way.* Then our human minds can be motivated by Christ and the Father's love living in us.

By giving ourselves totally to God (which means all He stands for), we can totally give ourselves to our fellowman. Without this prior commitment to God, we cannot know how to truly serve man in every respect; for through knowledge of God is knowledge of how to love others. □

# SCIENCE

## Why Hasn't Science Discovered GOD?

*In less than a single century, scientific investigation has revolutionized the face of society. And yet many things, including God, continue to evade the scrutiny of scientific inquiry. Is there a lesson in this for educated modern man?*

by John E. Portune

UNTIL the latter half of the nineteenth century, the intellectual community was dominated by religious thinking. In intellectual pursuits men were expected to espouse a belief in God. Alternate views were automatically viewed with suspicion. Science existed, but it was cloaked in a shroud of superstition.

Early in this century, however, the actors on the intellectual stage exchanged roles. God became a mere "extra." Superstition was cast as the villain. Science emerged to replace religion in the leading role. In the final act many expected science to explain all mysteries, dissolve all superstition and leave nothing to the realm of the supernatural.

But will it? Is this its responsibility? Should we expect science to replace God and religion as significant forces in the intellectual world? Will all knowledge finally succumb to the defining scrutiny of empirical investigation? And will scientists and other educated men who today believe in God eventually cease to believe? Or is there more to the

question of God and science than is commonly assumed? A careful analysis is in order for anyone seeking an intelligent perspective of reality. Science is neither anti-God, nor does it disprove Him. There is no reason to be confused by the belief that God can or even should be done away with by science. Here is why.

### What Is Science?

The English word "science" comes from the Latin *scientia*, which simply means "knowledge." On the surface it would seem, then, that knowledge of God ought to be a scientific issue. Some religious groups even hold this idea as a basic doctrine of faith. They state that science is not really "true" science unless it includes God and a knowledge of things supernatural. Yet if one is really precise in his definitions, and wishes to avoid inaccurate logic in his quest for factual knowledge of God, this simple definition must be refined.

Science in its proper modern usage is the pursuit of only a *limited type of knowledge*. "At no time does

science claim to be in possession of the whole truth; in fact, science is quite clear in insisting that it is never able to be in possession of the whole truth..." (Richard H. Bube, ed., *The Encounter Between Christianity and Science* [Grand Rapids: William B. Eerdmans Publishing Co., 1968], p. 35). "Science gives us only a partial, even though ever expanding, picture of the universe. To assume that its descriptions cover the whole of reality is folly indeed!" (*Ibid.*, p. 265.)

Science by definition is confined to establishing general truths by the means of empirical evidence available through the five senses. It originates exclusively in physical observation, experience or experimentation.

Therefore, "Science is concerned only with the natural world. Unless a phenomenon can be described within the framework of space and time, it is not properly within the domain of science... The human senses are the tools of science in studying the natural world. If you can't see it, hear it, feel, taste, or smell it, then science can't work with

it . . ." (*ibid.*, p. 18). "Its very nature is such that it cannot deal with unobservable phenomena . . ." (*ibid.*, p. 265). "Science as such cannot either affirm or deny the truth of statements that lie beyond the limits of that which is empirically verifiable and observable" (*ibid.*, p. 280).

In fact, had not scientists confined their investigations to repeatable, testable evidence — the realm of the physical — many of science's greatest discoveries might still be covered by a cloak of irrational superstition.

One does, though, sometimes hear the term "science" used in less specific ways. Take the term "religious science," for example. Here the term "science" really ought to be understood as merely meaning "knowledge" — in that religion is not within the scope of science in its exact sense. Therefore, it would seem that the term "religious knowledge" might be more appropriate when used in critical discussions.

" . . . We must always recognize the limitations of science. Its very nature is such that it cannot deal with unobservable phenomena, including those that are supernatural . . ." (*ibid.*, p. 265). "Supernatural phenomena which are not thus observable [by use of the senses, etc.] are outside the scope of science" (*ibid.*, p. 263).

