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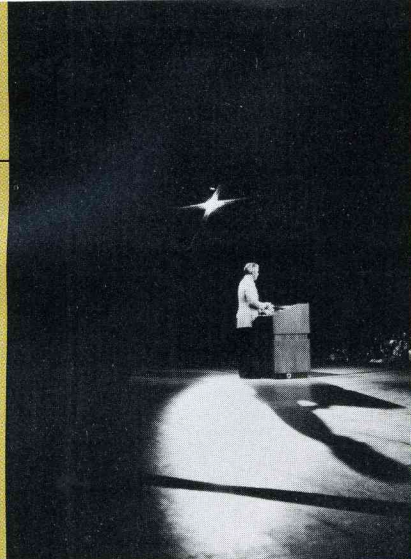
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The Good News

WORLDWIDE
EVANGELISTIC CAMPAIGNS

THE
FUNDAMENTAL
DOCTRINES





ABOUT OUR COVER

Garner Ted Armstrong boldly proclaims the gospel of the Kingdom of God at the first personal appearance of the current series (held in Calgary, Alberta, Canada). Read, in this month's "Update," of this exciting new dimension in God's Work — worldwide personal appearances now bringing a strong witness to thousands in the cities being reached.

Hendrickson — Good News

GN

The Good News

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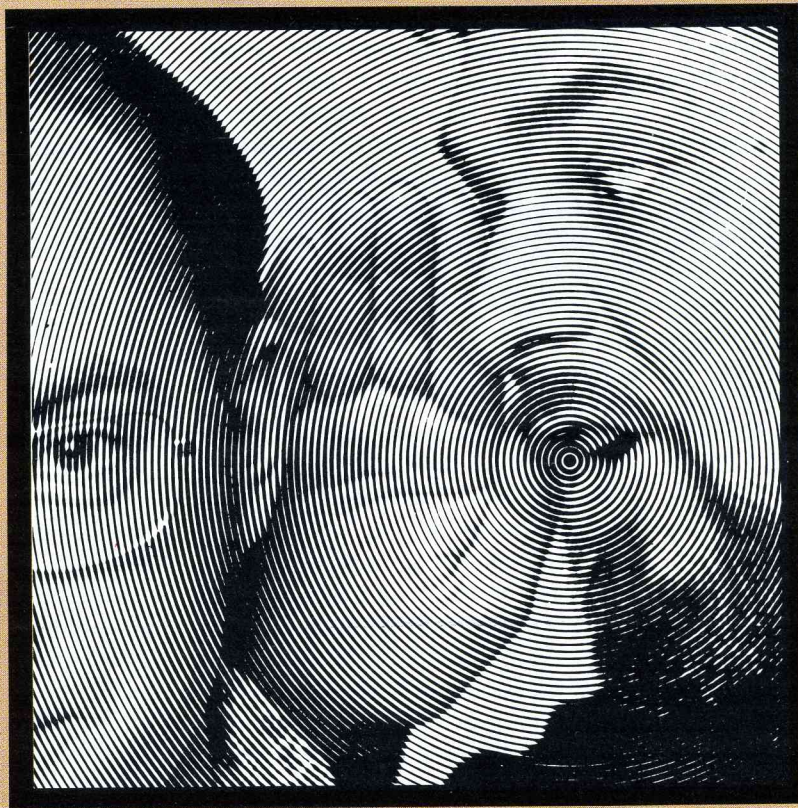
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Part 2

"Is it true that...?"



In the last issue of The Good News we learned that God hates gossip and we saw from the Bible itself that slander pandering is an enormous evil for which God will hold the guilty responsible. But what about "the right to know"? Today, the Watergate hearings and subsequent subpoenas of tapes with their missing segments has so frustrated and enraged the general public that a broad "credibility gap" has become even broader; "executive privilege," suspect; and the general public has a very greatly intensified feeling that everyone has "the right to know"!

by Garner Ted Armstrong

"Is it true that...?"

It is essential in a free society that there be absolute candor and honesty between government and the people.

Since the whole concept of the democratic system is a government "of the people" — that government is responsible to the people, and that the people are the ones who actually *do* the governing — it appears to be virtual abandonment of these most basic and fundamental principles for one in a high office of government to claim "executive privilege," or to insist that the public does not possess "the right to know."

In a human government, this is understandable.

The Right to Know

But what about God's government? What about the *principle* of "the right to know" when it is *sin*, wretchedness, lies, hatred, slander, and all assorted forms of evil which represent such "knowledge"?

A veritable landslide of pornography is all based upon perversion of "the right to know" of the individual.

If it happens, it's news!

So, no matter the hideous, macabre "evidence" of a grisly crime, it is flashed on your home television set. No matter how terrible and horrible the spectre of wretchedly suffering children may be in India, Africa, or Bangladesh, you must see it while sitting in your home.

After the sensational assassinations of the 1960s, and the growing intensity of the Viet Nam war, Americans increasingly began to adjust to the fantastic spectacle of warfare — including burning bodies, the rattle of machine guns and the explosion of bombs and mortars, and the grisly details of the Calley case — all seen along with their evening TV dinners.

If a pervert has weird or obscene reasonings which lead him to believe he is his own grandmother, then the public has "the right to know." If a poor little girl was dismembered by a vicious sadistic rapist, then the most ghastly details imaginable are luridly described to a gaping public, because, after all, they have "the right to know."

Presumably, then, if Mrs. Aloysius P. McGillicuddy (a fictitious name) is sitting in her parlor humming to herself as she is getting about the business of knitting a sweater for a grandchild, and some young hoodlums notice some incredibly filthy green slime drifting by in the gutter outside — their real responsibility, since it is "happening" right on Mrs. McGillicuddy's property, is to wrap up the sordid mess in a plastic bag, rush into Mrs. McGillicuddy's living room, and dump it on the carpet — for after all, Mrs. McGillicuddy surely has a "right to know" what is floating by in her own gutter!

I did not *want* to view the sickening and horrifying spectacle of human beings leaping from a flaming hotel in New Orleans! I literally *cried*, with a combination of horror and sorrow, with my stomach churning in shock and pain, after I had to watch an evening newscast of a terrible hotel fire in New Orleans which included the grisly and never-to-be-forgotten spectacle of poor helpless human beings, screaming their terror, either falling or leaping from a flaming building to their deaths below.

Frankly, I wish I had never seen those films! It is bad enough to have to read in the newspapers of such terrible tragedies, without witnessing it in person on television!

There are over 55,000 Americans killed on our highways every year. I am so thankful that I only need to

see one or two such occurrences, since that would be the normal number that I might unfortunately expect to see in the course of any one year of driving.

But it's news. It's "what's happening." But should I always *need to know* the grisly details of *EVERYTHING* that is happening?

No, this "right to know" everything that is going on is, believe it or not, condemned in the Word of God. God Almighty reveals in His Word that even the *Bible itself* contains only certain *ESSENTIAL* knowledge, and that even angels, God's prophets and patriarchs of old, His New Testament apostles, and even most of us today, do not really *KNOW* everything about the mind of our Creator, and do not really have "the right to know" many things which God is keeping unto Himself!

Does God Reveal Everything?

Is your Creator — your God, your *RULER*, your Lord and Master, the One who will judge (and is now judging) you, and me — constrained to reveal *everything we want to know*? Does He let us in on all the high-level conversations and discussions held with His top angelic advisors?

Do you know that even *God's own faithful angels* don't know everything about everything God is doing and will do? Even the mighty prophets of the Old Testament period did *not* always understand the far-reaching significance of their own messages. Peter explained:

"Of which salvation *the prophets have enquired and searched diligently*, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow . . . [of] *which things the angels*

desire to look into" (I Peter 1:10-12).

Incredible as it may sound, even men like Isaiah, Jeremiah, Ezekiel and Daniel were not fully "in the know"! Your *God* determined that it should be that way.

He told Daniel that the words which he had received were *closed and sealed until* the time of the end (Dan. 12:9-10).

And the Apostle Paul himself stated: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, *and his ways past finding out!*" (Rom. 11:33.)

Both the Old and the New Testaments contain only that knowledge which is essential for salvation. There are tremendous omissions — including the fact that Adam lived almost one sixth of the total time elapsed until now! Only the highlights of biblical history are revealed. It is like seeing only a brief, fleeting glimpse through a keyhole.

Questioning God

Does the great God of heaven allow His human creation to question His motives and methods? Does He subject Himself to endless interrogations from His human instruments in an effort to convince them to have confidence in His divine wisdom? Did God and *does He now* permit human questioning of His purposes and principles?

Let's understand.

Job spoke of the God "Which doeth great things *past finding out*; yea, and wonders without number. Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not. Behold, he taketh away, who can hinder him? *who will say unto him, What doest thou?*" (Job 9:10-12.)

And Isaiah said under the direct inspiration of that same great God: "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? . . ." (Isa. 10:15).

It ought to make sense to us that there are *many* things God has simply not chosen to reveal to human

beings. It is His privilege to withhold information for our own good. Truly, "The secret things belong unto the Lord our God . . ." (Deut. 29:29).

What About the Church of God?

Is God's own Church entitled to exercise executive privilege? Must its membership know *everything* that goes on at the executive level? Must all decisions be fully explained and justified to the lay membership of the Church?

Stop and think a moment! If this is *really* the true Church of the living God — headed by Jesus Christ — then can't He guide those whom He has chosen to be His leading human instruments? Can He not correct them if they need it? Can He not pick them up if they stumble? Will He not forgive them if they err in judgment, not meaning to do so?

Of course He can! Let's not *limit* the Holy One of Israel!

Look at Christ's own example during His earthly ministry. Jesus spoke *privately* to His own disciples (ministers) and said *they could understand*, but that it was *not given* to the general public to understand (read Matt. 13:10-13).

Later, *after* Christ's death, resurrection and ascension to heaven, a crucial ministerial conference was called at Jerusalem over the issue of circumcision and the keeping of the physical, ritualistic laws of Moses (Acts 15:5).

There was much animated discussion among the apostles and the elders about these questions. But we are *not told* just exactly what was said. Luke, author of the book of Acts, simply doesn't detail all the arguments presented.

We are only told of the apostles' decision to write a letter, giving certain specific guidelines to the Gentile Christians.

And that's it! God did not feel that the Church in general needed to know every last minute detail of every last argument about the matter.

If some of these early Christians

had reasoned the way some people are prone to reason today, they would have said: "But they are only giving us the 'top of the iceberg' — they are only giving us a few of the basic essentials of what went on at Jerusalem! That's very suspicious! That means there must be something they are trying to hide!"

Loud and insistent "brethren" would insist they were being kept "in the dark" about the real *reasons* for the final decision concerning circumcision and eating things sacrificed to idols, and they would DEMAND to know ALL that "went on" down there at "Headquarters" at Jerusalem!

They would have accused the apostles of "withholding truth" from them, since there is only the sketchiest information concerning *what was said* at the Headquarters of God's Church during the Jerusalem Conference!

But no, there is no record that these early Christians charged there was a "credibility gap" between themselves and the leaders at the Headquarters in Jerusalem because they were only given a brief "decree" from the Apostle Paul, and that the Headquarters ministry had decided to "lay no other burden on them," and to keep the statements going out from that conference very *simple*, forthright, and uninvolved!

Paul's Example

Paul's calling and ministry was certainly unique among all the apostles and ministers. Jesus Christ spoke *personally* to the Apostle Paul — he was not called in the usual manner of other elders following the original twelve (see Acts, chapters 9 and 22). Paul was one "begotten out of due season."

Naturally we would expect the other apostles to resent Paul's one-on-one relationship with Jesus Christ. Jesus did *not* consult them about it before calling Paul to be the apostle to the Gentiles. Nor did Paul check with them when he was commissioned by the Head of the Church!

(Continued on page 30)

JESUS is the author (beginner) of our eternal salvation (Heb. 5:9). He is the author and finisher of our faith (Heb. 12:2).

Jesus Christ is the Alpha and the Omega, the beginning and the ending, the first and the last. He will give to him who is thirsty the fountain of the water of life — *eternal salvation* — freely (Rev. 1:8; 21:6; 22:13).

Jesus begins and ends every Christian's eternal salvation. But it is axiomatic that everything God begins spiritually, through human instruments, must start the smallest.

You were not separated from your mother's womb as a full-grown, mature human being. It

took anywhere from thirteen to twenty years for you to attain maximum growth in the physical sphere.

But the point is, you had to start somewhere. And that start was when your mother conceived. At that precise moment you were no bigger than a pinpoint or the period at the end of this sentence.

And it is, figuratively, the same in the spiritual sphere. There was a time in the life of each true follower of Christ when he or she *began* to be a Christian. All start out as spiritual infants.

And if you are not yet a Christian, but do want to become one, you must begin as a babe in Christ — *not* as a full-grown, mature Christian.

THE FUNDAMENTALS

"REPENTANCE

FROM DEAD

WORKS"

"THE WAGES of sin is *death*," proclaimed the Apostle Paul. And every human being has contributed his or her share to the sins of this world. "For *all* have sinned, and come short of the glory of God," stated Paul to the Romans (Rom. 3:23).

We have all walked contrary to God's way of life in the past. We have performed the works of the flesh — we have fulfilled the desires and lusts of our minds and our bodies. We have walked according to the course set for mankind by Satan the devil.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air [Satan], the spirit that now worketh in the children of disobedience: among whom also *we all* had our conversation [conduct] in times past in the lusts of our flesh, fulfilling the desires of the flesh and

of the mind; and were by nature the children of wrath, even as others" (Eph. 2:2-3).

Pretty plain! We have all performed works which have led only to eternal death. As Paul put it: "What fruit had ye then in those things [sins] whereof ye are now ashamed? *for the end of those things is death*" (Rom. 6:21). He also wrote that we were "dead in *trespasses* and sins" (Eph. 2:1).

We were, so to speak, on a sort of spiritual "death row" — awaiting the execution of a justly deserved ultimate capital punishment. We earned this penalty by simply doing what comes naturally — sinning.

The death penalty for sins has to be paid. But God in His vast mercy has provided a way by which you may avoid paying that extreme penalty.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him *should not perish*, but have everlasting life" (John 3:16).

God is not willing that any human being should have to pay that final penalty for sin (see I Timothy 2:4 and II Peter 3:9). He wishes that all would claim the sacrifice of His Son, Jesus Christ, for the remission of their personal sins.

This is the *only* means by which a

The First Principles

In the first grade a small child does not begin his study of mathematics by solving higher equations. He starts with $1 + 1 = 2$.

In like manner one must commence his Christian life by learning *the first principles* of the oracles of God — the first principles of the doctrine of Christ (Heb. 5:12; 6:1).

The newly begotten Christian must *first* be thoroughly grounded in the basics.

Every Christian, when first converted, is likened to one that uses milk, being unskillful in the word of righteousness because he is *a babe* in Christ (Heb. 5:13).

