

FEBRUARY 1983

The Good News

OF THE WORLD TOMORROW

**Develop Your
Child's
Character!**

Jesus' Last Sermon

Christians Have Lost
Their Power!



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COVER: You can develop right physical character in your children. The article beginning on page 14 shows how. Photo by Hal Finch.

Letters

Delighting in God's Sabbath

I would especially like to note the articles in the October-November, 1982, *Good News* about the Sabbath day. These articles were very inspirational and uplifting to me. I have always wondered in what ways I can make the Sabbath day an enjoyable time for my whole family. I would like to thank the writers for putting much time and study and prayer into these very special articles.

Patricia B.M. Fubler
Sandys, Bermuda

"What Is Real Christianity?"

After reading one of the greatest of articles, "What Is Real Christianity?", in the October-November, 1982, issue, by Neil Earle, I feel I want to alert any and all of God's people not to overlook it. Truly, it is a message from God, leaving no doubts as to how one measures oneself as a Christian! It should be read and reread, studied and restudied, applied and reapplied each and every day of our lives!

Mrs. Floyd Slagowski
Carlin, Nev.

Counterfeit faith

After nearly 14 years as a baptized member of God's Church, I was really amazed at the article, "Can You Recognize Counterfeit Faith?" (October-November, 1982). Immediately I tried to measure my own faith and pondered as to the things that motivate me.

Oh, I know that seven or eight years ago I had real, deep faith. I wondered if I still had it in the same degree. I think I do, but it certainly made me aware of the fact that I must ask for it daily; otherwise it might eventually be characterized by one of those counterfeits. This article is one of the most courageous articles I think I've ever seen published by God's Church.

Reader
Pennsylvania

Tithing articles

Thank you for the articles on tithing in the October-November issue of *The Good News*. We have certainly proved to ourselves tithing pays in many ways. We have found there are more important things than money. We've also proved God supplies all our needs and most of our wants if we faithfully make Him our partner. It is the best security there is.

Connie Brandon
Oakville, Wash.

Christians Have Lost Their POWER!

*Probably YOU, too, are spiritually powerless!
Here is the shocking TRUTH! Read WHY your prayers are
not directly — miraculously — answered!*

By Herbert W. Armstrong

The chances are that even *you*, if you believe you are a Christian, are today on *mighty dangerous ground!*

You'd better STOP — and *check up!*

Open your Bible! Take a look at the *real Christians* back in the days of Peter, John and Paul — AND COMPARE! Take a look at the POWER in the original true Church — in the lives of *those* Christians. See how *your* life stacks up!

... But are you SURE?

You *think* you are under God's GRACE? Safe and secure for all eternity?

Well, *listen!* "Let him who thinks he stands *take heed* lest he FALL"! So warns God's Word (I Cor. 10:12). It's time to realize you are going to be finally *judged* by the very WORD OF GOD. You need to see to *what standard* you must measure up.

Jesus told His disciples, just before He ascended to heaven, that they should receive POWER when they were converted. "You shall receive POWER when the

Holy Spirit has come upon you," (Acts 1:8).

Do *you* have that same POWER today? Did you ever study closely to see *what that power IS?* Have you ever been concerned about *HOW you may receive it?*

Have you ever checked to see *WHETHER you need it?* It's time you did, for without it YOU ARE NOT TRULY CHRIST'S!

What we DO see

Of course many of you professing Christians see that you must accept Jesus Christ as personal Savior, to be saved.

You may even see that you must *repent* of transgressing God's law — His spiritual law, as summarized in the Ten Commandments — because sin *is* the transgression of the law.

Perhaps you've gone far enough to realize *WHY* you were born — you've learned God's great PURPOSE being worked out here below.

You may *see* that today ALL NATIONS are spiritually *drunk* on the false pagan doctrines of the modern spiritual "Babylon" — that all nations are *deceived* — that the TRUTH has been turned upside down.

You may *see* that even the

churches are deceived, and have turned away from the truth and embraced fables.

You may *realize* that *grace* has been turned into *license!*

You may even have progressed so far as to comprehend that God is *molding* our lives until we shall be literally BORN of Him — His character created within us — this *mortal* becoming *immortal* — this human becoming *divine* in the very Kingdom of God.

But haven't you overlooked, or *failed to "see,"* the POWER of the Holy Spirit of God within you?

You may have come to see how evil and paganized this world has become, and to be *disgusted* with its ways.

You may *recognize* that you must forsake YOUR WAY, and turn to and *live* GOD'S WAY! Yes, you may fully understand that Isaiah said: "Seek the Lord while He may be found, call upon Him while He is near. Let the wicked *forsake HIS WAY*, and the unrighteous man HIS THOUGHTS" (Isa. 55:6-7).

But have you *overlooked*, or neglected, verse 1: "Ho! everyone who thirsts, come to the WATERS"? Thirsty for *what?* WHAT "waters"? Why, the very "waters" Jesus spoke of: "If anyone thirsts,"

He said, "let him come to Me and *drink*. He who believes in Me, as the Scripture has said, out of his heart [innermost being] will *flow RIVERS of living water*. But this He spoke concerning the Spirit, whom those believing in Him would *receive*; for the Holy Spirit was not yet given, because Jesus was not yet glorified" (John 7:37-39).

Have you ever fully realized that the Holy Spirit is something that was not born in you?

We hear a lot today about tapping your own inner hidden resources — the dormant powers *within* your mind. Modern religions are springing up calling that sleeping, dormant, latent *part* of your mind "GOD"!

But the Holy Spirit is something you have *not had* — something you must *RECEIVE* from GOD! Something infinitely greater and more *POWERFUL* than any powers *within* you — something from the great God who *created YOU* — who created the entire vast universe and all that exists!

It is the essence — the very *life* — the *NATURE* of God. But it also is something from God, which He *gives you from Himself*, which is actually a *part* of Himself — and that *IMPARTS POWER!*

Do you know *what* that power *is*? Has *that* *POWER* come into you, so that you can *wield* it?

You, as a professing Christian, may have come to realize, to see, to comprehend, many of these things — to have accepted them — but is this *POWER* actually being manifested in *your* life? Are you *sure* you know *WHAT* that power *is*?

What IS this strange POWER?

First, let me tell you what this power is *NOT*.

It is *not* an emotion physically worked up through the senses. It is *not* something that *you* can generate, or work up, yourself.

It is *not* a "loosened tongue" that suddenly becomes glib and loud and forward in "spiritual"-sounding phrases. It is *not* a *bragging* tongue.

It is *not* falling over backward

"*under* the power." It is not being *robbed* of all power, as some people who have accepted the counterfeit *emotional* religion are, while "*under* the power."