#### Philosophy, Not Fact

Nevertheless, many do forget the distinction. In fact, much of the skepticism, agnosticism and atheism in the civilized world can no doubt be traced to a disregard of the implicit limits of science. In such a case, scientific methodology is universally applied to everything outside the laboratory. One ceases to deal with science, but enters the realm of philosophy, called *empiricism* or *scientism*. Such a concept is not scientific; it is merely the highly restrictive view that anything non-scientific is unreal or untrustworthy. As the dictionary defines it, empiricism is "a theory that *all* knowledge originates in *experience*" (*Webster's*

*Seventh New Collegiate Dictionary*). I am sure that many thinking men would reject the validity of this philosophy. But in an age when science has done so many wonderful things for mankind, it is difficult to reject the idea that science does not hold the keys to all mysteries. But conclusive knowledge of God is patently a bigger issue than science alone. God is not antiscientific. He is not even unscientific. He is simply extra-scientific, or largely beyond the testability of empirical methods.

"An awareness of these limits can help us avoid many inappropriate controversies. For example, does the idea of God lend itself to scientific scrutiny? . . . If our hypothesis is correct, God would indeed exist everywhere . . . and we would never be able to devise a situation in which God is not present . . . But if our hypothesis is wrong, He would not exist and would therefore be absent from any test we could possibly make . . . Yet we would need such a situation for a controlled experiment. Right or wrong, our hypothesis is untestable . . . and science cannot legitimately say anything about Him. It should be carefully noted that this is a far cry from saying 'science disproves God,' or 'scientists must be godless . . .' Science commits you to nothing more . . . than adherence to the ground rules of proper scientific inquiry" (Paul B. Weisz, *The Science of Biology*, 4th ed. [New York: McGraw-Hill Inc., 1971], p. 8).

Thus we see that a scientist, when speaking as a scientist, should confine his comments to the limits of his discipline. Unless properly qualified, he should avoid philosophic extrapolations into fields which empirical techniques do not permit him to venture. To require this is not to criticize. It is a mere statement of definition. "The supernatural is not excluded from science because of a bias on the part of scientists; the supernatural is excluded by definition" (Bube, *op. cit.*, p. 19).

Many great scientists, particularly of the last century, did also possess

experience that qualified them to speak on topics other than science. Two notable examples are Isaac Newton, who had a well-developed love for poetry, and Samuel B. Morse, the inventor of the telegraph and a recognized painter in his day. In fact, most educated men of that day felt an obligation to gain a broad-based educational experience before venturing into specialized fields. Like classical Greek scholars, they felt it poor intellectual wisdom to theorize in areas where they lacked a foundation of basic knowledge.

Perhaps it is unrealistic to attempt, as did nineteenth century scholars, competence in all fields of learning. The sheer mass of information available to a student today makes the task impractical. Yet the need to respect the value and existence of knowledge other than empirical knowledge is still obvious. Many have not, however, and have fallen into the quicksands of empiricism.

I have no objection to a scientist expressing an opinion. Anyone has that right. But a thinking person must object to the man's reputation as a scientist being used as authority to express non-scientific opinions. Knowledge of science does not qualify one to make authoritative statements about God.

And yet it surprises me how many people trust anything that comes from a scientific authority without asking if it is scientific fact or mere extra-scientific, personal opinion wrapped in a technical-sounding package. Such is the problem today of many who have some education in the field of science and who otherwise want to know about God. They respect science, but they also feel that God might also make sense. But they have been lulled into an acceptance of the philosophy of empiricism by an educational system largely devoted to materialistic goals.

Science is very important to our modern world. Even the very print and paper of this magazine are the result of technological advance-

ments made possible by scientific understanding. To look down on such benefits would be foolish. But to forget the limits of science is even poorer thinking. Science is useful and productive, but it is not the final authority on knowledge. Much truth lies beyond the investigation of empirical observation and experiment. The existence of God, for example, lies within that realm.

But how does one come to grips with truth beyond science? In science, the facts are real and tangible. Beyond it, whatever truth might exist seems unworkable. This surely is the next logical question in the God/science controversy.

### Vital Definitions

To properly understand how one can work with all truth, and not just the variety we see, smell or taste, the meaning of the word "truth" itself must be comprehended. In fact, three concepts commonly tossed about in discussions of God and science must be brought to sharp focus. They are: *truth*, *proof* and *evidence*.