But what are the *first principles* of the doctrine of

Christ? What is this “milk” of the word? What specific doctrines should you begin to understand even in “boot camp,” that preliminary period just before you become a Christian (and during your early conversion period)? Where are they found in the Bible?

Paul lists the following in Hebrews 6:1-2.

- 1) Repentance from dead works
- 2) Faith toward God
- 3) The doctrine of baptisms
- 4) Laying on of hands
- 5) The resurrection of the dead
- 6) Eternal judgment

An in-depth explanation of each one of these fundamental doctrines is contained in the following pages.

DOCTRINES

person may avoid having to pay that terrible penalty in full. Jesus Christ became human flesh, lived a sinless life, and paid the death penalty on your behalf. He provided a way for you to enter into eternity!

But there is something *you* must *do*. You must accept that sacrifice on your behalf by demonstrating that you no longer wish to continue in that sinful way of life which qualified you for death in the first place. You demonstrate your acceptance of Christ's sacrifice by *changing your way of living*. This change of direction is called “repentance” in Bible terminology.

But what do we repent of?
Sin.

The motions, actions or works which lead to death are simply defined as sin. Sin is the violation or transgression of any of God's great spiritual laws (I John 3:4).

To *repent* simply means to “change direction.” We turn from the way of self-indulgence to the way of give. We stop serving the lusts and desires of our own flesh and begin to serve others. We turn from selfishness to selflessness.

When we demonstrate our willingness to change, God applies the sacrifice of Christ on our behalves. We are then free from the crushing guilt of sin. We are forgiven and our consciences are cleared.

Paul explained it this way:

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, *purge your conscience from dead works to serve the living God?*” (Heb. 9:14.)

How beautifully simple!

No amount of human works can bring about the forgiveness of sin. Even the great

sacrificial laws of the Old Testament could not bring about forgiveness and a clear conscience. Those laws were only a type of what was to come. Paul explained that the Old Testament sacrificial system was “...a figure for the time then present, in which were offered both gifts and sacrifices, that *could not make him that did the service perfect*, as pertaining to the conscience” (Heb. 9:9).

These works also were “dead” in that they could not produce eternal life. They could not forgive sin. They could not erase the record. They were unable to purge the conscience of the guilt of sin.

But they did picture or typify the great sacrifice of the Lamb of God — Jesus Christ. As long as those under the Old Testament administration kept the sacrificial law, they were depicting the sacrifice of the Son of God.

Finally, when that great event actually occurred, it was no longer necessary to portray it in type. With the destruction of the Temple in A.D. 70, the sacrificial system of ancient Israel also perished.

No amount of physical human works can effect forgiveness of sin. There is no way we can "make up" for sin. Beads, indulgences, penance, fastings, or afflicting one's flesh in some other way will not erase the guilt of sin. You cannot punish yourself for sin, and thus avoid God's punishment!

Only a repentant spirit will bring about God's mercy. God looks to those who are of a meek and a contrite spirit — those who tremble before the two-edged sword of His Word. God recognizes a broken spirit, a humble seeking for forgiveness and mercy.

God will honor the attitude of all who are willing to turn from works and deeds which are sinful and which result only in death. We are admonished through the writing of Matthew: "Bring forth therefore fruits meet [fit to show] for repentance" (Matt. 3:8).

True godly repentance is a gift from God. It is not something that can be "worked up" from within the human psyche. God instructs His ministers to be "in meekness instructing those that oppose themselves; *if God peradventure will give them repentance* to the acknowledging of the truth . . ." (II Tim. 2:25). Paul said "... the goodness of God leadeth thee to repentance" (Rom. 2:4).

And in the book of Acts, we find that God has "... also to the Gentiles *granted* repentance unto life" (Acts 11:18). Those desiring a godly repentance must seek it from God.

True repentance represents a *permanent* change of direction. It is a commitment to a course from which there is no turning back. It is not a temporary sawdust-trail, tear-jerking emotional response. It is something much deeper and vastly more profound.

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

Repentance represents a *total commitment* — a point of no return. It places you on a course directly into eternal life. It represents a complete forsaking of the dead works of your former way of life. It is the first major step into eternity!

Is it any wonder then that God includes "repentance from dead works" as one of the basic and most fundamental of all Christian doctrines?

— Brian Knowles

"FAITH TOWARD GOD"

FAITH is a foundational and fundamental biblical doctrine. It is absolutely required for salvation. None may obtain eternal life without it.

But what *is* faith anyway? Is it just blind confidence? Or is it based on something substantial?

Perhaps an example would provide the best explanation.

How was the faith of Abraham expressed? He has been called the "father of the faithful." His example should tell us what constitutes real faith.

God promised Abraham that he would become a "father of many nations" (Rom. 4:17). And yet (except for the illegitimate Ishmael) he was a childless 99 and his wife Sarah was well past the child-bearing age.

But Abraham did not look to the stark fact of Sarah's previous men-

opause, nor to his own apparent impotence. He looked only to God's promise to make him a father.

"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; *and being fully persuaded that, what he [God] had promised, he [God] was able also to perform*" (Rom. 4:19-21).

There you have it: a biblical definition of faith. Paul expressed it in

slightly different words to Jewish Christians: "Now faith is the substance [assurance] of things hoped for, the evidence of things *not seen*" (Heb. 11:1). The fact that God had *promised* was all the evidence Abraham needed!

You do not need faith for something you already possess. Faith revolves around something "not seen" — something you do not yet have. Romans 8:24-25 proves the point. "For we are saved by hope: *but hope that is seen is not hope*: for what a man seeth, why doth he yet hope for? But if we hope for that [which] we see not, then do we with patience wait for it," wrote the Apostle Paul.

The Apostle to the Gentiles was himself an example of living faith.

As a prisoner, Paul boarded a sailing ship bound for Italy. He warned the captain that the cargo

and the passengers would be in jeopardy should they undertake the voyage. But, his warning went unheeded; and not long afterwards, three days of the worst type of stormy weather took away all hope that any aboard would survive.

Although all the physical evidence — what they could see (the swirling tempest surrounding them) — indicated the contrary, Paul stood up and said: "... There shall be no loss of any man's life among you.... For there stood by me this night the angel of God... saying, Fear not Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: *for I believe God, that it shall be even as it was told me*" (Acts 27:22-25).

Paul had "faith toward God" because *he believed God*. He had an unquestioning conviction that God would indeed do what He had promised.

The Patriarch Noah preceded Paul as an enduring example of "faith toward God." Paul summarized Noah's faith in Hebrews 11:7. "By faith Noah, *being warned of God of things not seen as yet, moved with fear*, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Hebrews 11 is known in theological circles as "the faith chapter." And well it should be for it is filled with "faith toward God" as demonstrated in the lives of God's patriarchs, prophets, kings, judges, commoners, and even one repentant prostitute. You should read and study this inspiring chapter.

One very negative example serves to illustrate this crux point: "Faith toward God" involves simply believing what God says.

Our first parents knew God existed; they knew He was their Creator; they knew He had planted

the garden of Eden. They saw with their own eyes and heard with their own ears things we, in this twentieth century, are simply not privileged to hear or see.

God had told our primary progenitors that they would surely die if they partook of the forbidden fruit. But, Adam and Eve did *not* believe God. Instead, they believed Satan's lie about an immortal soul (Gen. 3:4) — and sadly, humanity has been believing it ever since.

(If you have not yet seen the proof that humans do *not* possess immortal souls, write for our free booklet on the subject. It's entitled *Do You Have an Immortal Soul?*)

Adam and Eve had very little faith toward God, but they ironically seemed to possess a kind of perverted "faith" in the assurances of Satan the devil.

Now that we understand, by both positive and negative examples, just what faith is, we need to define its relationship to salvation.

Again, faith is absolutely required for eternal salvation. Not a single person will enter God's family void of faith.

In summarizing his ministry for the Ephesian elders, Paul explained how he had testified to the Jewish people and the Grecians "... repentance toward God, *and faith toward our Lord Jesus Christ*" (Acts 20:21).

In order to even start the salvation process, you must have faith in Christ's blood — His atoning sacrifice for your sins.

Of course, you must also believe and know that God exists. "... He that cometh to God *must believe that he is...*" (Heb. 11:6). And you must believe that one reason God sent His Son Jesus Christ to this earth was to shed His blood in order to blot out your past sins (see John 3:16).

Paul put it this way: "Whom God hath set forth to be a propitiation *through faith in his blood*, to declare

his righteousness *for the remission of sins that are past*, through the forbearance of God" (Rom. 3:25).

And so we must believe in Christ's sacrifice as an *historical event* that God applies to the repentant sinner, now, at this present time.

Remember Thomas, the doubting disciple? "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: *blessed are they that have not seen, and yet have believed*" (John 20:29).

You have never seen Jesus Christ and neither have I. And yet our very salvation depends upon our *firm belief* that He was an historical person; that He was a member of the Godhead; that He suffered, bled and died because of our sins; and that He rose again to live forevermore.

Belief in Christ's blood — faith in His sacrifice for past sins — involves believing *what Christ said*. You cannot really believe in Jesus' sacrifice without believing His message — the gospel of the Kingdom of God.

On Jesus' first evangelistic tour, He said: "... Repent ye, *and believe the gospel*" (Mark 1:15).

(If you have not yet received our booklets *What Is the True Gospel?* and *Just What Do You Mean — the Kingdom of God?*, please write for your free copies immediately.)

Once a person has heard the true gospel of the Kingdom of God and has acted upon it by repenting, being baptized, and receiving God's Holy Spirit as a gift (see Acts 2:38), God imparts to that individual *the very faith of Jesus Christ*.

"For by grace are ye saved *through faith*; and that not of yourselves: *it [the faith] is the gift of God*," wrote the Apostle Paul (Eph. 2:8).

You cannot work up this saving faith toward God. It is His gift to you upon real conversion.

Notice Galatians 2:16, "... A man is not justified by the works of

the law, *but by the faith of Jesus Christ . . .*"

Grasp the fact that Paul does not say, "by a *man's* faith in Jesus Christ" (although that is the starting point); he says, "by the faith of Jesus Christ" — which means Christ's faith.

In summary, how may you possess "faith toward God" — this saving faith of Jesus Christ? First of all, you must repent of dead works (see the preceding article). Then you must be baptized as a symbol of *your faith* in Christ's precious blood to blot out your past sins, burying

your old self in a watery grave (see the next article).

Then you will receive a portion of the very faith of Jesus Christ, which — if properly nourished — will eventually result in *your ultimate salvation* — eternal life in God's Kingdom.

— John R. Schroeder

"THE DOCTRINE OF BAPTISMS"

THE SIMPLE, unpretentious rite of baptism is meant to mark a miraculous change in you. It is to testify that you have embarked on a new, clean, right way of life that will end in complete satisfaction, unrestricted reward, total success and happiness unending. God wants you to realize this and take full advantage of His generous offer.

Most of Christendom understands in part that baptism is a fundamental doctrine of God's religion. But too few capture the overwhelming concept which its symbolism is meant to instill. Let's look back into the past, and come to understand more perfectly what God is revealing.

From the beginning God has wanted men to be clean — physically, mentally and spiritually. He designed an elaborate ritualistic system for His Old Testament Church to impress this grand lesson. He meant for you and me to find in the New Testament the brimming spiritual fulfillment which comes through Jesus the Christ (Gal. 3:24).

Paul wrote the book of Hebrews to Jewish Christians to help make this plain. He shows how Old Testament ritual finds full spiritual expression in Christ. These Jewish people knew about the washings (baptisms) of the ritual (Heb. 9:10). They knew about the prescribed cleansing of clothes, people, priests (Ex. 19:10-14; Lev. 8:6).

But most people today have not understood the facts concerning the pre-Christian baptism of John. Recall that John the Baptizer was accepted by his community. This was not some new and unusual action. Pharisees and Sadducees would have had no dealings with anyone contradicting the traditions of the elders (Matt. 15:1-2). Why, they even rejected Jesus because they could not fathom the spiritual application which He made of Old Testament instruction.

But they did accept John's teaching about baptism. Sadducees and Pharisees — perhaps not yet having heard of Jesus — flocked to John wanting to be baptized. Evidently the unrepentant ones wanted only to receive a mark of religious distinction. They wanted to advertise their "righteousness" — to prate and brag about their acceptance by this recognized, rustic, prophet of God (Matt. 3:1-7; Mark 1:4-7).

But John was doing God's Work. He was calling his countrymen to

repentance — change. He wanted proof that they were doing something to change their miserable and evil lives. He culled out those who were not turning to God in heart-rending contrition and obedience.

He would have no part in baptizing those who clung to their old evil ways — sins — dead works. His baptism was for the purpose of symbolizing spiritually clean people — those who had changed so much that they could take advantage of the Messiah's upcoming sacrifice for the remission — forgiveness — of their sins.

John was busily preaching and baptizing when Jesus came on the scene. Jesus set His seal of approval on John's baptism by undergoing the very same rite as the people who were sick of their sins and longed enough for forgiveness that they "brought forth fruit" proved by changed, righteous, obedient-to-God lives. Jesus said His baptism "... fulfill[ed] all righteousness" (Matt. 3:15).

Later, after His death and resurrection, He expressly commanded His disciples to follow this very same procedure when they found people who would really accept, believe and do what He taught. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Spirit" (Matt. 28:19-20; Mark 16:16).

Baptism is the symbolic door to righteousness. You must go through that door if you are going to enter into eternal life. There is no other way.

Ritualistic washing can clean pots, pans, clothes and skin. But water can do nothing to cleanse the mind of man — it cannot reach him spiritually.

But John's baptism added more color to the picture of God's plan of salvation. It pointed to the Jewish need to improve in keeping the letter of God's eternal law. It insisted that they should accept the government of that law. John recognized their mental approach to life must be in accord with God's direction.

People must develop the discipline and volition to live by every word of God (Matt. 4:4; Deut. 8:3). John knew that even more than this would be required if people were going to finally enter into the Kingdom of God. He said: "I indeed baptize you with water unto repentance: but he [Jesus] that cometh after me . . . shall baptize you with the Holy Spirit, and with fire" (Matt. 3:11).

Baptism with the Holy Spirit is the ultimate baptism toward which we press. This is the highest form of baptism. (If you wish to learn more about the baptism with fire — which is an entirely different subject — please write for our article about it.)

The only way that sin — which is the result of distorted mental action — can be remitted, scrubbed out, paid for, is through death (Rom. 6:23). If we were left to pay for our own sins, death would descend upon us and there could be no hope for the future. Only black oblivion! But God is merciful.

Even while we were yet in our sins Christ died for us. He paid the entire debt which encumbers us. We are free when we accept His payment in our stead and so can live (Rom. 5:8-9).

But that is not to say we just use the sacrifice of Christ and blithely

pursue our own way. A complete change is demanded when such a great price has been paid so that we can live — for we would have died without this payment.