It is *not* something that makes people shout, shriek, jerk, laugh insanely and uncontrollably or go through ridiculous and childish antics in a meeting where the preacher *generates* a fake, false "power" and a counterfeit spirit by constantly calling for loud emotional responses of "Hallelujah!", "Praise the Lord!", "Amen!", etc., in response to his oft-repeated "All who believe it say 'AMEN!'" etc.

To know what it truly is, look into your Bible!

Jesus is our example, and we find this *POWER* first of all in His life. It was nothing physically inherent within Him. He said: "I can of Myself do *NOTHING*" (John 5:30). But, He said, "The Father who *dwells in Me* does the works" (John 14:10). The Father dwelt *IN* Jesus by the Holy Spirit. The Holy Spirit imparted *POWER*. What *WAS* that power?

The inspired Peter, bringing salvation to the first gentiles, explained: "God anointed Jesus of Nazareth with the Holy Spirit and with *POWER*, who went about *doing good and healing* all who were oppressed by the devil, for *God was with Him*" (Acts 10:38).

Notice: That *POWER in* Jesus did none of those things that are done today by the very ones who most loudly profess to have the power of the Holy Spirit. Jesus used that power, going about quietly, unobtrusively, not shouting, bragging, falling helpless "*under* the power" or any of those "wildfire" things — but *DOING!*

Yes, His was a life of *DOING* — but doing *what*? Doing *GOOD!* Serving, helping *OTHER PEOPLE!* There was *divine* power — with it He performed *MIRACLES* — He *HEALED* all that were sick — He cast out demons and had discernment to *know* when a person was demon-possessed.

His was the *POWER* of the Cre-

ator *GOD!* The *very same* *POWER* that produced all creation — when "He spoke"! *GOD* is a *miracle-working God!* With that *POWER*, which came from the Father and was *in* Jesus, He stilled the storm, He turned water into wine, He fed 5,000 with only five loaves and two fishes!

The POWER of the TRUE Church!

Now notice that *POWER* in the original Church, before the apostasy set in, and the degeneracy of our day.

Soon after being filled with that power from God, Peter and John went up together into the Temple at Jerusalem at the 3 p.m. hour of prayer. They entered through the gate called "Beautiful." At the gate a beggar, crippled from birth, asked for money.

"Look at us," said Peter. "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk!"

Grasping the beggar's right hand in perfect faith, Peter lifted him sharply to his feet. The beggar was healed instantly. He *leaped* up, and then walked with Peter and John into the Temple, leaping as he went, shouting out praises to God (Acts 3:1-8).

Jesus, powerless of His own *human self*, was filled with the divine *POWER* of the Creator. The very supernatural power of God did the *WORK OF GOD* through His human *BODY*. Jesus said, "The works that I do in My Father's name, they bear witness of Me" (John 10:25). And again: "If I do *not* do the works of My Father, do not believe Me; but if I do . . . believe the works, *that you may know* and believe that the Father is in Me, and I in Him" (verses 37-38).

Today that *same Spirit* — that *SAME SUPERNATURAL POWER* — utilizes the *collective body* of the true Church of God as God's human instrumentality, through which God accomplishes His Work here on earth. In that way the true *CHURCH* is also the *BODY OF CHRIST* (I Cor. 12:27).

(Continued on page 27)



Twelve Reasons Why Jesus' Trial Was Illegal

*If Jesus were tried in many of today's courts
He would be found guilty. Read here why.*

By Herman L. Hoeh

The trial of Jesus was without legal precedent. He was fraudulently convicted by the courts of His day. He was executed by crucifixion even though His judge found Him innocent!

Why?

It is time we understood what was behind Jesus' crucifixion and learned the 12 outstanding reasons why the arrest, trial and conviction of Jesus were illegal.

Atheists and agnostics today

try to prove that Jesus was legally crucified. Here are surprising statements from a book entitled *The Prosecution of Jesus*, by Richard Wellington Husband.

Concerning the trial of Jesus, he charges on page 281: "The arrest was legal... The hearing by the Sanhedrin was legal... The course of trial in the Roman court was legal... The conviction was legal, and was justified."

The author, a lawyer, was undoubtedly sincere in his convictions. He was a professor of classical languages at Dartmouth College. Here is how Mr. Husband justifies his beliefs:

"The arrest" of Jesus "was legal, for it was conducted by the proper officers, acting under instructions from the Sanhedrin. There was no illegality in the circumstances under which the arrest was affected. The hearing by the Sanhedrin was legal, for it was merely a preliminary hearing, and was not a formal trial. The course of trial in the Roman court was legal, for it harmonized with the procedure shown in the sources to be pursued by governors of provinces in hearing criminal cases."

Pilate conducted himself as other judges did, contends Mr. Husband. That made it legal! It is

Photo by Hal Finch

a strange way of reasoning. Now here is Mr. Husband's final conclusion:

"The conviction was legal, and was justified provided the evidence was sufficient to substantiate the charges, and the records," he writes, "do not prove the contrary."

Here a former professor in one of America's leading colleges contends that there is insufficient evidence in the Bible to show that any reversal of Jesus' conviction was justified. Here is a man who, if he had sat on the Sanhedrin, might have sincerely said, "He is guilty."

The Jewish point of view

I have another book before me. It contains the traditional Jewish point of view. The book is entitled *The Trial of Jesus of Nazareth*. It is by Max Radin. He was a professor of law in the University of California. From page 229, I quote the following: "If he [Jesus] had said only a tithe (tenth) of the things credited to him it was enough to make an indictment."

From page 109 of this same book, I quote the following about the trial of Jesus. Mr. Radin says there is "no clear statement of how the knowledge of the trial came to those who reported it." Mr. Radin has been taught to believe that neither Matthew, Mark, Luke nor John had any personal evidence because the trial was private, a secret affair.

What he does not discuss, of course, is the possibility that Jesus, who was condemned—the One who heard everything, who was there on trial—rose from the dead and told the disciples what occurred so that they could report it to us that we might know today.

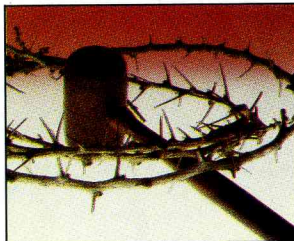
But let us continue with Max Radin's point of view. On page 231 you will discover the following statement as to what a trial in Judea was like in Jesus' day:

"We are, most of us, familiar with the procedure of criminal investigations. The accused person is arrested, arraigned before a committing magistrate, specifi-

cally accused and formally tried. He may, and he generally does, appeal to a higher court, if he is convicted. All these things take time, and there is almost necessarily an interval of weeks and months between the later stages of the procedure. But above all, the procedure is strictly regulated by law, and any serious deviation is not merely an irregularity but

even the right to pronounce sentences, still rested with the Sanhedrin, but the actual penalty could not be inflicted until the governor"—that is, the Roman governor, in this case Pilate—"had given his sanction."