*Truth* is defined as "that which conforms to *fact* or *reality*; that which *is* . . . has *been*, or *must be*." Anything which intrinsically and absolutely exists is embodied in the term "truth." As the dictionary states, "truth" is "that which *is*," whether scientifically testable or not. Truth is truth even if no human minds perceive that it exists; and all truth, visible or not, is equally real.

*Evidence* is, as the dictionary defines it, "*Clearness*: an outward *sign*; *indication* . . ." It is that which makes truth visible and clear to the human mind. The truth of electricity, for example, may not be clear and visible to a human mind until it can see, through the eye, the effect of the electricity on a physical object like a light bulb. That is evidence of electricity.

The real difference between scientific and supernatural truth lies not in the degree of validity of one truth over another, but in the inability of the human mind to see all truth

with equal ease. We are physical beings, and our thinking mechanism receives its raw material only via the five physical senses. Therefore scientific truth is naturally seen. Supernatural evidence is just as real; but we simply do not have the senses to detect it automatically as we do physical fact.

Some truth, like many basic physical truths, can be so easily demonstrated that scientists call it scientific law. For others, the evidence is less available. Albert Einstein, for example, long sensed the truth of relativity before other scientists were able to provide empirical observational evidence.

Thus we see that man's overall view of reality is naturally limited. Where the evidence is abundant, truth can be defined with considerable certainty. But in many cases it cannot. God is the supreme example. The truth of His existence clearly does not abound with physical evidence, at least not the irrefutable, objective type. Theoretically (and as the Bible does say), God's handiwork as the Creator of the universe is physically visible. But as the long history of serious, sincere and conscientious scholars shows, physical evidence alone is inadequate. If one chooses to exclude from his thinking everything but empirical evidence, then he must intellectually recognize the well-established fact that there is no ladder by which a man can climb to a sure knowledge of God. Final proof must depend on the assistance we have received in God's revelation.

Even if one finds this fact disappointing, revelation is a necessity to make the picture complete. It provides the basic dimension of certainty lacking in physical scientific evidence alone. Frankly, it is God's responsibility to make His revelation both adequate and believable.

### "But I Want Solid Proof!"

But of what value is revelation? Some say they can only trust something they can "prove" — like scientific evidence. And here we meet

with a surprise. Revealed evidence can be proved exactly as scientific evidence can. There is no difference when one properly understands the real meaning of "proof."

Most dictionaries have defined proof as, "The degree of *cogency*, arising from evidence, which *convinc*es the *mind* of any truth or fact and produces *belief*."

Proof is not absolute or intrinsic. It is entirely personal. It is in the "mind"; it "convinces"; it produces "belief." And the key is "cogency." Proof is the mental acceptance that something is sensible, reasonable, logical; in other words, cogent. Therefore it is completely subjective.

It is narrow-minded thinking to insist that proof to you "must" be proof to someone else. But it just can't be. What may constitute "proof" to one person may be woefully inadequate to another. *Absolute* proof simply does not exist. That is why science does not deal with absolute proof. It only seeks out and systematizes evidence that leads to an increasing level of probability.

But viewed as a personal matter, it is not difficult to realize why scientific evidence is no better at proving (producing a belief in) truth than is supernatural evidence. Whichever is the more cogent, logical, reasonable or sensible to an individual's mind, provides the best "proof." Some people accept meager evidence as solid proof, while others seem to have the capacity to remain unmoved in the presence of the very best evidence! Some, as we have seen, resist the cogency of anything but physical, scientific evidence. But whether the evidence is empirical or not does not matter! Cogency is the criterion!

In subsequent articles, cogent evidence for the existence of God will be presented. But for it to make sense, one must intelligently accept proof as a relative issue and reject science as the final authority in *all* knowledge. These are surely basic steps to philosophic stability. □

# REMEMBER THE SABBATH DAY

by James B. Rector and Lawson C. Briggs

“REMEMBER the Sabbath day.” Yes, “Remember.” That’s one of the Ten Commandments.