Since Christ has been willing to die for us, then we must be willing to die for Him. When we are baptized we picture our willingness to participate in death, just as He did, in order that goodness, godliness (god-like-ness), will prevail in our lives (Rom. 6:3). We will imitate the way He lived. He didn't break the law of God in one little particle (Matt. 5:18-20). Neither should we!

He died horribly, ignominiously in order that people who recognize their shortcomings could be washed clean and given a new life — a changed, repentant, spiritual way of living.

Baptism pictures the burial of our old ways. A willingness to let our old ways go down into the grave to moulder away to nothing — the putrescence of our own ways covered and eaten up by death. Read Romans 6:4-6 with these thoughts in mind:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

We, because we are sinners, die in baptism from a spiritual point of view. We no longer allow the inordinate desires of our fleshly, sensual existence to dictate. Christ became sin so we could live righteously — without sin — without breaking the law (II Cor. 5:21).

You and I are to be spiritually crucified with Christ. Then His mind — spirit — enters us. We live as Christ would live. He gave Himself

for us to that purpose (Gal. 2:20; Rom. 6:6-7). The Christian is dead to the old ways of the natural man (Rom. 6:11-12). He no longer conforms to the way in which people naturally respond to life. His mind is renewed. He proves what God wants and does it (Rom. 12:2).

This way is entirely different. The spiritual immersion which accompanies water baptism cleanses the man's mind. Materialistic, egotistical, vain, worldly, carnal, sensual stimuli no longer prevail. All ways that are contrary to the spirit are now abhorrent.

That spiritual immersion — baptism — is promised to all repentant people. On the day the New Testament Christian Church was founded, conscience-stricken converts implored the apostles to tell them what they needed to do to get right with God. Peter gave them the authoritative, simple answer: "Repent, *and be baptized* . . . and you shall receive the gift of the Holy Spirit" (Acts 2:38).

Those people, and all truly baptized Christians since, were baptized (immersed) into one body and have all been infused with the Holy Spirit — the holy mind of Christ.

To have that spiritual mind means that the filth of naturalness is washed out. The man now thinks, acts and does what God wants him to. He is a begotten spiritual son of God. One day he will be born into the very family of God to be with the Father and the Son forever.

Baptism brings together, in symbolic grandeur, three wonderful gifts from God: 1) the precious redeeming blood of Christ, 2) the water of regeneration, and 3) the Holy Spirit.

Baptism pictures the complete covering of a dead body, placing it in a watery grave. But as we have seen, much more is pictured in this illustration.

Even as the old, dead body of the convert is entombed in baptism, it is literally washed and cleansed. This complete immersion and washing of

the exterior symbolizes the internal — mental — moral — washing and regeneration of the mind. A man is what his mind thinks.

The baptized Christian comes up out of his watery grave with an altogether different mind — a different way of thinking about life and the way to solve its problems. It is as if he, like Christ, had been resurrected. The restrictions of the flesh no longer predominate and encumber.

New values exist. A new life is begun. The old life — way — the old man — is left dead in the grave. Spiritual values take precedence. Every effort is made to satisfy God.

Not many people understand how God has intended, from the beginning, that all men should be baptized. You now know about this glorious fundamental truth of the Christian religion.

We have a free booklet which explains in greater detail. It is entitled

All About Water Baptism. The very next thing you should do — to please God and help yourself — is to send for it. Also request another free booklet titled *What Is a Real Christian?* The third chapter is captioned "Should You Be Baptized?"

Even if you are already baptized, there is probably much more that you need to know and do if you truly desire to serve God as He says.

— Clint C. Zimmerman

"LAYING ON OF HANDS"

and purifying of the priests through the transference of their sins to the animals.

We will soon see that the laying on of hands often symbolizes a transfer, transmittal or granting of special gifts, blessings or authority — commodities that are literally priceless. Things that are *only* God's to give.

"Then bring the Levites to the door of the Tabernacle as all the people watch. There the leaders of the tribes shall *lay their hands* upon them, and Aaron, with a gesture of offering, shall present them to the Lord as a gift from the entire nation of Israel. The Levites will represent all the people in serving the Lord . . . In this way you will dedicate the Levites from among the rest of the people of Israel, and the Levites shall be mine. After you have sanctified them and presented them in this way, they shall go in and out of the Tabernacle to do their work" (Numbers 8:9-11, 14-15; *The Living Bible*).

Of course, the leaders' hands had no magical or mystical qualities. They merely symbolized and formally emphasized that *God*, not man, gave them authority and set them apart for a particular job. God commissioned them and issued

THIS doctrine is of critical importance to Christianity because it shows that God works and deals with mankind through fallible, imperfect human beings He chooses and sets apart for His purpose.

From the books of Moses to the book of Revelation, we find the laying-on-of-hands ceremony used in a wide variety of circumstances.

It was performed as an official ceremony, generally by an individual ordained or commissioned by God.

The ceremony centered around God's servant praying aloud as he placed his hands on the recipient of his petitions. It was a formal request to God, usually for a specific blessing, gift or authority as in ordination. Usually a simple, short ceremony, but filled with meaning.

Let's notice some of the interesting and varied ways in which men of God have used the laying on of hands.

One of the earliest recorded biblical examples of this doctrine is found in Exodus 29 during an ordination ceremony. And strangely enough, the hands were laid on animals by the persons being ordained. Here is how it happened.

In Exodus 28:1 God commanded Moses to set apart Aaron and his four sons to be priests.

In Exodus 29:10 we read: "Then bring the young bull to the Tabernacle, and Aaron and his sons shall *lay their hands* upon its head; and you shall kill it before the Lord, at the entrance of the Tabernacle" (*The Living Bible*). Verses 15-20 state that they were to do likewise with the two rams.

Why did they do this? Aaron and his sons were commanded to lay their hands on the animals' heads to symbolize their sins, their guilt being transferred to the animals, which then suffered the penalty of sin. Aaron and his sons should have received — *death*.

Of course, this all had symbolic meaning since only Christ's blood really atoned for sin.

The laying on of hands in this example symbolized the cleansing

them authority and jurisdiction to do His work.

This again demonstrates one of the great lessons of the laying on of hands — that God works through man — even in ordaining His own servants.

The Worldwide Church of God practices this doctrine today in ordaining qualified men to be deacons and ministers.

Notice the New Testament example of ordaining deacons in Acts 6. The twelve apostles had chosen seven men to be deacons, "Whom they set before the apostles: and when they had prayed, they *laid their hands on them*" (verse 6).

Acts 13:2-3 records the ordinations of Barnabas and Paul.

"As they ministered to the Lord, and fasted, the Holy Ghost [Spirit] said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Again, God's will was carried out by His ministers praying and laying hands on the ones He had chosen. This was another example of God's issuing authority through His already ordained and chosen human servants.

Christ gave the ministers of His Church the authority to baptize those who have truly repented of their sins. Along with the physical act of baptism is promised the Holy Spirit — *through the laying on of hands*.

Millions have supposedly been baptized, but very few have had hands laid on them for the receiving of the Holy Spirit after baptism. And fewer still have had hands laid on them by the person who had the authority from Jesus Christ to baptize.

Notice the example in Acts 8. Philip went to the city of Samaria to preach the gospel. Many believed and were baptized. When the apostles in Jerusalem heard that the

gospel had been preached at Samaria, they sent Peter and John, "Who, when they were come down, prayed for them, that they might receive the Holy Spirit: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Spirit" (verses 15-17).

Notice, they had been baptized days or even weeks before and had not received the Holy Spirit. God had withheld it until Peter and John had laid hands on them. God respected the order and authority He vested in His physical ministers. He granted His Spirit when they laid hands on them. (Write for our free booklet *All About Water Baptism* and our free reprint "How You Can Be Imbued With the Power of God.")

An interesting sidelight to Acts 8 is the story of Simon the sorcerer.

He too was baptized in Samaria when the others were. When he saw that the others received the Holy Spirit when Peter and John laid hands on them and prayed, he desperately wanted the power to do the same.

"And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost [Spirit]" (verses 18-19).

The point is, Simon recognized that the apostles really did have God-given authority — authority which he saw demonstrated through the laying on of hands.

Christ set the example in healing. Luke 4:40 states, "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them."

Mark 6:4-5 relates another ex-

ample. When Christ came to His own community, He found such little faith that He remarked: "... A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he *laid his hands* upon a few sick folk, and healed them."

In Acts 28:8 we find that Paul also laid his hands on Publius' father to heal him.

Concerning His true ministers Christ stated: "... They shall lay hands on the sick, and they shall recover" (Mark 16:18). While many professing Christians know nothing of God's promise to heal, others make a public mockery and display of what they think is the healing power of God.

James 5:14 is a command from God to those who are sick: "Is there any sick among you? Let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord." No minister's hands are special or holy. No olive oil has any mysterious power. It is God Himself who heals through His Holy Spirit; but He has prescribed a physical act to show our faith and trust in Him and to show that we know where He is working on the earth today — to show our acceptance of the authority He has placed with His servants.

The book of Genesis contains a very moving example of the laying on of hands when Jacob blessed his two grandsons. Jacob was an old man and knew his time was short. He asked his son Joseph to bring the two boys to him.

"Israel [Jacob] was half blind with age, so that he could hardly see. So Joseph brought the boys close to him and he kissed and embraced them. And Israel said to Joseph, 'I never thought I would see you again, but now God has let me see your children too.'

"Joseph took the boys by the hand, bowed deeply to him, and led the boys to their grandfather's knees — Ephraim at Israel's left hand and

Manasseh at his right. But Israel crossed his arms as he stretched them out to *lay his hands* upon the boys' heads, so that his right hand was upon the head of Ephraim, the younger boy, and his left hand was upon the head of Manasseh, the older. He did this purposely.

"Then he blessed Joseph with this blessing: 'May God, the God of my fathers Abraham and Isaac, the God who has shepherded me all my life, wonderfully bless these boys. He is the Angel who has kept me from all harm. May these boys be

an honor to my name and to the names of my fathers Abraham and Isaac; and may they become a mighty nation'" (Gen. 48:10-16, *The Living Bible*).

Jacob went on to bless the boys individually, handing down the blessings promised to Abraham. The laying on of hands was symbolic of this transferal by God's authority.

The laying on of hands ceremony is very relevant to this society — to you and me!

God is alive and actively dealing with mankind today through a physical group of human beings, a Church doing His Work. And He has provided in this day, as the Bible records He always has, spiritual guides, ministers, to represent Him, to oversee His Church. And He has given them a certain amount of jurisdiction to carry out their jobs.

The laying on of hands is the outward ceremony used in the delegation and use of that authority. God respects it and we should too!

— Arch Bradley

"RESURRECTION OF THE DEAD"

Editor's note: This article is part three of a five-part series on the resurrections. (The first two articles appeared in the December and January numbers of *The Good News*.) However, this particular article happened to fit so well in our concurrent series about the fundamental doctrines of Hebrews 6:1-2, we include it here as an integral part of the explanation of these basic doctrines.

What is the real hope of the true Christian? Will he spend eternity lounging in idleness and ease? Or will the resurrected, newborn Christian spend eternity in happy, but productive, activity — faithfully serving his Creator?

Most professing Christians have a rather foggy idea of what future life in the Kingdom of God will be like. They know very little about biblical teaching concerning the "resurrection of the dead" — yet this is one of the basic doctrines of the Bible (Heb. 6:2).

But do you realize you can know what it will be like in the next life?

The Prophet Isaiah wrote: "Since the beginning of the world men have not heard, nor perceived by

the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64:4).

But the Apostle Paul explained that a Christian can comprehend what God has prepared for those that love Him. "But God hath *revealed* them unto us [true believers] by his Spirit: for the Spirit searcheth all things, yea, the *deep things* of God" (I Cor. 2:9, 10). Many scriptures speak of this "mystery" (Rom. 16:25; Eph. 3:3, 5, 9; Rev. 10:7).

Satan has deceived the whole world on this all-important subject of the resurrection of the dead (Rev. 12:9). Many scriptures reveal that the whole world is in darkness, ignorance and superstition.

The plain Bible teaching on the subject of the resurrection(s) has been submerged in darkness for

many centuries. There are no Bible commentaries or dictionaries to which you can go to get the truth on this subject. Invariably, you are given a noxious mixture of truth and error — light and darkness — and wind up *confused* if you believe what the so-called authorities tell you.

But it is high time for professing Christians to go directly to the Word of God to learn the real, unadulterated truth.

How deceived has the world become on this vital subject of the resurrections?

A common *misbelief* is expressed in the 1972 edition of *The World Book Encyclopedia*: "Most Christians believe that on the *last day* of the world *all the dead* will come to life. They call the day, Judgment Day, because God will judge everyone" ("Resurrection," XVI, p. 245).

Some believe that at death their "souls" go immediately to heaven, purgatory, limbo or hell.

"The Westminster Shorter Catechism (question xxxvii.) states the doctrine that the *bodies of the dead* rest in their *graves* till the *resurrection*, but that their *souls* do immediately pass into glory [heaven]. This was the view of the Reformers"

("Death," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, 1911, p. 382).

According to this teaching the "body" must rest in the grave till the "soul" can be reunited with it at the resurrection.

If the righteous are already in heavenly bliss, is it logical to think that they would be made to return to this earth to be reunited with their earthy "bodies"?

(Editor's note: For an in-depth look into these false concepts of heaven, hell and the immortal soul, write for these three free booklets: *What Is the Reward of the Saved?*, *Is There a Real Hell Fire?* and *Do You Have an Immortal Soul?*)

It is time to strip off the scales of paganism from our eyes and look at the plain truth revealed in the Bible.

There are numerous references in the Old Testament to the resurrection, but only the Prophet Daniel begins to hint that there might be more than one resurrection.

Daniel wrote: "And many of them that sleep in the dust of the earth shall awake, some to *everlasting life*, and some to *shame and everlasting contempt* [or abhorrence]" (Dan. 12:2).

This verse does *not* say that those resurrected to "everlasting life" and those resurrected to "shame" will both come up at the same time — in the same resurrection. That is what many have mistakenly assumed.

Jesus Christ said: "... The hour is coming, in the which *all that are in the graves* shall hear his voice, and shall come forth; they that have done *good*, unto the *resurrection of life* [eternal]; and they that have done *evil*, unto the *resurrection of damnation* [judgment]" (John 5:28, 29).

But note that Christ did not say that those who had done "good" would be resurrected at the same time with those who had done "evil."

The Apostle Paul, when he was speaking before Felix, the governor

of Judea, said that he had "hope toward God" of a resurrection, in which, affirmed Paul, the Jews also believed. He plainly told Felix "that there shall be a *resurrection* of the dead, both of the *just and unjust*" (Acts 24:15). As Paul "reasoned of righteousness, temperance, and judgment to come," the unjust Felix trembled (verse 25).