But this view is hardly true. The Jews not only had the power to try certain crimes, but they had the power to convict and the



Jesus' trial was completed in less than nine hours after His arrest. And it was all done in private . . .

will probably prevent punishment from being inflicted."

Notice that most trials involving criminal procedure take weeks, if not months. Jesus' trial was completed in less than nine hours after His arrest. And it was all done in private so that there would not be any witnesses who could testify on His behalf. How does Mr. Radin reconcile these conflicting sources of evidence?

On page 241, he reasons: "Mark's version, even by his own testimony, cannot be more than a guess. Instead of a hurried night meeting, a harsh and brief interrogatory, a disregard of established rules of evidence and procedure, the trial may have been formally correct, and the judgment even from the point of view of an upright judge just though severe."

Mr. Radin assumes that Mark was guessing. Then he assumes it could have been conducted in an entirely different manner. Yet the only extant sources of evidence for the trial come from the Bible. There is no other record to justify another point of view.

Limits on Jews' authority

What legal authority did the Jews have to try Jesus?

"According to the common view," reports Mr. Husband in his book, page 210, "the right to try capital cases," that is, cases involving death penalties, "and

power to execute in all but cases of treason or sedition against Rome and Roman authority.

The assumption that Jesus' opponents had no power to execute is incorrectly based on John 18:31-32. Here the Jews had said that, "It is not lawful for us to put anyone to death." Lifting it out of its context, critics have assumed that the Jewish nation had no lawful right whatsoever to put anyone to death. But this does not happen to be the case.

Have we forgotten how Stephen died? His enemies said, "He blasphemes," and they stoned him to death. The Romans didn't disapprove. When Jesus first preached His sermon the day of Pentecost in Nazareth, the Jews sought to stone Him to death. If it were illegal, they wouldn't have tried it. The Romans would have pounced on them.

The elders of the nation on one occasion brought to Jesus a woman who was committing adultery. They said: "Moses, in the law, commanded us that such should be stoned. But what do You say?"

If they had no right to stone any to death, Jesus could have said simply, "Don't you know under what law you are living?" And what would they have felt like before the Romans if that would have reached Pilate's ears? But Jesus didn't say any such thing. Jesus accepted the fact that the

right to execute adulteresses and other criminals existed. He told the guiltless to cast the first stone.

Paul was stoned in Asia. Not only in Judea, but in other areas of the Roman world, wherever the Jews were settled, it is plain the Jews had the legal right to execute the penalty of their law. The Romans allowed it. But why did the Jews make the statement that we find recorded in John 18:31-32?

Here is the answer: "From the earliest period the Roman governor took cognizance of all matters that had any relation to the public security or the majesty of the Empire. Consequently there was no time at which the Roman magistrate would not step in when a charge of treason was made, or a seditious movement begun. The case against Jesus is one especially in point, for the charge against him [treason] could under no circumstances be tried by any tribunal except that of the governor."

Only when it came to treason, civil disobedience, incitement to revolution or attacks against the majesty, that is, Caesar, did the Roman government decide that it was proper that its governors or representatives should intervene. Otherwise, all local administration was carried on by the people and the regular, constituted courts of the conquered nations, of the provinces or of the allies of Rome.

The opponents of Jesus accused Him of blasphemy. But they did not want to execute Him. So they charged Him with treason before the Romans.

What the religious leaders had to do was create charges of treason against Jesus in order to bring it up to Pilate so that they would not be responsible for His death.

Summary of events

After the last supper on Passover, Jesus went out and prayed. Then Judas came with a mob. Accompanying that mob were the high priest, the judges and jury, inciting the mob as they went out to arrest Him.

After Jesus was arrested, Annas examined Him alone. He was ex-high priest.

They next took Him to Caia-phas and the Sanhedrin, before sunrise while it was yet night, where He was informally condemned. After sunrise, the Sanhedrin quickly condemned Him formally to make legal their previous conduct.

Then they took Him to Pilate on different charges. Pilate wanted to wash his hands of the whole affair. When Pilate found Jesus was of Galilee, he sent Him to Herod. After Herod saw Jesus and could not get anything but silence from Him, Herod decided to let Him go back to Pilate. Then, at the second time before Pilate, the Roman governor, under pressure, gave sentence — even against his own will.

These are the six steps through which Jesus went from after midnight to nearly 9 o'clock. And at 9 o'clock He was crucified. At 3 o'clock that afternoon, He was speared in the side and killed (Matt. 27:49, Moffatt). Shortly before sunset, He was carried to the tomb. That's how quickly the world got rid of the Savior!

Judas' betrayal

"Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. So he went his way and conferred with the chief priests and captains, how he might betray Him to them. And they were glad, and agreed to give him money. Then he promised and sought opportunity to betray Him to them in the absence of the multitude" (Luke 22:3-6).

Judas' treachery developed as a result of Jesus' rebuke for having condemned the woman who anointed Him with oil. Judas had said to Jesus, "Why didn't you give that to the poor?" Judas wanted that money himself. He would have taken the oil, gone out and sold it, then claimed he gave it to the poor and pocketed the money. That is what he wanted to do, for he was a thief (John 12:1-8).

So he went to the chief priests and the captains, who bribed him to deliver Jesus in the absence of the crowds who listened to Jesus. The idea was to have Jesus seized privately, so the public, especially

the Galileans, would not know until it was over. The plan was to get Jesus at night, try Him at night, sentence Him just after sunrise, to make it look legal, take Him to Pilate, incite a mob to get Pilate to condemn Him, have Him crucified, if possible, in the morning, before those favoring Him would be about.

Who made up the mob that arrested Jesus? The answer to this question brings us to the first error in Jesus' conviction.

We should now examine, point by point, the 12 primary reasons why the arrest, trial and conviction of Jesus were illegal.

First reason

The principle on which any trial may be considered illegal is that it is prejudicial against the man who is tried — that it does not allow him to have full recourse to law so that he might present his part of the case.

Now notice the steps in Jesus' arrest, trial and conviction. The first point is that *Jesus was arrested illegally*.

Consider John 18:2-8: "And Judas, who betrayed Him, also knew the place" — where Jesus was that night — "for Jesus often met there with His disciples. Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore . . . went forward and said to them, 'Whom are you seeking?' They answered Him, 'Jesus of Nazareth.' Jesus said to them, 'I am He.' And Judas, who betrayed Him [by a kiss], also stood with them. Then — when He said to them, 'I am He,' — they drew back and fell to the ground. Then He asked them again, 'Whom are you seeking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I have told you that I am He. Therefore, if you seek Me, let these go their way.'"