But today most everyone *forgets*. Professing Christians almost universally assume that the day to worship God is Sunday. The Sabbath of the Bible is either relegated to the Jewish people or a few “wayward” Protestant denominations and sects.

But why did God say, “Remember”?

WHEN God gave the Ten Commandments to the children of Israel, the fourth one was worded like this:

“Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the *seventh day* is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates.”

But why “remember”? Had the Sabbath existed previously?

“For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord *blessed the sabbath day and hallowed it*” (Ex. 20:8-11, RSV).

The giving of the law occurred in the 15th century B.C. But the Sabbath had existed since the seventh day of creation week. That’s why God said to “remember.”

“The Sabbath was made for man . . .” (Mark 2:28), and the Sabbath was made when man was created. It dates from the time of

Adam and Eve. Notice Genesis 2:2-3: “And on the seventh day God ended his work which he had made; and he rested on the seventh day . . . And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work . . .”

Plainly, Exodus 20 refers to Genesis 2, in almost identical language. Here, then, was the origin of the Sabbath. In both places the language strongly indicates that God attached a very unusual significance to the seventh day, although the details of this significance are not recorded until much later in the Bible.

LITTLE by little we learn from the Scriptures about the Sabbath. Speaking of one of the biblical patriarchs, God said: “Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws” (Gen. 26:5). Obviously, then, Abraham kept God’s Sabbath; for God says he kept His commandments. In fact, that was how Abraham qualified to receive the promise of eternal inheritance of the earth.

Abraham was the “friend” of God (II Chron. 20:7; Isa. 41:8).

How did he become God’s friend? Only by personal acquaintance and continued association with God. And those are the very purposes of the Sabbath.

The Sabbath is a memorial of creation. As such, it points to the existence of a Creator, and its regular recurrence every seventh day continually reminds those who keep the Sabbath of its Creator. It was de-

signed to keep Adam and Eve — and indeed all human beings ever since — in the appropriate relationship with their Creator. At the same time, it also provides the proper setting for a special recognition and worship of God which can be performed on no other day of the week.

But by the time God led Israel out of Egypt, these descendants of Abraham (through his faithful son Isaac and grandson Jacob), had utterly forgotten their Creator and His laws — including the Sabbath. It became necessary for Him to reveal them again and put them in a codified form.

He began to do that — *before* they ever came to Mount Sinai — in giving the people manna. It was no accident that He gave them manna only on six days (a double portion on the sixth day) and none on the seventh. “Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, *that I may prove them, whether they will walk in my law, or no*” (Ex. 16:4).

“Prove them”? “Law”?

What “law”? The law of resting on the seventh day of the week in order to honor God.

Some may argue at this point that which day we worship on makes no difference, that we can have that proper relationship with God no matter if we observe Saturday, Sunday, or any other time. But that is merely their opinion, not fact.

God says He made *the* seventh day holy, *not* just any day, or “one



day in seven." And to God it *does* make a difference.

Notice what happened when some of the people went out to gather manna on the seventh day: "And the Lord said to Moses, How long *refuse ye to keep my commandments and my laws?*" (Ex. 16:28.) Obviously, God was not pleased. He had already given them manna for two days on the sixth day (or what we call Friday today), and He intended that the people rest on the day that was special to Him.

By the double portion of manna, then no manna, and of manna which did not spoil on the seventh day, God was performing a series of weekly miracles which lasted 40 years, to make sure the people knew which day to keep.

Later, God said: "Verily my sabbaths you shall keep: for it is *a sign* between me and you throughout your generations; that you may know that I am the Lord [Eternal] that doth *sanctify* you" (Ex. 31:13). Notice that the people were to keep the Sabbath in order that they might know that God had "sanctified" them — set them apart as a special people. It had to do directly with their special association with God.

**N**ONE will doubt that the Old Testament enjoined Sabbath keeping upon Israel of ancient time. But what should New Testament Christians do? Was the day of worship officially altered by Christ, and did the Church He established observe a different day?

Notice the example of Christ: "And he [Christ] came to Nazareth, where he had been brought up: and, *as his custom was*, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16). Certainly there is nothing here about Jesus' changing the day of worship!