Paul did not say the just and the unjust would rise up at the same time.

This same apostle wrote at length regarding the resurrection(s) in I Corinthians 15.

"For as in Adam all die, even so in Christ shall *all* be made alive. But every man in his own *order*: Christ the firstfruits; afterward *they that are Christ's* at his [second] coming. Then cometh *the end*..." (verses 22-24).

Now if one turns to the twentieth chapter of Revelation, he can see what is meant by "the end." Paul was referring to the end of the one-thousand-year reign of Christ and the saints on this earth. It will not be until sometime *after* the thousand years are over that the *second resurrection* occurs (see Rev. 20:7-12).

Jesus Christ is depicted in Revelation 19:11-21 as coming on "a white horse" and then "he shall [in the future] rule them [the nations] with a rod of iron" (verse 15).

The resurrected saints (joined by the living saints) will be caught up to meet Christ in the air at His second coming, and they as kings and priests will "reign on the earth" (Rev. 5:10).

To these saints Christ promises: "He that overcometh... to him will I give *power over the nations*: and he shall rule them [under Christ] with a rod of iron..." (Rev. 2:26, 27).

But when and how will these glorified, then-made-immortal saints rule with Christ? And for how long?

The Apostle John was inspired to give the answer: "And I saw

thrones, and they sat upon them, and *judgment* was given unto them: and I saw the souls of them that were beheaded... and they *lived* and reigned [ruled] with Christ *a thousand years*" (Rev. 20:4).

John, in vision, saw those who had been beheaded now *resurrected* (at Christ's triumphal second coming) and given governing positions or "judgment."

Paul gives more details of this glorious resurrection of the saints: "For if we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring with him... For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead in Christ shall rise first*: then we which are alive and remain shall be caught up together with them in the *clouds* to meet the Lord *in the air*: and so shall we ever be with the Lord" (I Thes. 4:14-17).

Note that it does not say the saints will go to "heaven" to meet Christ, but that He will come (probably billions of miles) from "heaven" to the atmosphere of this earth, and the saints will rise to meet Him "in the air."

Now notice a prophecy back in Zechariah which shows *where* Christ and the saints will go — after this rendezvous in the air:

"And his feet [the Lord's — verse 1] shall stand in that day upon the mount of Olives..." (Zech. 14:4).

At this time will Christ be alone? "... And the Lord my God [wrote Zechariah] shall come, and *all the saints* with thee" (verse 5). But where will Christ go? Back to *heaven* with the saints? "And the Lord shall be king over all the *earth*: in that day shall there be one Lord, and his name one" (verse 9).

It should not amaze us to find that Christ will return to stand on the Mount of Olives. Nearly two thousand years ago, His angels told the disciples that Christ would return to this earth just as He left it — and He had been standing talking with His disciples atop Mount

Olivet just before this promise was given (Acts 1:4-12).

The Apostle Paul also spoke of Christ's coming at the "last trump" — the time when He will gather His saints unto Himself. "Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be *changed*. For this corruptible must put on incorruption, and *this mortal must put on immortality*" (I Cor. 15:50-53).

These and other scriptures show that it is only the just, the righteous (dead), who are resurrected at Christ's second coming.

John shows that those who had been martyred will be raised to life and to a position of rulership during the thousand-year rule of Christ. But the unjust dead will not be resurrected until the *end* of this period: "But the rest of the dead lived not again until the thousand years were finished. This [referring to those martyred — verse 4] is the *first resurrection*. Blessed and holy is he that hath part in the *first resurrection*: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:5, 6).

Then, after the thousand years are expired, Satan goes out to stir up more trouble on this earth. And it is still some time later before the Great White Throne Judgment takes place — at which time the others who are still dead (years after the millennium has ended) are made to "stand before God" in the *second* resurrection — when they will have their *first chance*.

What is your guarantee that you will be resurrected when Christ returns to

this earth? How can you make sure you will be in the first resurrection to immortality?

It is "they that are *Christ's* at his coming" who will be in the first resurrection (I Cor. 15:23).

But who are "Christ's"? Paul said: "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

It is only those who are filled and led by the Spirit of God who will be in the first resurrection. "For as many as are *led* by the Spirit of God, they are the [begotten] *sons of God*" (verse 14).

God's Spirit in us is like a *seed* that is developing into godly character.

Paul continues: "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* [make alive] your *mortal* bodies by [the power of] his Spirit that dwelleth in you" (verse 11).

There it is! If we have the indwelling presence of the Holy Spirit in us when we *die*, then we will be resurrected through the power of that same Spirit — at the second coming of Jesus Christ.

Paul then explains that we are earnestly waiting for that time when we shall be born as spiritual beings into the family of God. Remember, Christ said: "Ye must be born again" (John 3:7).

Paul explained this soon-coming new birth: "For the earnest expectation of the creature [man] waiteth for the *manifestation of the sons of God*" (Rom. 8:19). That is what the true Christian waits for — earnestly longing for the time when he will be *born* into the family of God — as a divine, glorified son of God.

He continues: "... Even we ourselves groan within ourselves, waiting for the adoption [sonship], to wit [in other words], the *redemption of our body*" (verse 23).

What did he mean by "the redemption of our body"? Paul begins

to explain in the book of Philip-
pians.

By way of background he mentions that he gave up *everything* in order to serve Christ and became willing to suffer "the loss of all things" (Phil. 3:7, 8). Why?

"That I may know him, and *the power of his resurrection*... If by any means I might attain unto the *resurrection of the dead*" (verses 10, 11).

He then went on to explain that "our conversation [citizenship] is in heaven..." (verse 20).

And it is from there — from heaven — that we "look for the Saviour." "Who [meaning Christ] shall *change our vile body*, that it may be *fashioned like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself" (verses 20, 21).

This redemption of the body — this *change* from mortal flesh to a spiritual body — is the only hope held out to the Christian.

What kind of bodies will we have in the resurrection?

We will be divested of our "natural" bodies and will put on "spiritual" bodies. "It is sown a *natural body*; it is raised a *spiritual body*" (I Cor. 15:44).

But what will "a spiritual body" be like?

If we can know what kind of body Christ had after His resurrection, then we can also know what kind of a spiritual body we will have in the resurrection.

The Apostle John tells us: "Beloved, now are we the [begotten] *sons of God*, and it doth not yet appear what we shall be: but we know that, when he shall appear, *we shall be like him*; for we shall see him as he is" (I John 3:2).

What kind of body did Jesus have after His resurrection?

He appeared repeatedly after He was risen. "... He shewed himself alive after his passion [suffering] by many infallible proofs, being seen of them forty days..." (Acts 1:3). He

was seen by Peter, by the twelve, and by "above five hundred brethren at once After that, he was seen of James; then of all the apostles." He was seen by numerous women, and lastly by the Apostle Paul (I Cor. 15:5-8).

After His resurrection, Christ was, generally speaking, easily recognized.

Christ met with the two Marys, "And they came and held him by the feet, and worshipped him" (Matt. 28:9).

Doubting Thomas even felt Christ's side and the nail prints in His hands to prove to himself that Jesus was real — and not an apparition (John 20:24-29).

On another occasion He appeared suddenly in the midst of the disciples: "But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them . . . Behold my hands and my feet, that it is I myself: *handle me, and see; for a spirit hath not flesh and bones, as ye see me have*" (Luke 24:37-39). Christ had a glorified, spiritual body, but He was not "a spirit."

Then the disciples gave Christ "a piece of broiled fish, and of an *honeycomb*. And he took it, and *did eat* before them" (verses 42, 43).

Notice also that Christ spoke of *drinking* in the soon-coming Kingdom of God: "I will not drink of the fruit of the vine, *until* the kingdom of God shall come" (Luke 22:18).

So Jesus Christ manifested himself in a physical form after His resurrection. He could suddenly appear to the disciples when they were assembled behind closed doors (John 20:19). He could also just "vanish" out of their sight (Luke 24:31).

Furthermore, Christ could travel astronomical distances at lightning speeds — probably at the *speed of thought*. It was on the first day of the week that Jesus appeared to Mary Magdalene, but she was commanded: "*Touch me not; for I am*

not yet ascended to my Father . . ." (John 20:17).

Later that same day, the two Marys did *touch* Him ("held him by the feet" — Matt. 28:9), thereby proving that He had travelled to heaven and back that same day.

If human beings were able to travel at the speed of light (186,000 miles per second), it would take them more than four years and three months to travel to the nearest star. (And the Bible implies that heaven is infinitely further away.) Yet Christ could flash to heaven and back — undoubtedly at the speed of thought — annihilating time and space!

How can spiritual beings travel through space at such fantastic speeds? We simply do not know. But they can, nonetheless.

The redeemed will still *eat* — even in the new earth and in the New Jerusalem. The "tree of life" will "bare twelve manner of fruits" to be used as food (Rev. 22:2).

Once the saints have been glorified by a resurrection from the dead, they will not have to eat for sustenance; but just as Christ ate after His resurrection, so will the saints. Why will they eat? Probably solely for pleasure.

Let us notice further what we will be like in the resurrection. The Sadducees "which deny that there is any resurrection" asked Christ a trick question: "Therefore in the resurrection whose wife of them is she? for seven [brothers] had her to wife" (Luke 20:33).

Christ answered: "... They which shall be accounted worthy to obtain *that world*, and the *resurrection* from the dead, neither marry, nor are given in marriage" (verse 35).

He didn't say that there would *not* be sex differences in the appearance of "men" and "women." But there will be no sexual function of reproduction in the resurrection.

Can those who are resurrected be killed? "*Neither can they die* any more: for they are *equal* unto the

angels; and are the *children of God*, being the children of the resurrection" (verse 36).

Where did the Sadducees go wrong in their reasoning? Christ told them: "Ye do err, not knowing the *scriptures*, nor the *power of God*" (Matt. 22:29).

If people really understood the Word of God better, and if they understood how powerful God is, then they would realize that it is very easy for Him to resurrect "all that are in the graves."

In the resurrection we shall be "as the angels of God in heaven" (verse 30).

Christ did not say we would *be* angels, but we will be like angels in that we will be *immortal* and will possess powers and glory now only shared by God and the holy angels.

No, we will not be angels, but we will be the literal "children of God." Angels are *servants* of God and men (see Heb. 1:14). God has never called them His "begotten" sons (Heb. 1:5).

The Bible shows that angels are sons of God by creative fiat but they are not and can never become the actual *begotten* and finally *born* sons of God. But we are to be *born* of God — born into His family. In this God family we will be given power and glory, wisdom and understanding far surpassing anything we could ever dream of now.

Finally, God the Father will dwell with men, and they with him: "... Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3).

Then the resurrected, glorified, immortalized saints will live in eternal happiness for ever and ever: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain . . ." (verse 4).

These sons of God, then born into

the very God family, will "*inherit all things*," and I will be his God, and he shall be *my son*" (verse 7).

Will they ever have to suffer any more evil trials? "And there shall be no more curse . . . and his servants shall *serve him*" (Rev. 22:3).

What will they do throughout eternity? Just sit back and bask in idleness, ease and luxury, and lap-

ping up never-ending rivers of pleasures?

No, they will be *busy*. "... And they shall *reign* [rule or govern] for ever and ever" (verse 5). And remember, "his servants shall *serve him*" — throughout all eternity (verse 3). Then will come to pass the inspired words of Hebrews 2:8: "Thou hast put *all things* under his

[man's] feet. For in that he put all in subjection under him, he left nothing that is not put under him."

We should strive to be in the "first resurrection" (Rev. 20:6). It is spoken of as "a better resurrection" (Heb. 11:35). Those who rise in that resurrection will be wonderfully blessed of God!

— Raymond F. McNair

"ETERNAL JUDGMENT"

ETERNAL judgment! It scares some.

Eternal judgment? It makes others laugh.

To the religious, the foreboding threat of "eternal judgment" portends a fearful apprehension of a stern judge condescendingly looking down from a majestic throne upon a quaking skeleton of a person who is barely able to keep his knees from knocking against one another.

To those "modern sophisticates" not given to religious "superstition," the archaic threat of "eternal judgment" is scornfully looked upon as an ancient remnant out of man's distant past, a useless appendage, a shriveled-up relic of a bygone age.

Yet in clearly listing "the principles of the doctrine of Christ" in Hebrews 6:1-2, the Apostle Paul concludes these absolutely foundational principles of God's Word with the phrase "eternal judgment."

"Eternal judgment" in 1974? Sneers of ridicule — or perhaps chills of fright! "Eternal judgment" seems to do everything to the modern mind except portray what it really means.

Disregarding for a moment the fine distinctions between the Hebrew words translated "eternal" (*olam, ad*) and the Greek word (*aiōnios*), let's for a moment consider what the English word

"eternal" means. How can we express it? A line that has no ends, the progression of time forever?

How can the human mind ever conceive of anything without beginning and without end? Let your mind wander in space or in time — then in both. Consider the earth, the solar system, the sun, our Milky Way galaxy (in which the earth is but tucked away in one small corner), the galaxies within our local galactic structure, and then the universe of galaxies on beyond — all engrossed in endless eons of time.

In order to appreciate *eternity*, let's understand *infinity* — *since eternity is similar to the mathematical concept of infinity as applied to time*.

There is a basic mathematical fact that says that any number divided by *infinity* is zero. All other fractions, say $7/8$ or $1/1000$, for example, change as you change the quantities in either the numerator or the denominator.

But if you put infinity in the denominator of any fraction, you can choose whatever number you want for the numerator — a million, a billion, even a googolplex (look that one up in your dictionary) — and the fraction still equals ZERO. Even with an immense number in

the numerator, the infinity completely cancels it.

No matter how big you make a number, you can never approach infinity.

You can multiply the number of grains of sand on all the beaches by the number of drops of water in all the oceans by the number of electrons in the entire universe — and you still are *not even getting close* to infinity! Anything compared to infinity is but nothing!

The physical is finite, no matter how long, no matter how large. What God offers is eternal, beyond the physical — incredibly beyond, incomprehensibly beyond! Physical events and time spheres no longer have meaning. When eternity is considered, a million years spent on each planet in the entirety of the universe becomes but a moment.

Nothing in the physical creation even approximates eternity. Nothing physical is eternal; nothing physical will ever be eternal. Eternity by its very nature, by the enormous vastness inherent in the word itself, transcends the physical. *This* is what God offers us! Eternity. Beyond the physical.

The human mind can *almost* comprehend the meaning of eternity. This is remarkable by itself. We can begin to conceptualize eternity. We can think of that line with no beginning and no end; we can think of the unending vastness of

time that occurred before our birth and will go on after our death.

We can consider eternity, but we cannot comprehend it. Whenever we try, we become frustrated. Our brains balk, our gray matter turns into soup. We can understand just enough to understand that we can never understand.