Now continue with Luke 22:52: "Then Jesus said to the chief priests, captains of the temple, and the elders who had come

(Continued on page 29)

Jesus Christ's Last Sermon

Have you ever read the sermon Jesus preached the day He died? It is not all reported by any one gospel writer, and is easily overlooked. Here is what Jesus said to mankind — from the stake — that day.

By James P. Lichtenstein

Jesus Christ, God's only Son, spent His final hours of human life on earth nailed to a stake, despised and rejected by the humanity He created and came to serve.

The night before, His disciples had deserted Him in fear for their lives. One of them had betrayed Him to death. And then He, the only perfect person who ever lived, took upon Himself the consequences for every sin the rest of humanity had ever or would ever commit.

From a place called Calvary or Golgotha, outside the city walls of Jerusalem, Jesus Christ spoke for the last time before His resurrection from the dead. His words that spring day are preserved for us in the New Testament.

Jesus spoke seven times from the stake — three times to God, four times to those nearby. No one gospel writer records all the things He said. Matthew and Mark tell us one, Luke and John each give us three.

Together these sayings of Jesus present us a powerful sermon from the depths of our Sav-

ior's mind and heart during the hours of His greatest personal agony and pain. Each of Jesus' utterances gives us a window into the thoughts that filled His mind as He poured out His life for us.

Jesus Christ did far more than die for mankind that day — as if that weren't enough! He proclaimed the good news of our hope for victory over sin and death through His sacrifice for all. He overcame every obstacle Satan and deceived men placed in front of Him.

His final words stand as a source of encouragement for all believers. Because they are spread throughout the gospels, the impact of Jesus' words could be overlooked. Here they are in the order they were said, that you may consider the message of God's love given by Jesus Christ the day He died.

"Father, forgive them"

Jesus first spoke to God from the stake. Only Luke tells us what He said. Shortly after Jesus was crucified, He raised His voice to God and prayed, "Father, forgive them, for they do not know what they do" (Luke 23:34).

Within hearing range of His words were Roman soldiers, some

of whom were gambling for His clothes and mocking Him; common people, stirred up with hate by the religious leadership and thirsty for His blood; and the curious, who came to see the spectacle of His death.

The chief priests, scribes and elders mocked Him, pretending they would believe in Him if He would come down from the stake and save Himself from death (Matt. 27:42). On His left and right hand were two criminals who, condemned to die with Him, could also hear His every word.

Not everyone there to observe the crucifixion was hostile to Jesus. In the crowd were faithful women who had followed Him during His ministry; they were torn with grief and despair (Luke 23:27). Some of His disciples now came forward to show some support for their teacher and Lord. His mother, Mary, was also present that day, to mourn the Son God had given her by special miracle more than 30 years before.

Pilate had pronounced Jesus innocent of any crime and not deserving of death (Matt. 27:24). Judas, who betrayed Him, was sorry for what he had done and confessed Jesus' innocence to the chief priests and elders, but to no avail — their hearts were set on His death (verse 4). At the instigation of the chief priests and elders, all the people at His trial before Pilate demanded the death of the only guiltless person who ever lived (verses 20-22).

Though innocent of any crime against God or man, Jesus had been taken prisoner, beaten and condemned in a mock trial. He was then scourged in the cruel and painful Roman manner in preparation for His crucifixion. Now, from the stake at Calvary, Jesus' thoughts reached above the pain and rejection by the people He had given His life to serve. In His intense prayer to God He asked forgiveness for those responsible for the evil done to Him that day.

His prayer was simple, direct

and heartfelt. He called God "Father." While facing death in agonizing pain, Jesus felt the same closeness and unity with God He always had throughout His life. He knew God would hear and answer His prayer. God always did (John 11:42).

Jesus harbored no resentment. He told God in prayer how He could ask for the forgiveness of His murderers' sins: "For they do not know what they do."

While an ordinary mortal would have been totally consumed with concern for his own pain and miserable condition, Jesus Christ instead testified to the greatness of His love and commitment to serve all who through ignorance have gone the way of sin and death.

"Be with me in paradise"

Jesus next spoke to minister encouragement to a pitiful human being, one of the criminals crucified with Him (Luke 23:43). The Bible does not tell us whether Jesus spoke to the one on His left or right. That does not matter. Both criminals were men worthy of the death sentence imposed on them according to the laws of the time. They were both, most likely, thieves or murderers.

At the beginning of their shared ordeal both criminals joined the others in reviling Jesus: "And those who were crucified with Him reviled Him" (Mark 15:32). During the course of the morning hours, however, a miraculous change in attitude took place in one of the criminals. He came to believe.

We are not told of any conversation between the thief and Jesus other than this brief exchange. There was probably no additional communication between them (Isa. 53:7, I Pet. 2:22-23). Perhaps only Jesus' example and prayer to God, overheard by the thief, moved him in so deep a fashion.

Both thieves spoke to Jesus: "Then one of the criminals who were hanged blasphemed Him, saying, 'If You are the Christ, save Yourself and us'" (Luke

23:39). This thief remained unrepentant. He only wanted escape from his pain. He had no faith — no desire to change personally.

Jesus did not answer him. The gulf between them cannot be bridged until this criminal comes to truly know his Savior and repent of his sins. This may yet occur when he is brought back to physical life and has his eyes opened in the Great White Throne Judgment, after the Millennium (Rev. 20:12).

The other thief was just as guilty of sin as the first and, by his own admission, deserved to die (Luke 23:40-41). Earlier in the day he, too, had rejected and mocked Jesus. But now he rebuked his fellow thief for his attitude. A change had taken place in his thinking. He turned his head toward Jesus and said to Him, "Lord, remember me when You come into Your kingdom" (verse 42).

Jesus spoke to the repentant thief and gave him hope for the future: "Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43, AV).

The two thieves are typical of all people who come into contact with either God's truth or a representative of God. Most, like the first thief, reject Jesus Christ and His way of love and giving. Their petitions to God go unanswered. But all who repent and surrender to Him as Lord and Savior receive a lasting hope for the future and strength to face the present.

Jesus was confident in His response to the repentant thief. There was a future beyond the grave. Eternal life in God's Kingdom lay ahead for those who would believe in Him as Lord and Savior and change their lives accordingly.

"Woman, behold your son!"

Jesus' third message expressed concern for His mother's welfare. When it seemed impossible for Him to help anyone, Jesus provided for His mother through another human being, His disciple, John.

"When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, 'Woman, behold your son!' Then He said to the disciple, 'Behold your mother!' And from that hour that disciple took her to his own home" (John 19:26-27).

Jesus honored His mother, Mary. Evidently Joseph was dead. Jesus committed the care of His mother to one He knew would be faithful to this trust.