Christ continually observed the Sabbath throughout His life on earth. There was no exception, though Jesus Himself said, "The Son of man is Lord also of the sab-

bath" (Mark 2:28). The four Gospels abound with examples of Christ's teaching the people on the Sabbath day. He also healed the sick, doing good on the Sabbath (Matt. 12:1-12), which was lawful even though the Pharisees falsely accused Him for it.

Jesus' keeping the Sabbath, however, is not the point of contention. Most acknowledge He did so. But most people have come to believe that the day of Christ's resurrection (which they falsely assume was Sunday) was somehow responsible for changing the time of worship from the seventh day to the first.

This notion has gained overwhelming popularity in spite of the fact that no scriptural verification of it can be found. There are, of course, a few New Testament passages which are commonly cited as if they were indeed "proof" such a change was made. But do they really prove anything of the kind? Let's examine them and see.

**M**UCH is made of the mention that the disciples once were gathered together on the first day of the week (John 20:19). But the verse contains not the slightest indication that they were conducting a worship service. Rather, the scripture states specifically that they were there in the upper room "for fear of the Jews" whom they thought would be seeking their lives.

While they were there, Christ appeared to them, having been resurrected. But there was no worship service in progress, nor did one take place later that day.

Note that verse 26 discusses the fact that these very same disciples were together in that very same room exactly *eight days* later, which would have been the second day of the week or a Monday. On this occasion, Christ once again appeared to the group, and this time Thomas was among them. Do you suppose therefore that this establishes Monday as the day of Christian worship?

Of course not. Neither incident has anything to do with establishing which day is the Sabbath.

Another incident in which the first day of the week is mentioned is described in Acts 20:7.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

First of all, notice that this event took place in the evening — on what we would call Saturday night. Days were then reckoned from sunset to sunset, so it was already the first day of the week. But this was in no sense a Sunday meeting. The disciples were sitting down to eat dinner. (To "break bread" simply means to "eat a meal" — it is not referring to the "Lord's supper" or communion.) And Paul, knowing that this would be his last opportunity to speak to them, preached until midnight. Nothing particularly unusual about this (except the length of his sermon).

Next, notice that Paul was about to embark upon a journey the following morning — which would have been Sunday morning — and he was planning to travel on foot (verse 13). While his companions set sail after sunset that Saturday evening heading for the town of Assos, Paul remained behind to speak for the last time to the believers in Troas. He then planned to walk the 20 miles from Troas to Assos and meet his companions the next day (Sunday).

What this incident proves is not that the day of worship had been changed, but rather just the opposite. Paul's companions had waited until the Sabbath was over before they sailed from Troas. Paul himself, after preaching his final sermon, was to leave the next morning (Sunday) and walk the twenty miles overland to Assos — a good hard day's work, to say the least. This incident actually reveals that Sunday was considered a common workday

rather than the day of worship.

There is one remaining mention of the first day which likewise is often misinterpreted. It is I Corinthians 16:2. We explained this scripture in the November 1973 number of *The Good News*. Since extra copies are in short supply, please write for our free booklet *Which Day Is the Sabbath of the New Testament?* for a thorough explanation.

**W**E HAVE already seen how Christ kept the seventh day, and we have seen that there is no evidence anywhere in the Bible for Sunday observance. But did the true Church continue the practice of keeping the Sabbath? Notice: "But when they departed from Perga, they [Paul and Barnabas] came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, You men and brethren, if you have any word of exhortation for the people, say on" (Acts 13:14-15).

Paul then stood up and spoke to the people, preaching Christ to them.

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the **NEXT SABBATH**" (verse 42).

Here was Paul's golden opportunity to explain that the Sabbath was no longer the proper day of Christian worship. But he said nothing of the sort. Instead he exhorted them "to *continue* in the grace of God" (verse 43). Surely this included keeping the Sabbath, for the people were meeting on the seventh day in the synagogue with the Jews who were present. It was a normal Jewish Sabbath service (see also verse 27).

These Gentiles were very interested in what Paul had to say. Did Paul tell them the Jewish way was obsolete? No. Instead he met with nearly the whole city on the next Sabbath (verse 44).