That's the uniqueness of the human mind — almost but not quite able to comprehend. It's there — eternity is there — but just out of our reach, just beyond our grasp.

Is this coincidental? Isn't it strange that what our Creator holds out to us as the ultimate goal of human life — eternity — is something we are almost able to comprehend, but yet with the awesomeness of mystery still surrounding it?

Even assuming the entirety of the universe is as old as cosmologists tell us — some 10 to 15 billion years old — the totality of this time (as incomprehensibly endless as it seems compared to our short 70-odd year life spans) is but a few fleeting seconds in the endless vastness of eternity. It is far less than one small grain of sand compared to the multiple billions of tons of sand on all the beaches surrounding all the oceans in the entire world.

Eternity as a concept defines the boundary reaches of the human mind; almost, in a manner of speaking, the interface between the physical and the spiritual. Because nothing physical is eternal. The physical by very definition is subject to change and decay.

To those of us who are extremely busy every day of our lives (whether commuting to work, putting in a hard day at the office, getting our exercise, coming home at night, having dinner, playing with the children, perhaps going out to a party or a movie and coming home to bed — a real packed day in a very busy week), a year, 365 days, is an awfully long time.

And yet the reality of eternity is always there. It never leaves us; it is

just overshadowed by what may seem to be the more pressing needs of the moment: How much do eggs cost now? Will I have enough gasoline next Sunday? Will I be promoted on my job? What movie shall we see this weekend? When are the in-laws coming to visit? How are the children doing in school? Who is going to win the Super Bowl?

Yet, all the while, the absolute reality of the eternity of time that will follow your death is ever-present and ever-real. If you don't feel its pressure, you are deluding yourself. If you do feel its pressure, you could go insane.

But we are not left without hope. The Creator God — the God who created us, who designed our human minds able to *almost* comprehend eternity, has given us the knowledge — knowledge that has had to be revealed — of what eternity can mean to human beings. Wouldn't it have been diabolically sadistic for a benevolent Creator to have designed the human mind able to almost comprehend the existence of eternity, and yet have designed the human spirit unable to attain its mastery? What mental cruelty! What a travesty it would have been if such were the case!

But as Paul described in this culminating doctrine of God's Church — eternal judgment — God in His Word takes us beyond, takes us to reality, takes us to sanity, takes us to eternity.

To an American populace fed by a Watergate-saturated media, a people who have learned to collectively disregard their superiors, "judgment" is something that no one else can do to you. To those steeped in the "heaven-hell Churchianity" so long offered as the biblical model, "judgment" means a decision reached after carefully considering every sin that you have ever committed from the first time you ever hit your baby brother or talked back to your parents until your last, wheezing gasp as an old man or woman about to expire.

How many sins do you think you have committed in your life? How long would it take someone to read a detailed account of every one of them?

Let's assume the average person sins about once a day, and since God says a sin is a sin, we'll include all the "little" sins as well as the horrendous ones. Consequently, in the average lifetime, the average person might sin roughly 25,000 times. (Granted, some of these sins would take longer explanations, covering three to four pages of written material to describe the exact situation; other of these sins might just take one to two lines, explaining why you "had" to utter that unfortunate word in that unforeseen circumstance.)

Now, facetiously assuming that in the future God would have to consider the lives of, let us say, ten billion human beings, and giving God the benefit of the doubt that He could go through all the intricate details of every single sin in the fleeting instant of one second, it would still take God roughly (and this is, of course, extremely rough) 100 million years to fully analyze the totality of everybody's sins. And, of course, God couldn't make a "judgment" until He did such — or so we might be led to believe.

Isn't it strange that when we hear the word "judgment" we automatically feel bad. We have a negative, depressing mood overwhelm us. Why does the word "judgment" evoke such a reaction? Is this what God intended His Word to portray? Is this what Paul meant in Hebrews 6:2, when he spoke of eternal judgment?

If the judgment referred to is the harsh, severe rendering of a decision based upon everyone's sins, and considering the fact that the enormous word "eternal" is used to describe this judgment, human existence itself could indeed be considered the breakable toy of a sadistic monster-God who has enjoyed playing a colossal cosmic joke on all of His hapless creatures.

But, thank God, our God is the real God! And the judgment of this world's religion is as fallacious as it is foolish.

When we read of "judgment" in the Bible, we should experience waves of elation and joy, great excitement, enthusiasm and expectation concerning the fantastic events awaiting us in the future.

To give what must be a very weak analogy: Think of the graduation day after four years of high school or college. That's the day when, after thousands of hours of hard work and classes, homework, periods of nervous exhaustion, tension and concern — finally, after all that, a person has made it! He has completed the course; he has achieved the goal. Following each graduation, every individual has won some new place. For example, many high school students have been accepted at the colleges of their choice; many college students in the medical, dental, law, or professional or graduate schools of their choice.

There are generally few failures; although some each year do fail. But graduation for the vast majority is a very happy time — a time of confidence, achievement, success and joy.

So it will be with God's judgment. Only God's "graduation day" will be from far more than a few years of study; it will be from a lifetime — and the rewards will be far greater than any diploma or promotion, because from God's graduation the rewards will be *eternal*.

The "judgment" is really a decision — a decision that your Creator, your personal Father in heaven, the very God who gives you breath and life, the Being that hears your prayers and loves you more than any father loved any son, makes for your benefit.

The judgment is when God decides or informs you of His decision of what, where, and how you will be spending eternity. And for the vast majority, this will surely be the greatest moment in their entire lives — incomprehensibly greater than

everything they have done before!

The marriage supper in Revelation 19:9 and the breathtaking new heaven and new earth of Revelation 21 can only begin to hint at the magnificent reality that God has planned for all human beings.

As God the Father has structured all spiritual and physical reality, there are many areas of responsibility in the future that are needed to be filled by individual human beings. This is why Christ said in John 14:2, "In my father's house are many mansions . . ." The universe is a big place, and eternity is a long time. God has a lot to do (even though we may not know much about it now — see Hebrews 2:8-9) and He has created us to become sons to help Him administer all reality forever.

How does God decide what individual responsibility or position (or whatever God chooses to call it) each of us will have in the future? He knows and loves us personally, and will choose the best possible situation for every one of us. We will surely each have our own specific areas of responsibility, our own personal likes and dislikes — we will *not* be like statues in a garden, or candles in a monastery, set up merely to adorn or make God feel better. We will be real personalities doing real jobs, individually and personally.

Our Father, your Father, knows you personally. He knows the type of work, recreation and situations that you enjoy the most. He has designed reality to give you everything that you have always wanted.

But you have a responsibility also. You have to qualify. You have to attain the requirements for "graduation" — and, as you do attain these requirements, God will determine how well you have done and give you your reward in direct proportion to how successful you have been. As Christ said in Matthew 16:27, referring to the time of His spectacular return to earth: ". . . And then he [Christ] shall reward every man according to his works."

How long does it take God to "judge" an individual? Does He quickly come to a decision in a few minutes, upon being given the "pluses" and "minuses" of your entire life? Or is judgment a *process*?

I Peter 4:17 states that "the time is come that judgment must begin at the house of God . . ." In fact, judgment and development of the people of God today must take place in order that God may, during this age, develop such a group to assist Him in "judging," in ruling, in developing, in encouraging the vast multitudes of people to be taught in the millennium following the return of Christ.

And what of the multitudes of untold billions who have long since died and who have forever been forgotten — from those who died in the Noachian Flood or perished from the Black Death to those who were vaporized in the atomic-bomb blast over Hiroshima? Are these people lost and forgotten? Is there a "judgment" reserved for them?

Remarkably and incredibly, the biblical "plan of salvation" — which is a religious-sounding term indicating the process by which the Eternal Creator works with the human beings He created to bring them into the God family — will eventually be made available to everyone.

That means *everyone* who has ever lived, from a fifth-century, newborn baby that died after two weeks of a labored life in some backward province in China, to old men who have lived beyond 100 years of age in the Caucasus of Central Russia.

All who have not been called of God in this life will eventually have that opportunity as fully and completely as anyone has ever had the chance — *all* will have their chance, their first chance, in the future.

But what of us — we who are readers of this unique magazine, *The Good News*? Many of us will *not* be in future groups that will be called of God. God only gives one

chance to every individual; but that chance must be a real chance.

When a person knows and knows that he knows that there is a God in heaven, that that God inspired the Bible and has opened that person's way to be baptized and receive God's Holy Spirit (Acts 2:38) and be put into God's Church — then, in all probability, he has had his chance.

This magazine is being sent to those people with whom God is dealing. This does not mean that every person receiving this magazine is being called of God, nor does it mean that all who are being called of God have already received *The Good News*. But there is both a fearsome responsibility and an incredibly magnificent promise to all who read article after article.

We have both an opportunity and a responsibility: an opportunity to be called of God now in this age, to help do His work of witnessing to and warning the world, and an awesome responsibility to commit ourselves and our lives to God *in toto* now.

When Peter stated that judgment must begin at the house of God, he was directing his comments to those whom God was calling. If Peter were alive today, he would have written those words in this magazine.

The *Good News* is not for everyone. It was conceived, and it is written and edited, expressly for those people who have voluntarily requested it — people whom God is calling into His Church.

There is no way for one human being to convince another to "join" God's Church; there is no argument, no clever phraseology, no emotional pitch, by which one human being can really convert another. There is only one way a human mind can be converted. There is only one way for a human being to become a truly begotten son of God. That is, very simply, if God and Christ call you, give you

their Spirit to work with you, grant you repentance, make you see the enormity of your sins, make you know that they have their Church available and call you into it.

We cannot convince you of anything. The decision you make is entirely up to you. God will not force you to do anything. He is interested in building character, and character can only be built through decisions made on a completely freewill basis.

So please don't interpret anything we have said in this article, in this issue or in the entirety of our *Good News* structure as an attempt by us to convince you — or to allow you to convince yourself — that you should "join" the Church of God. That's not our purpose. It never was our purpose; it cannot be our purpose.

What we try to do is to simply communicate with those people whom God is leading to His truth, to His Work, to His Church — explaining the doctrines of God's Church.

How do you know if God is calling you? There is no "sure-fire" method. You cannot know from any analysis of your blood. Examining your brain waves won't help, nor will an electrocardiogram. Only God knows for sure, but you can certainly get a pretty good idea.

Are you moved deeply when you read your Bible? Do you really begin to see the plan of God as outlined from Genesis to Revelation? Do you hunger and thirst for every spiritual article you read in *The Good News*? Are you fascinated and excited by the spiritual concepts you see expounded and explained?

And what about your own personal life? Do you see yourself as God sees you? Do you feel, on one hand, excited and enthralled at the prospects for the future, at the reason why God created you; and, at the same time, do you see yourself as a worthless worm, a disobedient fleshly being who desperately needs to be forgiven of his sins by his Saviour?

Finally, do you yearn for the opportunity to associate and fellowship with people who have similar feelings to your own — people who read *The Good News* magazine, who are themselves thoroughly captivated by the opportunity to participate in this worldwide Work of God by both prayer and financial support?

God in this end time, as the return of Jesus Christ soon approaches, as the need to extend and establish His Work over the entirety of the world increases, has raised up His Church. There are now hundreds of consecrated and ordained ministers throughout the world (and especially in the United States, Canada, England and other members of the British Commonwealth) whose sole function is to work with, encourage, help and to serve those people whom God is calling.

If you have any questions that you would like answered regarding the Bible, God's plan of salvation, God's true Church, or your personal life, please do not hesitate to make use of these ministers whom God has provided for you. If you want to meet people who have similar views to yours — other *Good News* magazine readers whom God has placed in His Church — *if God is calling you*, or if you simply want some spiritual help and advice, *please write to us* and we will immediately inform you of those in God's ministry. Or if you would prefer faster service, please dial this toll-free number in the *continental* United States: 800-423-4444. (Readers in California, Nevada, Alaska, and Hawaii should call 213-577-5225 collect.)

You may be very surprised to learn that God's ministers are available within or near your hometown. Again, if you want to meet a minister of God, write to us. If God is calling you, it is *your responsibility*. For "the time is come that judgment must begin at the house of God."

— Robert L. Kuhn

UPDATE UPDATE UPDATE UPDATE

WHY "UPDATE"?

We of The Good News staff are grateful for the appreciative response we've had to this publication. We are glad you have chosen to become more involved in this ever-burgeoning effort to reach the world with the gospel message. As world events plunge rapidly

ahead, the Work of God grows in power and influence — now reaching millions via the Garner Ted Armstrong telecasts, The World Tomorrow radio program, personal appearance campaigns, The Plain Truth and Good News magazines and the Ambassador College Correspondence Course. We want you to know all about this worldwide effort. We want to keep you informed and updated on the progress God is granting His Work. And that is what "Update" is all about.

WORLDWIDE EV

THE GOSPEL of the Kingdom *must* be preached! As a light that shines in a dark place, the message of hope for the future must be spread abroad. It must be figuratively shouted from the rooftops of the world — the voices of God's servants must be raised like a trumpet blast to reach a war-torn and weary world.

This is the commission. It is the responsibility of the end-time Work of the living Christ to see that this world *gets the message!*

And now a new door, a new dimension, for preaching the gospel in an energetic, *personal* way has been opened — that of *worldwide* personal appearance campaigns.

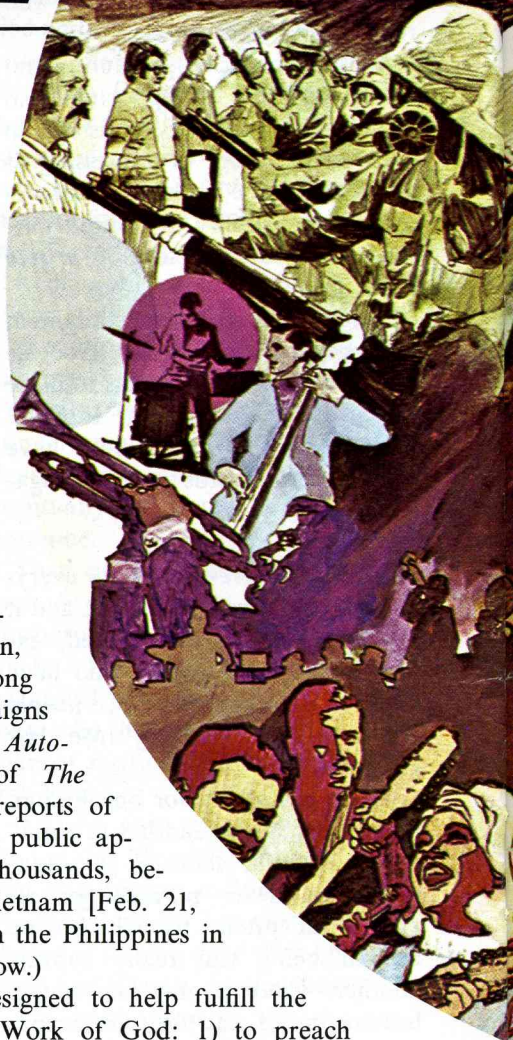
There is something electrifying about *personal contact* with an audience. Somehow the true feeling and emotion of a power-packed message really gets through in a unique way to a live audience. The original apostles and evangelists never had the benefit of electronic media to reach millions of people. It

by Albert J. Portune

was done on a person-to-person basis. Today, God has given His servants the best of both worlds — radio, television, the printing press and now personal appearance campaigns!