"Eli, Eli, lama sabachthani"

Next, for the first time, Jesus focused His thoughts on Himself. He cried out, "'Eli, Eli, lama sabachthani?' that is, 'My God, My God, why have You forsaken Me?'" (Matt. 27:46, Mark 15:34). Jesus' actual words, spoken in Aramaic, are left untranslated by both Matthew and Mark and are interpreted by them as a kind of testimony to the impact this statement had on the writers themselves.

This cry of Jesus is different from His other sayings that day. It is the only one that was a question. It appears to be a statement of doubt and fear, and has puzzled many. Was Jesus afraid? Had He been abandoned by God when He needed His Father most?

Jesus' cry was intense. It reflected His inner feelings. We can easily overlook that Jesus Christ was as fully human as we. Even though God was His Father, Jesus was born of a woman and was subject to all the feelings of mind and body that any man is.

These words were spoken about 3 o'clock in the afternoon, after three hours of supernatural darkness covered the land (Matt. 27:45). As Jesus hung on the cross He was alone, without God near, bearing in His body our sins. He stepped into our place to experience the pain and anguish of total separation from God that results from sin (Isa. 59:1-2).

These hours spent in darkness without the comfort of God's presence were undoubtedly the

most difficult part of Jesus' ordeal. God had always been with Him before. Yet now, the Father withdrew from His Son, leaving Jesus to suffer alone for sins.

Without God there Jesus experienced a tremendous sense of aloneness. Yet His cry was not faithless: He still addressed the Father as "My God."

Left alone by His Father, Jesus fulfilled Isaiah's prophecy: "Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted" (Isa. 53:4). Isaiah further tells what Christ experienced for us: "All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all" (verse 6).

Soon Christ would be able to savor the sweetness of eternal victory over sin and death. His final three statements came in rapid succession.

"I thirst!"

These next words may have startled some. Death drew near for Jesus and all knew it. Jesus surely realized it was close to the time of sacrifice.

He had endured the heat, pain, rejection, loneliness and all the temptations Satan surrounded Him with that day. He overcame them all. He could have suffered silently to His death but He didn't. He did the unexpected. He asked for human help. "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, 'I thirst!'" (John 19:28).

There is probably nothing most of us would ask of a gawking crowd waiting to see us die, or of soldiers who inflicted pain and abuse. Jesus asked for a drink. He could have suffered without one just a little while longer but He asked. His request and what was given Him to drink, vinegar, had been prophesied by David a thousand years before (Ps. 69:21).

Jesus' attitude while suffering

made a profound impact on many that day, including the battle-hardened soldiers who were used to the cruelties of war. Scripture tells us, "And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink" (Matt. 27:48, John 19:29, AV).

A soldier answered Jesus' request immediately. He ran. He was moved with feeling for the man he had at first scorned and ridiculed. At the last he hurried to serve.

The soldier may not have had faith in Jesus as the Son of God, but he had come to suspect Jesus was more than an ordinary man. He said, "Let Him alone; let us see if Elijah will come to take Him down" (Mark 15:36).

"It is finished!"

Jesus Christ had now completed His Work on earth as a mortal man. His sixth message is one of triumph: "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (John 19:30, AV). He had done it all. Before God and the angels and in the hearing of all there that day He proclaimed His Work and mission fulfilled.

His humility rings out clearly in His words. He had no vanity, no pride, no attitude of "I showed you." Jesus did not even say, "I did it." He took no credit to Himself. He claimed no pity. His message was not, "I'm dying now."

To the end of His life, Jesus' mind was on the Work God gave Him to do. In front of all there, He announced, "It is finished."

Jesus' final words

Matthew tells us, "Jesus, when He had cried out again with a loud voice, yielded up His spirit" (Matt. 27:50, see also Mark 15:37).

Only Luke preserves Jesus' first and last prayers to God: "And when Jesus had cried out with a loud voice, He said, 'Fa-

ther, into Your hands I commend My spirit.' And having said this, He breathed His last" (Luke 23:46). In this final prayer, as in the first, Jesus called God "Father."

Jesus Christ dedicated His life to serving God. God is love, and Jesus' ministry shows us what true love is. He totally gave Himself for mankind.

He totally trusted His Father. He knew no doubt. Jesus accomplished nothing by His own human power. He said so (John 5:30, 14:10). His strength came from His Father in heaven. His final message to man before His resurrection was an affirmation of the greatness and glory of God.

God's Work still being done

Jesus Christ's sermon that day was by word and example, the most effective kind of preaching possible.

The fruits of Jesus' ministry began to be borne immediately, even before Jesus' death, in the transformation of a repentant thief, who became the first of many to acknowledge Jesus Christ as Lord and appeal for His mercy. Jesus gave the thief hope.

After Jesus' death an officer of the Roman army, a centurion, fulfilled Jesus' prophecy of John 8:28 and professed, "Truly this Man was the Son of God" (Mark 15:39).

Jesus Christ's Work is still being done today. On that Passover more than 1,900 years ago, Jesus completed His own physical part in that Work. But the Work lives on now in His Church, in those who look for His imminent return as King of kings and Lord of lords to rule with great authority and power.

Then all who have faithfully served Him will receive the eternal inheritance He made possible, by the resurrection of the dead and being born as literal, spirit-composed members with Him of the Family of God.

This is the wonderful message of good news that Jesus Christ gave to man the day He died for all. □

What Is Jesus Doing Now?

*Jesus is busy. He is active. But what is He doing?
What has He been doing since His resurrection?
It is vital that you understand!*

By Clayton D. Steep

Jesus is on the job, standing ready to intervene in your life, to deliver you from trouble, to help you overcome your problems.

Not only is He preparing to return soon to earth as King of kings, but He is right now your High Priest. As such, He makes it possible for you to have contact with — to be a begotten child of — the Father, the source of everything good and perfect (Jas. 1:17).

All this is extremely important for you!

Do you realize that previous to Jesus' first coming people did not pray to God the Father? They did not know Him personally.

Any real relationship people had with God was with the "Eternal," the One who became Jesus Christ. Jesus is the One who created the earth, who sent the Flood, who dealt with Moses and Israel and the prophets, who inspired David and who, some 2,000 years ago, became a human being in order to die in our place and bear our sins (John 1:1-3, 14, I Cor. 10:1-4).

Jesus has been dealing with humanity since creation. In so doing, He has been fulfilling the will of God the Father. To understand what Jesus is doing now, we must understand something about

the relationship between Jesus and His Father.

Two great Beings — in unity

The Bible shows that God the Father is the supreme authority. He is over all. "My Father is greater than I," Jesus said (John 14:28). He stated, "For I have come down from heaven, not to do My own will, but the will of Him who sent Me" (John 6:38).