Next let's read the account in Acts 18:1-4: "After these things Paul departed from Athens and came to Corinth; and found a certain Jew named Aquila . . . with his wife Priscilla . . . and came unto them. And because he was of the same craft, he abode with them, and wrought [worked]: for by their occupation they were tentmakers. And he reasoned in the synagogue **EVERY SABBATH**, and persuaded the Jews and the Greeks . . ."

Here is one of the strongest texts in all the Bible supporting the observance of the Sabbath for New Testament Christians. Paul, while visiting in Corinth, worked during the week at his occupation of tentmaking; and on the Sabbath he taught in the synagogue, speaking to both the Jews and the Gentiles. Later he preached only to the *Gentiles* (verse 6). He did this in Corinth for a year and a half (verse 11).

Paul "remembered" the Sabbath. Shouldn't you?

Paul commanded the Gentiles: "Be you followers of me, even as I also am of Christ" (I Cor. 11:1). We know that Christ always kept the Sabbath (Luke 4:16); and we can read in Acts 17:2 that Paul also "*as his manner was*, went in unto them, and three sabbath days reasoned with them out of the scriptures."

Both Paul and Christ followed the

same custom — that of keeping the seventh day, the same day God ordained from the beginning. (For further proof, request our free booklet *Which Day Is the Christian Sabbath?*)

Christ did not come to change or destroy the law which was given in Old Testament times (Matt. 5:17), but to fulfill — to keep it and teach it to **ALL** who will be His followers.

The Bible reveals only *one* day of the week is holy time, not Sunday, and not just *any* day. So "remember" that to God it does make a real difference!

**I**F YOU find that you have been misled in the past; if you find that you "grew up" accepting error; if you find you have been observing the wrong day — a day never sanctified by God — then what should you do?

If you are one who desires to take definite action, then here is good news.

The Worldwide Church of God has dedicated, consecrated, converted, fully instructed and trained, ordained ministers available to answer your questions about the Sabbath, explain to you how to keep it, and expound the Bible in general to you. See the box below for additional details. □

## Personal Counsel

Many hundreds have written asking if we have representatives in their areas to counsel with them personally and to answer their questions.

The answer is yes, we do.

The Worldwide Church of God sends personal representatives (ordained ministers) into most communities of the United States and British Commonwealth and

many other parts of the world.

These ministers can visit you, if invited, directly in your own home. Feel free to write us and request a private appointment. Or, if you'd prefer faster service, please dial this toll-free number in the *continental* United States: 800-423-4444. (Readers in California should call 213-577-5225 collect.)

# What Our Readers Say

## The Good News

I find that your magazine is just what I need to further my growth. You see, I can't attend church because of certain difficulties and therefore have no contact with the Church except by letters, literature and occasional contacts with one of your ministers.

Carl D.,  
Oxon Hill, Maryland

## Amputee Studies Sabbath

A little over a year ago I had my left leg amputated, which, of course, meant leaving the teaching profession, which was such a big part of my life. This also meant time in the morning to turn on TV when I couldn't sleep — so I discovered you, Garner Ted Armstrong. You, and the teachings of your father, have made many changes in the life of not only myself and my husband, but two of our neighbors. First we began to study the Bible. We always had Bibles, but they were seldom read, although we always had a deep feeling of God and thought we were Christians. Now we are really studying the Bible in earnest and trying to apply its teachings to our everyday lives. Then came the real problem, the Sabbath. I read your material on this subject [*Which Day Is the Christian Sabbath?* and *Which Day Is the Sabbath of the New Testament?*] and studied the Bible verses quoted — but it is difficult to change one's belief at sixty-four.

Now I have started to go page by page through the Bible and write down every verse pertaining to the Sabbath. In one column, I write the verses from the Old Testament; in the second column, the New Testament verses, for comparison. All relate to the Sabbath being on the seventh day, or our Saturday. We tried to find the answer to why our church celebrates the Sabbath on Sunday. We received many so-called answers, but none satisfying. Tonight, one of your ministers, Mr. James Redus, is coming to our home, for which we are truly grateful, for we need help. We are also happy that your programs are again being shown on television and we do not want to miss even one, for you are teaching us so much and are bringing us closer to our Creator in a way we never experienced before. We are grateful. Thank you for sharing your magazine *The Good News* with us.