Actually, personal evangelistic campaigns are as old as this Work itself. Mr. Herbert W. Armstrong held his own campaigns in Umapine and St. Helens, Oregon, in the 1930s. Mr. Armstrong writes of these early campaigns in Chapter Twenty-five of his *Autobiography*. (Future issues of *The Good News* will bring full reports of Mr. Herbert W. Armstrong's public appearances, reaching many thousands, beginning at Saigon, South Vietnam [Feb. 21, 22, 23, 24], and continuing in the Philippines in March. Many others will follow.)

Today's campaigns are designed to help fulfill the twofold commission of the Work of God: 1) to preach the gospel, and 2) to feed the Church of God. All campaigns are an integral part of both commissions.



EVANGELISTIC CAMPAIGNS



The campaigns will provide a *strong witness* to thousands in the cities being reached. We pray that they will be motivated to *act* on the truth they hear preached *while there is still time*.

Both Mr. Garner Ted Armstrong and his father have declared the campaigns to be among the most important activities of God's Work on earth today. And a powerful unseen Hand, in whom we can have strong confidence, is guiding these personal appearances.

Unlike many of this *world's* evangelistic campaigns, there is no sawdust-trail appeal to "give yer heart to the Lord." There are no collections.

(Continued on page 28)

GARNER TED ARMSTRONG

Garner Ted Armstrong is no newcomer to evangelistic campaigns. It was during the very week of his brother Dick's untimely and tragic automobile accident in 1958 that Garner Ted was conducting his first evangelistic campaign in Springfield, Missouri. His father writes in his autobiography: "During this week Ted suffered, sympathetically, the pains Dick was living through. Yet he was compelled to remain right there, appearing cheerful, speaking to his audience night after night . . . Ted's campaign produced rich results."

In 1970 another series of personal appearances commenced with the theme "America Listen!" Successful appearances were held in Cincinnati and Nashville, but other considerations and responsibilities forced a temporary suspension of further evangelistic efforts at that time.

All of these previous personal appearances turned out to be merely "warm-ups" for the present series.

In August of 1972 Garner Ted Armstrong held the first in the current series of campaigns — which is still very much in progress. The site of the event was Calgary, Alberta, where more than 3000 Canadians turned out to hear the gospel of the Kingdom. Over 125 cars were turned away!

Next was St. Petersburg, Florida, where capacity crowds topped all previous attendance records at the Bayfront Center Auditorium.

San Antonio, Texas, followed in December.

In January 1973 at the Shreveport Civic Center, over 100 people had to be turned away during the worst ice storm since 1908.

Later campaigns were held at Tyler, Texas, and Richmond, Virginia — where the first two nights over 4100 people packed the Richmond Mosque.

The city that fostered the birth of Dixieland jazz was

next on the list. In February of 1973 over 2500 people jammed the New Orleans Theatre of the Performing Arts in order to hear Garner Ted Armstrong.

New Orleans was followed by Salt Lake City, Utah, where over 1,000 people had to be turned away. Here a high school gymnasium was used and the rapt audience was found sitting in the aisles, in classrooms and even the school cafeteria! Over 3,900 attended the first night.

Back to Canada

One of Canada's three prairie provinces, Manitoba, played host to Garner Ted Armstrong's next personal appearance. In the Manitoba Centennial Centre Concert Hall crowds of over two thousand zealous people listened three nights in a row to the powerful messages of the Kingdom of God.

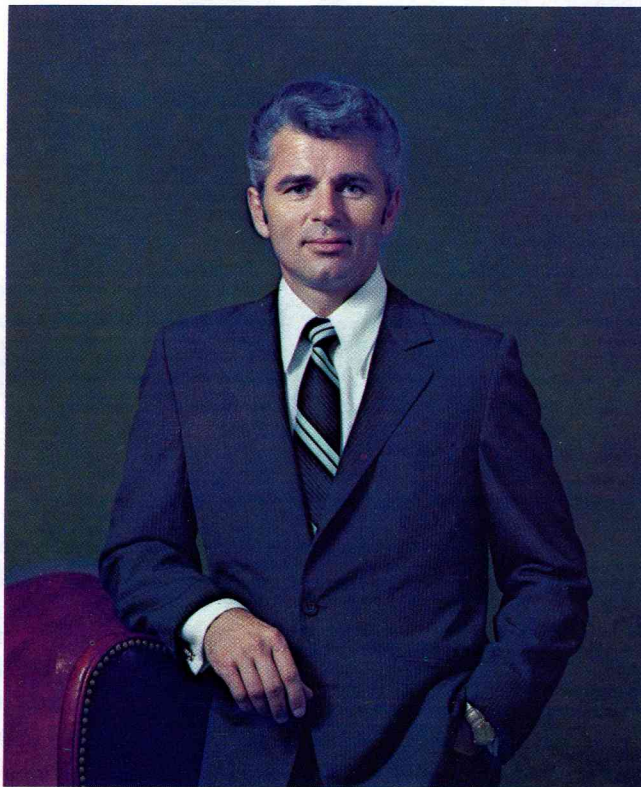
Next, in Canada's third largest city — Vancouver, British Columbia — several hundred people were turned away from the Queen Elizabeth Theatre as Garner Ted preached powerfully and convincingly of the times in which we live. It was an unqualified success for the 2800 plus who attended each night.

Just the Beginning

These campaigns are only the *beginning* of an effective witness to the peoples of this dying world.

God is opening up new doors for more and more campaigns, not only in the United States and Canada, but all over the English-speaking world. In May of this year Garner Ted Armstrong will fly to Sydney, Australia, to preach the message of God's coming Kingdom.

Perhaps in the not-too-distant future, the British Isles will also hear the dynamic message of Garner Ted Armstrong and the others who are assisting him in this great end-time witness.



Joe Clayton — Good News

Personal Appearance Team

ALBERT J. PORTUNE

Albert Portune grew up in Los Angeles County. After serving a two-year hitch in the Coast Guard during World War II, Mr. Portune was successful in the heating and air-conditioning business.

In 1956, as a mature married man, Mr. Portune decided to enroll in Ambassador College. Upon graduation in 1960, he became Garner Ted Armstrong's administrative assistant. In 1963, he was named Business Manager for the burgeoning Work of God — and finally Vice-President of Financial Affairs and Planning.

When the vital new door of personal appearance campaigns opened, he was named Worldwide Director of the Personal Appearance Department. Mr. Portune's warm and charismatic personality is very evident in his own campaigns as well as when he performs the pleasurable duty of master of ceremonies for Garner Ted Armstrong.

Mr. Portune has conducted campaigns in Portland, Oregon, and in Canada in Edmonton, Alberta. He is presently scheduled to speak in Wichita, Kansas, on March 9 and 10.



Good News Photos

SHERWIN McMICHAEL

Sherwin McMichael was born in Los Angeles, California, but moved inland to the state of Kansas at age eight. He came to Ambassador College in 1958 and enjoyed a successful college career serving as editor of *The Portfolio* (the College newspaper) and as student body president in his senior year. He now holds bachelor's and master's degrees in theology from Ambassador College.

After graduation he conducted two nationwide baptizing tours, later serving in the San Francisco and Sacramento churches. In 1963 he was sent to Minnesota to pastor the churches in Minneapolis and Duluth. Later, Mr. McMichael served three years as Dean of Students at the Bricket Wood campus in England. He then returned to Pasadena as Dean of Students until his appointment as Assistant Director of the personal appearance campaigns.

Sherwin McMichael has held successful campaigns in Calgary, Minneapolis, Indianapolis, and Kansas City. He is presently scheduled to conduct another in Knoxville, Tennessee, on the nights of February 23 and 24.



C. WAYNE COLE

C. Wayne Cole has been actively engaged in the Work of God for nearly 24 years! Not bad for someone who came to Ambassador College (in 1950) just to "prove he didn't belong there."

Born in Oklahoma, his family moved to Oregon when he was six. And there they met Mr. Armstrong.

After graduating in 1954, Mr. Cole pastored churches in Corpus Christi, Houston and San Antonio, Texas; Tacoma, Washington; Portland, Oregon; St. Louis, Missouri; Chicago, Illinois; Milwaukee, Wisconsin; Pittsburgh, Pennsylvania; and Akron, Ohio. In 1961 he began churches in Little Rock, Arkansas, and Memphis, Tennessee.

Right after that he received directions to head for the "land down under" — Australia — to direct the Work there. In 1972 Mr. Cole returned to Pasadena to become Vice-President for the Publishing Division — the position he now fills.

Now he is beginning to hold personal appearance campaigns, the first of which was held in Spokane, Washington, last December. On February 1 and 2, he is scheduled to speak in Kingsport, Tennessee.



Personal Appearance Team

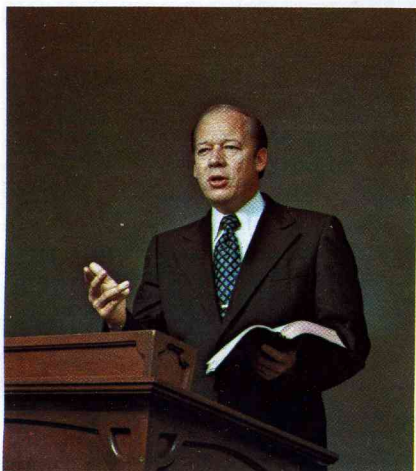
RONALD L. DART

In the early 1950s Ronald Dart attempted to save his brother-in-law from being a member of the Worldwide Church of God. As you might have guessed, things didn't work out that way. Mr. Dart has now been a minister in God's Church for 14 years and is presently Deputy Chancellor of Ambassador College, Big Sandy, Texas.

Prior to this he served as a faculty member and Dean of Students at Ambassador College, Bricket Wood; as Mr. Garner Ted Armstrong's personal assistant; and as Director of International Operations. His various duties have provided him with the opportunity for extensive travel. He has spoken before audiences of over 10,000 people.

Mr. Dart attended Hardin-Simmons University in Abilene, Texas, for two and one-half years before coming to Ambassador. He holds both bachelor's and master's degrees in theology from Ambassador College.

Toronto, Ontario, and Pittsburgh, Pennsylvania, were the sights of his first personal appearances. He is looking forward to many more.



DAVID ANTION

To take an expression from Will Rogers, David Antion, a native of Bridgeport, Pennsylvania, is a "regular bird." In other words, he is known for his down-to-earth friendliness and natural warmth.

After attending Washington and Jefferson College (Pennsylvania) one year, he entered Ambassador College in 1956. He graduated in 1959 with a B.A. in theology. Mr. Antion served his "apprenticeship" in the ministry as an assistant in Eugene, Portland, and Salem, Oregon. After being ordained in 1960, he pastored the church in Oklahoma City.

In 1965 he moved to Akron, Ohio, to serve as district superintendent of ministers. Since 1969 he has lived in Pasadena and served as Mr. Garner Ted Armstrong's executive assistant, Deputy Chancellor of Ambassador College, Pasadena, and Director of Publishing. Mr. Antion is now Vice-President of the Church Administration Division.

His first personal appearance was held in Tulsa, Oklahoma, in November of last year. He is presently scheduled to conduct the campaign in Dayton, Ohio, February 23 and 24.



DAVID JON HILL

Vibrant personality and infectious sense of humor aptly describe Jon Hill. Born in Seattle, Washington, Mr. Hill entered Ambassador College in 1951. He learned of the Work through his parents.

He holds both bachelor's and master's degrees in theology from Ambassador College and is working toward a Ph.D. He has worked at Headquarters since 1959, serving as a member of the College faculty. Mr. Hill is presently Vice-President of Marketing and Subscriber Services. He has served in many other capacities in his 22 years of service, including Director of the Press and editor of a number of our publications.

He has pastored churches in Houston, Dallas and Big Sandy, Texas; Minden, Louisiana; Oklahoma City and Tulsa, Oklahoma; Phoenix and Tucson, Arizona; El Monte, Long Beach and Pasadena, California.

Last fall Mr. Hill conducted the first personal appearances outside of the U. S. and Canada since this new series began. He spoke in Perth and Melbourne, Australia; Auckland, New Zealand; and Honolulu, Hawaii.



Personal Appearance Team

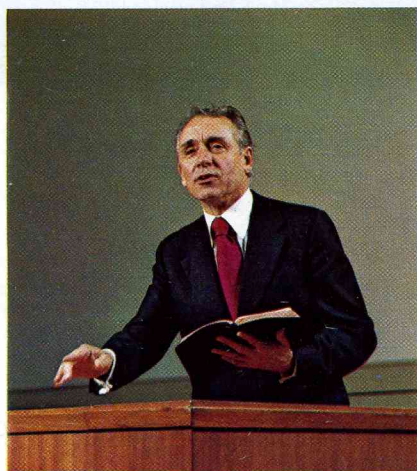
CHARLES HUNTING

Charles Hunting — renowned in God's Church for his dynamic speaking ability — is Vice-President of Financial Affairs for England and the Middle East. He is also a faculty member and Bursar (Business Manager) of the campus in Bricket Wood, England.

When he first heard *The World Tomorrow* broadcast in 1954, he already had a life of action behind him. Born in Santa Monica, California, he attended junior college in San Bernardino and later UCLA before becoming a fighter pilot in World War II aboard an aircraft carrier.

Following the war he went into the restaurant equipment business and later the electrical manufacturing business. Four years after his initial contact with the Work in 1954, he entered Ambassador College. In 1961 he became a pioneer graduate of the Bricket Wood campus.

Mr. Hunting was ordained a minister in 1960, and has pastored churches in Long Beach, California; and Bristol, London, and Bricket Wood in England. His first personal appearance was held in Regina, Saskatchewan, Canada.



DEAN WILSON

Although born in Iowa, Dean Wilson is affectionately known as a one-man chamber of commerce for Canada! For nearly 12 years he has effectively directed the Canadian Work. And as of this writing, he has conducted three successful personal appearance campaigns in Canada: Prince George, British Columbia; Halifax, Nova Scotia; and Sudbury, Ontario. Mr. Wilson's smiling and enthusiastic personality has been very effective in representing God's way of life to the Canadian people.

Mr. Wilson graduated from Ambassador College as an older married student in 1962. He had curtailed a nine-year Air Force career to become part of the worldwide Work of God. His service and enthusiasm have continued unabated ever since.