In fact, Jesus declared: "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner" (John 5:19).

There is perfect unity between the two Beings who make up the Godhead. Jesus does whatever the Father does. And "the Father loves the Son, and shows Him all things that He Himself does" (verse 20).

Consider for a moment just how great the unity in the God Family is.

Two cannot walk together except they be agreed (Amos 3:3). The reason is simple: If two start to walk together and there exists the slightest difference, even a millionth of a degree, in their speed or direction, given enough time, there will eventually begin to be a discernible difference in speed or direction. As

time goes on, the difference will become more evident until finally the two parties will cease altogether to walk as a pair.

The two members of the God Family have been walking together from eternity. And they are still walking together because there isn't the slightest disharmony between them. They are one in purpose and spirit. They have the same plans, share the same outlook, uphold the same principles and way of life.

No wonder Jesus could state, "I and My Father are one" (John 10:30).

For the disciples to have seen the Son was, in effect, the same as seeing the Father (John 14:9), so much was Jesus "the express image of His [the Father's] person" (Heb. 1:3).

Christ must reveal the Father

Time and again during what is commonly called the "Sermon on the Mount," Jesus pointed to the Father (verses 8, 14-15, 18, 26, 32, 7:11, 21), introducing the Father, as it were.

It is true that in the Old Testament there are a few direct references to the great Being we know as God the Father, such as Daniel 7:13, where God the Father is described as the "Ancient of Days." And the Hebrew word *Elohim*, translated "God," is uniplural, showing the existence of more than one Person in the Godhead. But human beings did not

have access to God the Father. One of the missions of Jesus during His life on earth was to reveal the Father. "O righteous Father!" Jesus prayed, "the world has not known You . . . And I have declared to them [the disciples] Your name" (John 17:25-26).

Notice to whom Jesus revealed the Father. Did He reveal Him to the world? No! "To them" — to the disciples, to God's Church. As amazing as it may seem, the world still does not know the real God the Father any more than it knew Him in Old Testament times! Neither does it know the authentic Jesus Christ!

Jesus declared that no one knows the Father "except the Son, and he to whom the Son wills to reveal Him" (Matt. 11:27).

No one can come to Jesus except the Father chooses and draws him or her (John 6:44, 65). God the Father decides who shall understand truth and who shall remain blinded (Matt. 11:25-26, 16:17).

Once God the Father has chosen His children, He draws them and gives them to Jesus, whose responsibility — and a heavy one it is — is to save them (John 6:37-39, 17:9-12, I Thess. 5:9).

Pictured by the physical Tabernacle

We can better understand exactly what Jesus, as High Priest, is doing for us if we keep in mind the general plan of the physical Tabernacle set up in ancient Israel. Its design and the way it was laid out are rich in meaning.

The Tabernacle itself was divided into two compartments: the Holy Place where priests ministered and, blocked off by a veil, the Holy of Holies. Only the high priest was allowed to go through the veil into the Holy of Holies, and then only once a year on the Day of Atonement.

What was in the Holy of Holies? The golden mercy seat, picturing the very throne of God. In other words, no one but the

high priest had access to God's throne. The veil kept everyone else out.

Jesus is the true High Priest. He has access to the throne of God the Father. He sits at the right hand of God.

We, however, would be unable, as under the Old Covenant any-

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one other than the high priest was unable, to come personally before God's throne. Our access would be blocked as surely as the blue, purple and scarlet veil blocked entrance into the Holy of Holies. We would forever be kept out. Except —

Except for a factor of supreme importance: the merits of the sacrifice of the Son of God.

We have all been cut off from God because of our sins (Isa. 59:1-2). Jesus died in our stead so our sins can be forgiven, so we can be reconciled to God (Rom. 5:8-11). An event of great significance took place in the Temple at Jerusalem the moment Christ died. The veil that kept us out of the Holy of Holies was torn in two: "Jesus, when He had cried out again with a loud voice, yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom" (Matt. 27:50-51).

Imagine the shock of any priest who happened to be near the veil at the time. Men would have naturally ripped it from the bottom to the top. But this was from God — the tear started at the top and went to the bottom of the veil. And it was ripped in the very cen-

ter, "in twain" (Authorized Version), allowing the most direct access to the throne of grace.

The veil represented the torn flesh of Jesus (Heb. 10:20). Since He died for us, we, being cleansed from our sins, can enter the Holy of Holies through Him, and only through Him. There is no other way (John 14:6).

"Therefore, brethren, having boldness to enter the Holiest [the Holy of Holies] by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God [the Church], let us draw near with a true heart in full assurance of faith" (Heb. 10:19-22).

Our great High Priest

Think of the advantage we have now! Thanks to Jesus, we not only have the privilege of talking to God the Father, but we also have a holy High Priest who ministers for us in so many ways. He intercedes for us, lending His merits to our prayers.

Even our best efforts are so often imperfect. They fall short of the mark. But God looks at Jesus Christ, who is holy, blameless, without spot. Jesus' shed blood covers all our iniquities, upon our repentance. Through Jesus we are acceptable to God.

This was portrayed by the service in the physical Tabernacle of old. When the high priest went into the Holy of Holies he wore a gold plate on his hat, at the top of his forehead, there where it would be most visible to the great God seated between the cherubim. On that plate were engraved the words "Holiness to the Lord." That's what the eyes of God focused on.

God didn't look for faults in the offerings, nor for shortcomings in the human beings that were represented. Had He done so, He would have found many. Instead He looked at the holiness represented by the high priest.

"So it [the gold plate] shall be on Aaron's forehead, that Aaron

may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they [the gifts of the children of Israel] may be accepted before the Lord" (Ex. 28:38).

Because Jesus was sinless, because of His righteousness, when He brings our prayers and offerings before the Father, God sees His faultless Son — true "Holiness to the Lord" — and our sincere efforts, imperfect as they may be, are "accepted before the Lord."

Jesus also gives us permission to pray directly to the Father in His name (John 15:16). That is to say by His authority, on His merits, on His account. When we do so He stands behind our prayers.

Jesus understands our weaknesses. He was once human Himself. He knows what we have to struggle against. He is able to express our feelings to the Father: "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:15-16).

Who among us never has a "time of need"? Why face it alone? Jesus is our advocate (I John 2:1). That means He speaks in our behalf. He is Immanuel, "God with us" (Matt. 1:23), "a very present help in trouble" (Ps. 46:1, 7).

But Jesus doesn't stop there. He does more, much more, for us.

Saved "by His life"

Jesus also answers our prayers. There is no contradiction between John 14:13-14, where Jesus says He will answer our prayers, and John 15:16, where we read that the Father will answer them. Jesus is the channel through whom God the Father works. Jesus does the Father's will as the Father's instrument.