Mrs. J. T.,  
Tulsa, Oklahoma

## Jesus Not Law-abiding?

Your assertion that Jesus was an "upstanding, law-abiding citizen of His time" does not stand up to biblical, let alone secular, logic. Had Jesus been the shining paragon of civic virtue that you say He was, then it stands to reason that He would not

have been so ingloriously executed. Those who plotted His end were, in fact, what we would call the "establishment" today. Had they been otherwise, they wouldn't have gone to such great length to obtain a quasi-legal justification for their deed. Even the bribing of Judas by high public officials, when viewed in the light of current events, is an all-too-familiar story. Jesus' following was comprised largely of restless malcontents and poor illiterate peasants who were sick and tired of living under the heel of Imperial Rome. The prosperous merchants, scribes and Pharisees, those who had grown fat and rich under Roman rule, wanted no part of Jesus. To them, Jesus was a clear threat to their "legal" authority and influence, and, as such, had to go. Alas, poor Jesus was as much a victim of Dialectic Politics as ethereal destiny.

Larry S.,  
Texarkana, Texas

• *What you say in your letter is essentially correct according to the Bible, except for two important facts. One, Jesus' following was not comprised largely of restless and poor illiterate peasants. Some were fishermen (Mark 1:16). One was a tax collector (Matt. 9:9). There is no real indication that any were even dissatisfied with their occupations.*

*Secondly, Jesus was a law-abiding citizen in spite of the evils of the establishment. And that is the New Testament teaching for all Christians (see Romans 13:1-7; I Peter 2:13-17; Titus 3:1-2).*

*You need to request our free booklet titled The Real Jesus. It shows by specific biblical scriptures that Jesus obeyed the law. For instance, He urged obedience to constituted law for His own disciples, saying: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not" (Matt. 23:2-3). These verses also show that Jesus was fully aware that there was hypocrisy among the authorities in His day. But He never advocated or participated in any revolutionary activities against lawfully constituted authority. Many officials completely misunderstood what His goals and purposes were, just as they do today.*

## Policeman Beaten to Death

I never miss one of your programs if I can help it. Your programs make so much sense and help me in my loneliness. You see, my husband, a policeman, was beaten to death last June. He surprised a man, nineteen years old, trying to steal a car. He was beaten with a slide hammer. It has been one long nightmare: the courts, the conviction (which was life in the pen), etc. It is so unbelievable; my husband was a Christian and never harmed anyone. I have

a little adopted boy six years old. He misses his daddy very much. The question he asks me all the time is, "When is daddy coming home?" He says, "Jesus came back after He died, why doesn't daddy come back?"

Mrs. Mary K.,  
Hawaiian Gardens, California

• *Another tragic reminder of our sin-sick society and the absolute necessity of God's coming Kingdom.*

## Questions, Questions

I first heard Garner Ted on the radio a few months ago by accident. At that time, things were sort of bad for me. I became disgusted with myself — if you can imagine that (I couldn't) — so the program had a special interest. At that time he was doing a series on "the real Jesus." I listened. And I listened some more. Now I can't hear enough. Everything he said made sense. The more I read the Bible, the more I realize I don't know. Many more questions come to mind, such as: "What do I do now? How do I get my wife to listen to just one program without turning her off?" There are a lot of questions that come up. At any rate, I'm reading *the Book*, and booklets, and listening and trying to contact your local minister. I'm also sending ten percent of my income to Ambassador College.