His many sermons, articles in *The Good News*, and personal counselings have helped thousands of people find the same confidence and hope in the future that he speaks of in his public appearances. You'll find him a dynamic and powerful speaker — bringing solutions to the shocking problems which threaten humanity.



CLINT C. ZIMMERMAN

Dr. Clint Zimmerman, known for his colorful and powerful speaking ability, was born in Dallas, South Dakota. He, like several others, came to Ambassador College as an older man with a family. He holds degrees in chiropractor and naturopathy. He is also a graduate of the U. S. Merchant Marine Academy.

After World War II, Dr. Zimmerman practiced chiropractor in Wyoming for 12 years. He later learned of the Worldwide Church of God through his mother. It was she who initially supplied him with the literature which caught his interest. After much study Dr. Zimmerman began personally corresponding with the Church. He was baptized in 1955 and subsequently attended Ambassador, graduating in 1960.

He has directed the Personal Correspondence Department since 1959 and now serves on Mr. Herbert W. Armstrong's personal staff and as pastor of one of the congregations in Pasadena.

He has participated in three successful personal appearances — Saskatoon, Saskatchewan; Kitchener-Waterloo, Ontario; and Orlando, Florida.



OLD FOLKS, young people, farmers, small businessmen, Catholics, Protestants, Mormons, long-haired people, gray-haired people, all filled the auditorium to capacity.

An air of excitement and expectation filled the auditorium. Questions ran through the minds of those in the audience: "What would he speak about?" "I've seen him on television, but I wonder what he's like in person?" "I wonder if they'll take up a collection?"

At eight p.m. the house lights dimmed and the spotlight played across the stage as Mr. Albert J. Portune (master of ceremonies) walked on. The Bakersfield, California, personal appearance had begun!

After a few introductory remarks by Mr. Portune and a few numbers by the Ambassador College band and chorale, Mr. Garner Ted Armstrong addressed the waiting audience.

The people were impressed by what they heard — many nodded in agreement as Mr. Armstrong discussed the problems facing this nation today. Much of what he had to say was not good news for the present and the near future; the good news that he did have was that Jesus Christ is going to return to save mankind from itself.

Two hundred were turned away the first night, yet they may have driven from 30 to 50 miles (in some cases even 100 miles).

The initial response was very enthusiastic. However, the real fruit is yet to come. Many who attended will begin, even now, *to live the way* that will cause peace, happiness, prosperity and comfort in their individual lives.

The local Churches of God in Bakersfield and Fresno had a big hand in preparing for the campaign. They prepared literature displays, ushered, passed out brochures, and on Sunday held a chili supper for the campaign members. They seemed excited to have a personal part in giving God's message to a sin-sick world.

— George Johnson

DATELINE:

BAKERSFIELD



George Johnson — Good News

BAKERSFIELD, CALIFORNIA.
With the Ambassador College band and chorale, Mr. Garner Ted Armstrong brings the message of the way of life that leads to peace, happiness and prosperity. Master of ceremonies (upper right) was Mr. Albert J. Portune.

DATELINE: **AUCKLAND**



Louis Winant — Good News

AUCKLAND, NEW ZEALAND.
Mr. David Jon Hill explains the coming government of God in the World Tomorrow. Including appearances in Perth and Melbourne, Australia, Mr. Hill conducted the first personal appearances outside the U.S. and Canada since the new series began.

THE Australian campaigns have been outstanding.

The Perth campaign was held Saturday and Sunday nights, October 20 and 21. The first night a total of 650 persons attended. When asked who receives *The Plain Truth*, the vast majority of the audience raised their hands.

Mr. Jon Hill's sermons explained the coming tribulation and prophecies of Revelation, finally turning to world peace ruled by God.

The Melbourne campaign was held Monday and Tuesday nights, October 29 and 30. The hall, which is in Springvale — a suburb of Melbourne — had very good facilities. A total of 1140 persons attended the first night.

A series of events threatened to hamper the campaigns, but the problems were overcome. It began before Perth when a series of strikes occurred. The mail strike made it impossible to get advertising materials to the Sydney office. We alleviated that by using an air parcel service. It was doubtful the letters to subscribers would make it, but they did. The brochures and lit cards had to be delivered via personal baggage to Perth. Further, we had wiring problems with a projector unit which had been perfect for three years until the campaign here. We also had an audio problem we finally solved an hour before the first campaign.

In Melbourne, an electric strike occurred three days prior to the campaign. When such a strike occurs, public meetings are usually banned. We were, however, fortunate to locate several generators and were able to light the house, projectors and most of the stage lighting.

We had a successful campaign in Auckland. Sunday night 736 attended. Monday night attendance was 600.

Overall, the gospel was preached, the seed planted, the work done. Jon Hill and Steve Martin stayed for a follow-up study in Auckland, and then went to Honolulu.

— Louis Winant



(Continued from page 21)

Rather, these personal appearances are straight-from-the-shoulder, dynamic presentations intended as a warning and a witness informing many of the *real causes* for this sick world's sufferings. They will explain and expound the way of life that leads to true happiness in the "here and now," and ultimately to eternal life.

Never since the time of the original apostles has the message of God been preached with such conviction and dynamism. The world desperately needs the message now being powerfully proclaimed in these campaigns.

God's Chosen Instruments

The job of reaching the thousands who need to personally hear the truth of God cannot be accomplished by only one or two men. Today, God has called and chosen a dedicated *team* of dynamic and effective speakers, all with a unique ability to communicate and *reach* an audience.

In this issue of *The Good News* magazine, you will read about each of these men who have been selected to assist Mr. Garner Ted Armstrong in this great evangelistic effort.

In future issues, reports about successful campaigns will appear as they are held around the world.

This *great new dimension of progress* is bringing light, understanding and a powerful witness to this world.

It's happening before your very eyes. You can be a part of it with your prayers and your support. And the part you can play is more vital than you realize. □

WHEN THE CAMPAIGNS COME TO YOUR TOWN...

MANY personal appearances are being planned for this year. Most of these will be in the United States, but it is hoped that many campaigns will also be held outside the United States as God opens doors for them.

Mr. Herbert W. Armstrong will be conducting a very important personal appearance in Saigon, South Vietnam, this very month. We will report on that campaign and his activities around the world in future issues.

Presently, the Personal Appearance Department is planning 46 campaigns for 1974, including six by Mr. Garner Ted Armstrong. These will cover many major cities in the United States and Canada as well as others around the world.

These upcoming campaigns will be announced as they are confirmed. Be sure to watch for the cities and dates in the "Update" section of your *Good News* magazine. Hopefully a campaign will be coming to your town soon.

Here is a list of planned campaigns for 1974:

ST. LOUIS, MO.	January 25, 26, 27	Garner Ted Armstrong
RALEIGH, N. CAROLINA	January 27, 28	David Jon Hill
KINGSPORT, TENN.	February 1, 2	C. Wayne Cole
KNOXVILLE, TENN.	February 23, 24	Sherwin McMichael
DAYTON, OHIO	February 23, 24	David L. Antion
CINCINNATI, OHIO	March 1, 2, 3	Garner Ted Armstrong
WICHITA, KANSAS	March 9, 10	Albert J. Portune
HOUSTON, TEXAS	March 30, 31 April 1	Garner Ted Armstrong
SYDNEY, AUSTRALIA	May 2, 3, 4	Garner Ted Armstrong
NASHVILLE, TENN.	October 25, 26, 27	Garner Ted Armstrong
BUFFALO, N.Y.	November 15, 16, 17	Garner Ted Armstrong

QUESTION: "You mentioned the problem of the population explosion. Didn't God command Adam and Eve to be fruitful and multiply? These two positions seem irreconcilable."

Anonymous, USA

ANSWER: God did command Adam and Eve to be fruitful and multiply (Gen. 1:28). However, that command in no way obviated the need for intelligent planning and birth control. The Bible does *not* condemn family planning.

By focusing attention on the population explosion, we mean to get across the seriousness of the overpopulation dilemma — and resulting famine — facing mankind. However, we are not necessarily espousing human solutions that others may advance. Rather, we mean to show that man cannot effectively solve the problem as long as he is largely motivated by selfishness, greed and vanity.

Children are a heritage of God (Ps. 127:3). All married couples should intelligently plan — unless there are extenuating circumstances — to have children.

However, it is plain that God never intended man to procreate like a mindless animal.

Man's mind is patterned after the mind of God Himself — in whose physical and mental image man was created. Man's mind should be exercised toward the intelligent direction in every facet of life.

The cost of caring for children also enters the picture. Paul told Timothy: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8). And, "A good man leaveth an inheritance to his children's children [grandchildren]..." (Prov. 13:22).

If a married couple has more children than the family head can comfortably support, the children may never reach their full potential in later life.

Q. "Our family has just finished reading your free booklet *Ending*



Your Financial Worries. We are determined to get our family finances on a sound footing. What are some other books that can help us with more detailed information?"

A. The following are books on the subject that are among the most readily available in libraries and bookstores:

Sense With Dollars, Charles Neal (Garden City, N.Y.: Doubleday and Company, Inc., 1968)

How to Live on Your Income, Editors of Reader's Digest (Pleasantville, N. Y.: Reader's Digest Association, 1970)

How to Stretch Your Income, U. S. News and World Report (Washington, D.C.: U. S. News and World Report, Inc., 1971)

Managing Your Family Finances, J. K. Lasser Tax Institute (Garden City, N. Y.: Doubleday and Company, Inc., 1968)

New York Times Guide to Personal Finance, Sal Nuccio (New York: Harper and Row, 1967)

Q. "I don't think God meant us to eat horsemeat. Please mention this one way or the other."

Dorothy Z.,

Mogadore, Ohio

A. You are right! Horsemeat was *not* intended for human consumption. Horses do *not* have divided hooves, do not chew the cud and are, therefore, *unacceptable as food* (Deut. 14:3-8). This whole biblical health principle is explained in our reprint article "Is All Animal Flesh Good Food?" Write for a free copy.

Furthermore, most who raise and show horses will tell you that a horse is not conformed to be a meat animal. A 1000-pound horse butchers to approximately 400 pounds of meat.

Q. "I realize that the Bible states that no man other than Jesus Christ has ascended into heaven. However, the following scripture would seem to indicate just the opposite: 'And no man in heaven, nor in earth, neither under the earth, was able to open the book...'

(Rev. 5:3). What 'man' does that refer to?"

John P.,

Denton, Texas

A. The apparent problem can be solved by determining the correct usage of the word "man" in Revelation 5:3. According to *The Analytical Greek Lexicon*, the word "man" in this particular passage comes from the Greek word *oudeis* which means "not one, no one, none, nothing." Hence, most modern translations translate the verse to read "one" instead of "man." There are times when a modern version makes certain sections clearer than the King James.

Q. "I just finished reading the article in your November issue of *The Good News* entitled 'Why Be Baptized in Water?' I would like very much to be baptized in water, but I do not belong to a church or know of anyone who could do this for me. Could you please give me some information on how to be personally baptized in water? It would be greatly appreciated as I am convinced I must have this done."

Mona M.,

Anaheim, California

A. Ministers of the Worldwide Church of God are available for counsel concerning baptism in most cities of the United States and the British Commonwealth, plus many other parts of the world.

Mona, you have been notified how you can contact a minister. Other interested readers may obtain this same information by writing to the appropriate address listed on the inside front cover. Or, if preferred, readers in the *continental* United States can dial this toll-free number: 800-423-4444. (California readers should call 213-577-5225, collect.)

(Continued from page 3)

Jesus Christ of Nazareth taught him the gospel personally and directly (Gal. 1:11-12). Paul had no need of conferring with flesh and blood (verse 16).

And as he explained: "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus" (verse 17).

Three years later, Paul did spend two weeks with the Apostle Peter (verse 18). "But other of the apostles saw I none, save James the Lord's brother" (verse 19).

Even the Headquarters Church had only heard about Paul by reputation and word of mouth. When the congregations in Judaea heard about Paul's acts and deeds, they glorified God! They did not carp and gripe about not knowing enough about Paul, and who is he to be doing that, or who does he think he is? Rather, they were happy and joyful that God was using a man who had once vigorously persecuted the Church!

It's not our job as Christians to question God's purposes or just how He works them out through His admittedly fallible human instruments. God *knows what He's doing!*

Who are we to question God? Paul reflects on the utter futility of doing so:

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:18-20.)

"The Right to Know"

Parents, you know that there are certain things you must withhold from your children for their own good. You don't allow them to attend X-rated movies, or wallow in pornography and obscene magazines, do you? You withhold plastic

bags, dangerous toys, harmful detergents, killer insecticides and foodless foods from them all the time. You don't always allow them to be in on every conversation you might have — some discussions are "not for their little ears." Right?

Yet on other occasions you *do* allow them to be involved in certain family discussions. It's a *discretionary* matter, up to you as parents to decide.

In spite of our natural, morbid curiosity, there are some things we really don't appreciate hearing! Solomon, in his wisdom, wrote: "ALSO TAKE NO HEED UNTO ALL WORDS THAT ARE SPOKEN; lest thou hear thy servant curse thee: for oftentimes also *thine own heart knoweth that thou thyself likewise hast cursed others*" (Eccl. 7:21-22).

We have all spoken, thought and expressed evil things about others. And, chances are, others have spoken evil of us. But should we then delight in speaking evil of others — allowing ourselves to indulge in slanderous talemongering? I think we know the answer.

Scandal may be exciting at first, but its long-run effect is bitter and debilitating.

Whether we hear evil about ourselves or others, it is *never* encouraging, or edifying! Don't you think that the world is filled with enough evil and scandal without the people of God adding to the misery?

The Apostle Paul discouraged members of the Church from even *discussing* certain things. He said: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. FOR IT IS A SHAME EVEN TO SPEAK OF THOSE THINGS WHICH ARE DONE OF THEM IN SECRET" (Eph. 5:11-12).

Some things are not worth discussing. Why should a member of Christ's own body want to wallow in graphic descriptions of the sins and weaknesses of another Church member — or *anyone*, for that matter?

Paul further instructed the Church: "Let no corrupt communi-

cation proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace [favor or blessing] to the hearers" (Eph. 4:29).

Do gossip, slander and talebearing minister grace to the hearer? Are they encouraging, edifying or upbuilding? Or aren't they, in real fact, utterly depressing, frustrating and disgusting?

Somehow the news media has created the impression that we have a "right to know." If it is "news," print it; shout it from the housetops!

But it's one thing to be truly informed, and quite another to revel in inscriptions and graffiti on wash-room walls!

It's one thing to be highly educated, informed and knowledgeable, and quite another to wallow in pornography and filth.

The Gossip's Bait

Gossips and slander panderers have enticing bait which they dangle before the potential recipient. Certain catch phrases are real winners. We've all heard: "Oh, have you heard that . . .?" or "Now this is really sad . . ." or "I was never so shocked as when I heard that . . ."