God is the Creator of all

things, yet it was Jesus who did the creating (Col. 1:16, Eph. 3:9). God gives the Holy Spirit (John 14:16, 26), but Jesus sends it (John 15:26, 16:7). God spoke, but He spoke through Jesus (John 14:10). God did miracles, wonders and signs, but He did them through Jesus (Acts 2:22).

God the Father must know that we will do His will . . . "I always do those things that please Him," Jesus said (John 8:29). Can we say the same?

God gives us victory, but He does it "through our Lord Jesus Christ" (I Cor. 15:57). God shall raise the dead (I Cor. 6:14) but it will be done "by Jesus" (II Cor. 4:14, Authorized Version; John 5:25-28). God judges "each one's work" (I Pet. 1:17), but He has committed "all judgment to the Son" (John 5:22, Acts 17:31).

Jesus so perfectly fulfills the will of His Father that it may be said that if Jesus does it, the Father wills it, and vice versa. God has total confidence in His Son. "All things have been delivered to Me by My Father," Jesus announced (Matt. 11:27).

If any of us wish to be sons and coheirs with Christ of "all things" (Rom. 8:17, 32), we need to likewise gain the confidence of God the Father.

God the Father must know that we will do His will, that our actions, our words, our motives, our thoughts, our desires — all that is us — will express the perfect reflection of God's will. It must become an automatic equation that if we do, think or say something, it goes without saying that God the Father wills it and approves it.

"I always do those things that

please Him," Jesus said (John 8:29). Can we say the same?

At this point some may throw up their hands and exclaim, "It is not humanly possible to come to that degree of conversion!" And they are exactly right! It is not humanly possible. Jesus helps us here, too.

He — the One who always did the Father's will rather than His own (Luke 22:42) — will live His life in us through the Holy Spirit. He will direct our thoughts (II Cor. 10:5). He will give us strength to overcome and obey God's laws (Phil. 1:11). He will give us His faith (Gal. 2:20) and joy (John 17:13) and peace (John 14:27). Our hope — our only hope — of ever attaining glory is Christ in us (Col. 1:27).


What we need to do is get out of the way. That means to yield, surrender and mortify the self. We must let Christ be formed in us (Gal. 4:19). It doesn't happen overnight. It is an ongoing process that must be taking place in our lives.

When we consider all Jesus is busy doing for us, it becomes clearer than ever that we are saved not by His death, which justified us, but day in and day out by His life (Rom. 5:10), by His activities as our High Priest.

You don't need to fight your battles by yourself. You don't need to trust in your own wisdom and strength. You don't need to carry burdens of anxiety and worry. Jesus is on the job now for you. Jesus is your Shepherd (Heb. 13:20), your Redeemer (Isa. 59:20), your Counselor (Isa. 9:6), your Light (John 8:12), your Rock, salvation and defense (Ps. 62:2), your Healer (Ex. 15:26), your Mediator (I Tim. 2:5) and your Lord, strong and mighty (Ps. 24:8), to name just a few of His titles.

Get to know both Jesus and God the Father better. Learn to be at one with them as they are with each other (John 17:20-23).

If they be for you, who can be against you (Rom. 8:31)? □



NOW

Your Most Important Time

You have been given an important job to do in this age. Much depends on whether you fulfill your part!

By John D. Stettaford

Few realize, when they first come into contact with this Work, exactly what God is doing.

Consider the casual listener to the *World Tomorrow* program. Or the person who by chance picks up a copy of *The Plain Truth* or *The Good News*. He may know little — or care little — about God or religion in general. He may have little inkling of the purpose of life or the truth that God's people have come to call "God's master plan."

Yet his interest is piqued by something Pastor General Herbert W. Armstrong says on the radio or television. The person is intrigued by a title or a question or an article in one of the magazines. He desires to learn more.

Every one of us is now in this situation or has been at one time or another.

And God is working.

No one can come to have true knowledge of, or a real relationship with, God of his own accord. Yet, from all the billions of people on earth today, God is drawing, or calling, a very few (John 6:44). But why?

The Bible shows that whenever God calls someone, God always has in mind a specific job for the called person to do. And those being drawn by God in this age have a special calling, unique in history. This calling involves a special job.

So the question is: Do you realize how important your calling is? Your job right now is, in fact, a deadly serious affair.

Called to a responsibility

You, you personally, do you realize your importance to God's plan? Are you as an individual really essential to whatever purpose God is fulfilling right now?

At first thought your answer might be no — after all, the Bible says even stones can be pressed into God's service if people fail (Luke 3:8, 19:40). And yet, if

Photo by Hal Finch

God is truly working with you, you are being given a special calling. In fact, the part that you have to play as an individual is vital to God's plan — that's how God has set it up!

Our reward as God's people may be future, but our job involves the now. That job can't be postponed or delayed.

Listen: If it weren't for you and your calling right now — if it weren't for the part you and many others like you play right now as members or co-workers of God's Church — do you realize that God might well abandon this world to its fate? And that fate would be the annihilation of mankind — by mankind itself!

Notice: "And unless those days were shortened, no flesh would be saved ["saved alive" — Moffatt]; but for the elect's sake those days will be shortened" (Matt. 24:22).

Those who properly respond to God's call at this time become God's elect. If you are truly called and have repented and dedicated your life to God's service, and if you have been baptized and have received God's Holy Spirit, you are part of that group.

If it weren't for the elect, the days wouldn't be shortened. And if the days aren't shortened, mankind will be destroyed! The part you play right now is crucial to the physical survival of the world tomorrow.

Coming — the great Millennium

What if the unthinkable happened? What if all humanity were destroyed? The Millennium would not occur as prophesied!

But God's Word will not fail. That, in part, is why He is calling you!

The Millennium is a major part of His plan. And God's Work through His people today is therefore vital. Without fulfilling our job as the elect of God in this end time, there wouldn't be a physical world tomorrow. Remember: "No flesh would be saved." That means that uncount-

able millions of human beings would never be born and would never have the opportunity to be saved and join the God Family.

The part we have to play now, as individuals, is to ensure that there will be a physical world tomorrow.

What a matchless privilege! What a role for God to have us play in fulfilling His plan!

Doing the job

God gives us a sure prophetic vision of the world tomorrow. And that vision is there to inspire us to greater efforts now — so the Church won't fail to discharge its commission.

However, the vision does not have to include you as an individual. There's no prophecy with your name or my name on it included in the Bible. We have to make our calling and election sure (II Pet. 1:10), and the way to do that is to do the job we've been given. And what are we supposed to be doing?

Read Malachi 4:5-6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse ["utter destruction" — Amplified Bible]."

This passage, as Mr. Armstrong has stated, defines a major part of the Church's commission. But note that word *lest*. It denotes a positive result depends on the proper discharge of the commission by God's people.