Trygve J.,  
Portland, Oregon

• *Just keep on reading and listening. And write for the booklets announced in this magazine. You'll find the answers. Our local minister in your area will contact you as soon as he possibly can. And as for unduly urging your wife to listen to the program, we wouldn't advise it. Years of experience and thousands of case histories have shown that just being a good example is the true Christian way. Write for our free article "Be Seen and Not Heard."*

## Shortages of All Kinds

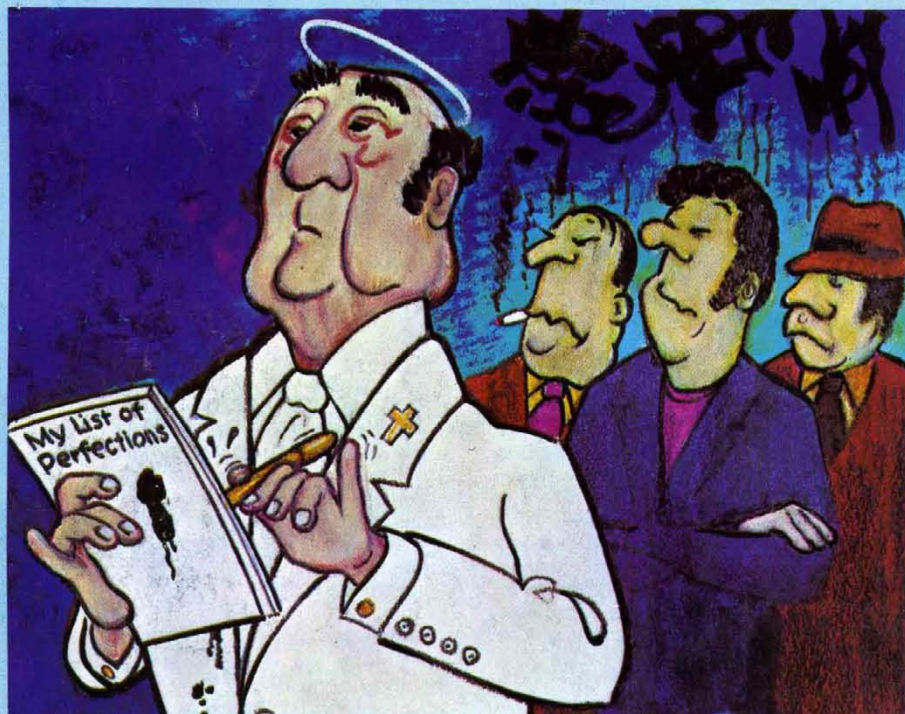
I think you should send your famine booklet to the owner of the chicken plant who appeared on TV last night. In fact, you should take it to him in person! You, no doubt, saw the thousands of beautiful, healthy baby chicks dumped into vats where they were dying. To make it more horrible, the news camera showed two baby chicks that fell on the floor, and were walking around and being scooped up and put in the bins as if they were mere garbage being dumped. The owner said he was losing 27¢ on each bird sold, so decided to kill those healthy, innocent creatures, instead of giving them to families who would raise them for food. He also said there will be no meat of any kind soon, that all the growers feel as he does. I and many people feel at the breaking point. There is a sudden crisis of shortages of all kinds, the moral breakdown, the constant fear of being attacked, the monetary situation, etc. It is all so unnecessary.

Mrs. Robert P.,  
Riverside, California

• *This tragic occurrence is just another indication that man simply cannot manage himself properly through his own systems of government (see Jeremiah 10:23). Even in wealthy America, ironic, pitiful contradictions of this type take place rather regularly.*

# WHAT IS REAL CONVERSION?

Have you ever heard a non-Christian say in disgust: "Well, if that's Christianity, I don't want any of it!"



How many judge God by the way we see some professing Christians live?

How many say: "If I could give up smoking, I'd become a Christian"?

Is a Christian supposed to be perfect, never doing anything wrong? If he does something wrong does that mean he is a hypocrite? Is it possible to sin, and still remain a truly

converted Christian? Few know just what a Christian is. Does conversion happen immediately, or is it a process? Isn't it time we understand what

constitutes real conversion? This worldwide Work of God has published a free booklet explaining real conversion.

Write for your free copy of *Just What Do You Mean — Conversion?*

Just send your request to:

## THE GOOD NEWS

Pasadena, California 91123

*If you live outside the United States, see the inside front cover for the address of our office nearest you.*

**GN**  
The Good News

P. O. Box 111

Pasadena, California 91123

Printed in U.S.A.

720621-0503-9 211 6014  
MRS. DAVID A BRAUN  
5656 S INDIANA AVE  
CUDAHY WI 53110