It's like the lecherous leer of Tijuana pornography hawkers: "Psstt, hey Mister, wanna buy some dirty pictures?"

Who can resist such bait? Who is big enough to say no to the lure of the gossip? A true Christian is!

Spiritual Grave Digging

Those who traffic in stories about other people's past sins are like spiritual grave diggers. They rob the corpses and then sell them to eager buyers.

Yet there are those in every church congregation who wallow in the suspicion or knowledge of other peoples' sins! They are focal points for gossip and scandalous stories of sinister "goings on." Everyone knows where to go if they want to "find out" something. *Such people are*
(Continued on page 32)

MAN AND HIS TONGUE

"... He that uttereth a slander, is a fool."

— *Prov. 10:18*

"An hypocrite with his mouth destroyeth his neighbour. . . ."

— *Prov. 11:9*

"A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter."

— *Prov. 11:13*

"An ungodly man diggeth up evil: and in his lips there is a burning fire. A forward man soweth strife: and a whisperer separateth chief friends."

— *Prov. 16:27-28*

"He that covereth a transgression seeketh love; but he that repeateth a matter separateth very [true] friends."

— *Prov. 17:9*

"The words of a talebearer are as wounds, and they go down into the innermost parts of the belly."

— *Prov. 18:8; 26:22*

"He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips."

— *Prov. 20:19*

"Debate thy cause with thy neighbour himself; and discover not a secret to another: Lest he that heareth it put thee to shame, and thine infamy turn not away."

— *Prov. 25:9-10*

"Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth."

— *Prov. 26:20*

"Thou shalt not go up and down as a talebearer among thy people . . . I am the Lord."

— *Lev. 19:16*

"... It [the tongue] is an unruly evil, full of deadly poison."

— *James 3:8*

(Continued from page 30)
spots and blemishes on the body of Christ!

They set themselves up as *judges* of other men's sins. Yet Christ instructs His Church: "*Judge not*, that ye be not judged" (Matt. 7:1).

Love covers — *not* bares and reveals — a multitude of sins (Prov. 10:12). It is *not* love to "expose" someone — especially some of your own brethren in Christ! Christ said all such judgment was committed to God. Paul said that he judged *no one*. Are we better than Paul — or Christ Himself? Has God made us judges of each other?

Let James answer: "*Speak not evil one of another, brethren*. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. *There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?*" (James 4:11-12.)

Of course, this doesn't mean that we cannot *bring to a brother's attention* a really serious sin. But we should go *personally to him* — not to other brethren — and eventually to the ministry *if* he simply won't listen (see Matt. 18:15-17 and Gal. 6:1).

The very beginning principles of love, joy, peace and the other fruits of God's Holy Spirit are *not* gossip, talebearing, and rumormongering!

Gossip is every bit as much sin as murder, adultery, lying or any other violation of the Ten Commandments. In fact, in the long run, it *could* be even *more damaging*! Causing people to lose confidence in their leaders is one of the most terrible things anyone could do — especially if those leaders happen to be God's very ordained servants!

Rumormongering divides, destroys and creates confusion. It creates doubt among *little ones*. Those who are new (and less stable) cannot always cope with the debilitating stories circulated by confirmed gossips. It can destroy them spiritually!

Jesus said, "Woe be unto them by whom offences come," speaking of

spiritual "little ones" — which He had just illustrated by picking up a little child and holding the child in His arms (Matt. 18:1-7).

Jesus Christ said it would be better that a person had a millstone hung about his neck and that he were "cast into the sea" rather than to offend one of these "little ones" with their fresh, shining, eager faces, looking up in sincere desire to learn from the "milk of the word" and to grow in the grace and knowledge of Jesus Christ — but who instead are fed a giant meal of garbage and slop.

The Official Grapevine

Those of us in authority in God's Church have never attempted to conceal from the members what they really *needed* to know! Actually, that's *the very reason* I wanted to start an official Church newspaper — *The Worldwide News*. Let me quote to you from my personal letter in the very first issue:

"... With the giant strides of this great worldwide Work, it has become increasingly difficult to keep the brethren *INFORMED* about what is going on. We are *WORLDWIDE NOW* and *much* is happening that you brethren *need to know* to inspire you in your own private Christian growth — so you can *PRAY* more effectively for this Work, so you can live in the crystal-clear knowledge of what is the 'straight scoop' from Headquarters, instead of the nebulous apprehensions of the 'grapevine' of rumors and part-truths.

"Jesus said, 'You are my friends, if you do whatever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you *FRIENDS*; for *all things* that I have heard of my Father I have *made known* unto you' (John 15:14-15).

"Each of you has a great stake in this Work — that of your *whole life*! You want to know about it, to share in the joys, the exuberance, the excitement and satisfaction — as well as share in the heartache and sorrow when it comes — even as Jesus' own

disciples could *closely* observe Christ's every trial or triumph.

"Actually, I feel much of what we have called the 'grapevine' is born of the deep desire to *KNOW* that is shared by many of you brethren" (*The Worldwide News*, April 1, 1973, p. 24).

I think that expresses it about as well as anything. I know, and my father knows, that you have a need to be informed about the Work to which we have all dedicated our lives. And you will be informed — *The Good News* magazine, *The Worldwide News*, my father's co-worker letters, are all part of a massive effort to *keep you in the know*.

But you *don't need to know* about *anyone's* sins — in or out of the Work.

And other brethren don't have the "right to know" about yours.

Those who spread gossip are *attacking themselves* as well as others! They should first cast the log jams out of their own eyes so they can see more clearly to cast the slivers out of others' (see Matt. 7:2-5).

Brethren, let's forsake gossip and talebearing. Let's abandon and bury all stories of others' alleged sins. Let's *speak no evil* and strive to *hear no evil* about our brethren.

Garbage in — garbage out! If your mind feeds on garbage, that is all that will come out of it. Who would think of putting corrupt, putrid, stinking garbage into their food? Then *WHY PUT IT INTO OUR MINDS*? Let's not wallow in the knowledge or suspicion of sin. Let's not judge. And where sin *has* been committed, let's *forgive and forget*! God does!

And finally let's take the admonition of the Apostle Paul: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. *BUT IF YE BITE AND DEVOUR ONE ANOTHER, TAKE HEED THAT YE BE NOT CONSUMED ONE OF ANOTHER*" (Gal. 5:13-15). □

What Our Readers Say

This Is the Gospel

I'm thrilled to be receiving this magazine. I read every word and I was especially filled with joy when I read the article by Garner Ted Armstrong entitled "This Is the Gospel." He speaks of how the Work is expanding and about the plans for the immediate future. I cried with happiness when I read it. Anyone seeing me would have thought I was a nut. I thank you so very much for accounting me as being worthy of receiving this fine magazine. I am ready for the meat and not just the milk. I hunger and thirst for it.

Mrs. Betty P.,
Lincoln Park, Michigan

The Five Books of Moses

I just received your first issue of *The Good News* after receiving *The Plain Truth* for a number of years. In general my comments about the publication are very favorable. One particular article brought out a lot of discussion between my wife and me. In "Did Moses Write the Five Books of Moses?" you say, "Now God tells us that Moses wrote the first five books of the Bible (Deut. 27:3; 31:9; Joshua 8:31-35)." I looked up those scriptures in two translations and they make no statement to the effect that Moses wrote the first five books of the Bible. The whole article approached the subject about like proponents of evolution approach the subject of evolution. . . .

Darwin F.,
Independence, Kentucky

- Check the Q & A section of the same issue on pages 27-28. A more complete biblical explanation is printed there. Also the expression "book of the law" (Deut. 27:3; 31:9; Josh. 8:31-35) is a term that is often used in the Bible to mean the first five books. "The Pentateuch [is], the name by which the first five books of the Bible are designated. . . . In the later Scriptures they are frequently comprehended under the general designation, The Law, the Book of the Law . . ." (Robert Jamieson, A. R. Fausset, and David Brown, "Introduction to the Pentateuch and Historical Books," Commentary on the Whole Bible, page 5). We recommend that the interested reader study all of page five for a complete exposition of the biblical proof of the Mosaic authorship. Copies are available in your public library. For a cross reference, check Adam Clarke's Commentary.

Watergate or water gate?

In the Q & A section where N.J.S. asks if Watergate is mentioned in the Bible, I am surprised that your answer is "no." What about Nehemiah 3:26; 8:1, 3, 16; 12:37? This may not be "Watergate," but it cer-

tainly is water gate [a literal water gate to Jerusalem]. I think you should have at least mentioned it.

John A.,
West Kennebunk, Maine

- What more can we say!

Lazarus and the Rich Man

I received my first copy of *The Good News*. I want to thank you for offering it to me. In reading the article "Is David in Heaven?" you gave many scriptures telling he was not. Please believe me, I am not cynical, but how do you explain Jesus' parable about the rich man and Lazarus? The scripture states the rich man died and was in hell. He lifted up his eyes. He saw Lazarus in Abraham's bosom. I feel that this lesson by Jesus indicates both places, hell and heaven. Do you have any literature on this that I can check out?

W. L. C., Jr.,
Vinita, Oklahoma

- In this instance the Greek word translated "hell" in English simply means "the grave." And the rich man lifted up his eyes in a resurrection. It is all explained in our free booklet entitled Lazarus and the Rich Man.

Reference Work

Mr. Arch Bradley, in his article "Make Proverbs Work For You," mentioned a reference work on Proverbs put out by the Soncino Press. Please send me the title and author of this book.

Mr. & Mrs. Lee S.,
Hatfield, Pennsylvania

- Dr. A. Cohen, Proverbs, Hebrew Text and English Translation, Soncino Books of the Bible (London: Soncino Press, 1952).

Tithing

I have just for the first time received *The Good News* magazine, and I want to thank you very much for suggesting it to me. I am so proud to be able to tithe and to understand why and for what purpose. I know that for the first time in my life I have invested the right way.

Monique S.,
Gary, Indiana

After reading your booklet *Ending Your Financial Worries*, it got us to thinking. So here is one tenth of our income, or should I say God's income?

Steve & Diane D.,
Perrysburg, Ohio

Is David in Heaven?

My first copy of *The Good News*, which I received a few days ago, is certainly something to crow about. To me, your most

sophisticated and provoking article is "Is David in Heaven?" I should like to know, however, how this article is reconciled with Luke 23:43? The King James Version quotes this verse as follows: "And Jesus said unto him [the thief on the cross], Verily I say unto thee, To day shalt thou be with me in paradise." (Notice the spelling and punctuation.) I am confused. Please enlighten me.

Henry R.,
Houston, Texas

- One cardinal rule of Bible study is simply this: Check the context. Remember the thief had said in the verse before, "... Lord, remember me when thou comest into thy kingdom." The plain fact is that Jesus has not yet come into His Kingdom (Luke 11:2; 19:11; I Cor. 11:26; I Thes. 4:13-17; I Cor. 15:23, 49-52).

By using the word "today," Jesus was stressing the time of His promise — not the time He would be in paradise. (Punctuation in the Bible was added into the Greek text centuries after Luke wrote his Gospel.) An in-depth explanation can be obtained by writing for our free booklet What Is the Reward of the Saved?

The King Who Tried to Forget

Mr. C. Roy Hunter: Your article was fine except I got left behind when you used Matthew 12:31, which says all sins can be forgiven except sins against the Holy Spirit; but you say "all sins." This letter is not intended as a criticism, but to help you understand better.

Andy P.,
Stayton, Oregon

- You are correct. Matthew 12:31 does say that there is one type of blasphemy that cannot be forgiven. However, if you carefully study the subject of forgiveness in the Bible, you will realize that the only reason God will not forgive the "unpardonable" sin is because such a person does not even wish to repent. Anyone who truly wants to repent has not committed the sin that "shall not be forgiven." Notice II Peter 3:9. God is "... not willing that any should perish, but that all should come to repentance."

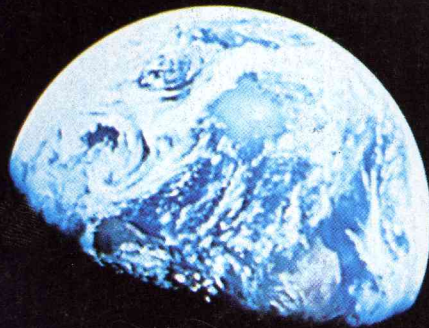
Memorize the Bible

As a new subscriber to *The Good News* I can't tell you how pleased I am with the November 1973 issue. I particularly enjoyed the articles in "Update" and the one by Raymond McNair, "But Where Is God's Work Today?" Mr. McNair related that he had come to know a half dozen chapters and several hundred key scriptures verbatim. This is excellent. But the book *The Heretics* by Walter Nigg contains a statement that is almost too incredible to believe by today's memory standards. It states that MANY of the Waldenses could recite the entire New Testament word for word! They must have believed Matthew 19:26 and Philippians 4:13.

Roland K.,
San Antonio, Texas

- If any readers would like to improve their ability to remember scriptures, they should send for and read Part II of our free booklet Read the Book.

Who Will Inherit...



THE WORLD TOMORROW

....or Will There Be a World LEFT to Inherit?



"We happen to live in the most dangerous time in the history of the human race."

—John F. Kennedy



"Unless some effective world super-government can be brought quickly into action, the proposals for peace and human progress are dark and doubtful."

—Winston Churchill



"We have had our last chance. If we will not devise some greater and more equitable system our Armageddon will be at our door."

—Douglas MacArthur

Nuclear war. Famine. Overpopulation. These are some of the perils which threaten our planet. Then there are the personal problems which we all must face.

Are we living in what could be "the end of the world"? Are we doomed to live in a world threatened by crime, famine, war, and other dangers? There are solutions, and you need to know what they are.

In the public interest, Ambassador College and the Worldwide Church of God are conducting a series of personal ap-

pearance campaigns beginning in the United States and Canada and ultimately reaching many of the major countries of the world.

In these campaigns Herbert W. Armstrong, Garner Ted Armstrong and other leading evangelists of the Worldwide Church of God will be speaking on today's world problems.

They will show what you can do to make your future a happy one. But they will do it from a point of view you may not have thought of before.

Come hear the Good News personally proclaimed in these cities:

St. Louis, Missouri	January 25, 26, 27	Garner Ted Armstrong
Raleigh, North Carolina	January 27, 28	David Jon Hill
Kingsport, Tennessee	February 1, 2	C. Wayne Cole
Saigon, S. Vietnam	February 21, 22, 23, 24	Herbert W. Armstrong
Knoxville, Tennessee	February 23, 24	Sherwin McMichael
Dayton, Ohio	February 23, 24	David L. Antion
Cincinnati, Ohio	March 1, 2, 3	Garner Ted Armstrong
Wichita, Kansas	March 9, 10	Albert J. Portune

Other campaigns will be announced as they are confirmed. Watch for coming announcements.

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