Now look at an example that parallels our commission during this end time: "And the Lord said, 'Because the outcry against Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know.' . . . And Abraham came near. . ." (Gen. 18:20-23).

We know the story. Abraham

asked God whether He would destroy the cities if 50 righteous people were found there.

Boldly, Abraham kept decreasing the number until God said that if only 10 righteous could be found, He would not destroy Sodom and Gomorrah, which could well have had millions of inhabitants.

God doesn't change. Today, in order that this world full of sin might be spared, God will find a number of righteous people — the "elect" (Matt. 24:22) — in it. For their sake the physical world and humanity will be spared from utter destruction.

You are one of those elect. You are one of those people God is using to help preach the Gospel to the world for a witness, one of those who is to be reconciling fathers and children at this time. You are one of those standing back of this Work, holding up the arms of Christ's modern-day apostle, Mr. Armstrong.

Needed: heartrending prayer

And what can we do, more than anything else, to help the Work now? Mr. Armstrong has repeatedly told us what we need to do: pray.

And sleepy-time prayers made up of nothing but lists of "gimmies" won't do. Our prayers are world-shaking — world-saving — in importance. They deserve effort.

The warning message must be given to the world. It needs your active, prayerful support. Pray heartrendingly for the Work — for Mr. Armstrong's discharge of the commission.

And your prayers do make a difference. God responds to them (Jas. 5:16)! Abraham's supplications to God worked.

Are you praying effectively? Only you and God know. But remember: Your prayers make a difference. Never neglect your prayers for this Work and for Mr. Armstrong. Your prayers are a deadly serious affair, and millions of lives are depending on you! □

How to Develop Right Character in Your Children

As a parent, you can develop the right kind of physical character in your children if you rear them properly. Read this article to learn how.

By L. Leroy Neff

Several years ago I received a letter from a father whose children were grown. He mentioned some of the problems he had with his children over the years.

Then, possibly somewhat proudly, he concluded, "Well, at least they grewed [*sic*] up."

The term he used to describe his children's develop-

ment reminds me of the common question: What is the proper English word to describe the training, guidance and instruction of children? It used to be improper to use the word *raise*. The idea was that one *reared* children and *raised* vegetables. In recent years, though, English usage has changed, and now, apparently, both words are acceptable.

We would all probably agree that a

change in the terminology is proper to describe many circumstances today. Too few parents really *rear* children today. Instead, they *raise* them, just like some people raise vegetables. Some gardeners put a seed in the ground and let it grow with precious little watering, fertilizing, weeding or hoeing.

Many people today *raise* children about that same way. In so many cases, as the man wrote me, parents find that their children have "growed" up. The children receive little or no training from the parents and simply survive in spite of what



the parents do or don't do. At least the children don't die from parental abuse or neglect!

When your children are grown, is that all you will be able to say about them — "At least they 'grew' up"? Is that all that God expects of you concerning your children?

Students of the Bible know that God gives parents a great responsibility toward their children. The children are made in the image of God, and have the potential of being born of God in the resurrection as actual sons of God, inheriting with Jesus Christ and many others the whole universe!

Developing character

How we rear our children will have a profound effect on whether they ultimately will be born of God, and how difficult that process may be for them.

God is a master potter who is shaping and molding spiritual character into His begotten children. This character will become more and more like His perfect character until, at the resurrection, we, too, will be perfect in character and no longer able

to sin (Matt. 5:48, I John 3:9).

In a similar way, parents have the opportunity to develop, form, shape and mold physical character in their children. That character will be good or bad, depending a great deal on what the parents do in rearing children.

While we are in the process of rearing our children — or neglecting to rear them! — Satan the devil, the god of this world who has deceived the whole world (II Cor. 4:4, Rev. 12:9), is at work trying to influence them. He, too, is trying to form and shape their character.

But instead of trying to develop godly character within the children, Satan is trying to develop his own character of ungodliness, rebellion, sin, selfishness, competition and greed. Sad to say, in many cases Satan is more successful than the parents in fashioning children's character.

Satan uses many strong and effective influences on children, and starts while they are still infants. When born, children are sweet, lovable and innocent, not having sin or an evil attitude. In a short time, though, under Sa-

tan's influence many become selfish and display bad attitudes. In a few years, many children become unmanageable, rebellious and even criminal.

Satan, the "prince of the power of the air" (Eph. 2:2), accomplishes this by broadcasting wrong moods and thoughts into unsuspecting minds. He uses every available influence, even including public education, which is often atheistic and whose teachings are based on the false theory of evolution. Other strong influences upon children are peer pressure, the mass media and music.

This present evil world is ruled by Satan!

Parents need to offset Satan's bad influence by providing the right home environment, along with proper instruction and guidance for their chil-

Illustrations by Michael Jon Woodruff



dren. This is a big job, but it can be done. And it can't be done too soon!

Character can be established early

Many parents wait until children are old enough to reason with, or old enough to go to school. And then, too often, parents leave all the teaching up to the schoolteacher!

Do you realize that a child learns more in the first year of life than in any succeeding year? By about age 5 a child has learned 75 to 80 percent of what he will learn during his whole life.

It is amazing what little children, even infants, can be taught. Some have been taught to read before they are even able to talk. Small children can also be taught to recognize and identify items before they are able to talk or read.

Knowing this, should we work with infant children to teach them the "three Rs" so that they will know them by the time they start school? Not necessarily.

There is something much more important that should be taught: the right kind of character and attitudes.

Tests have shown that a child's personality is usually set by the time he is 3 years old. Researchers have taken an extensive number of personality profiles of children 3 years old. Then, 15 years later, when the children were age 18, they were again evaluated. In most cases, the personality was the same.

If personality is mostly developed by age 3, it is logical to deduct that character can also be strongly developed at an early age. Of course, character may be profoundly affected at a later time by personal or family traumas or unusual circumstances. One such experience that changes character for the better is real spiritual conversion.

As parents, we can develop within our children the belief and practice of proper values. For example, we can teach and instill honesty in our children. If a child practices honesty early, that particular aspect of character will become a part of the child's mentality. On the other hand, the child can just as easily be taught to be dishonest; dishonesty would then become an integral part of his character.

Probably the most important aspect of character is that of attitude.

Parents should instruct the child to have a teachable attitude, as well as one of love, obedience, giving and sharing. The child should learn to reject the attitudes of hatred, anger, selfishness and rebellion.

God tells us to "train up a child in the way he should go" (Prov. 22:6). How can we properly educate our children in the way they should go? And what is that way? Following are several main points to consider.

Are you the right kind of example?

A main point is to be the right example in your own life. Children will follow parents' examples more than parents' words.

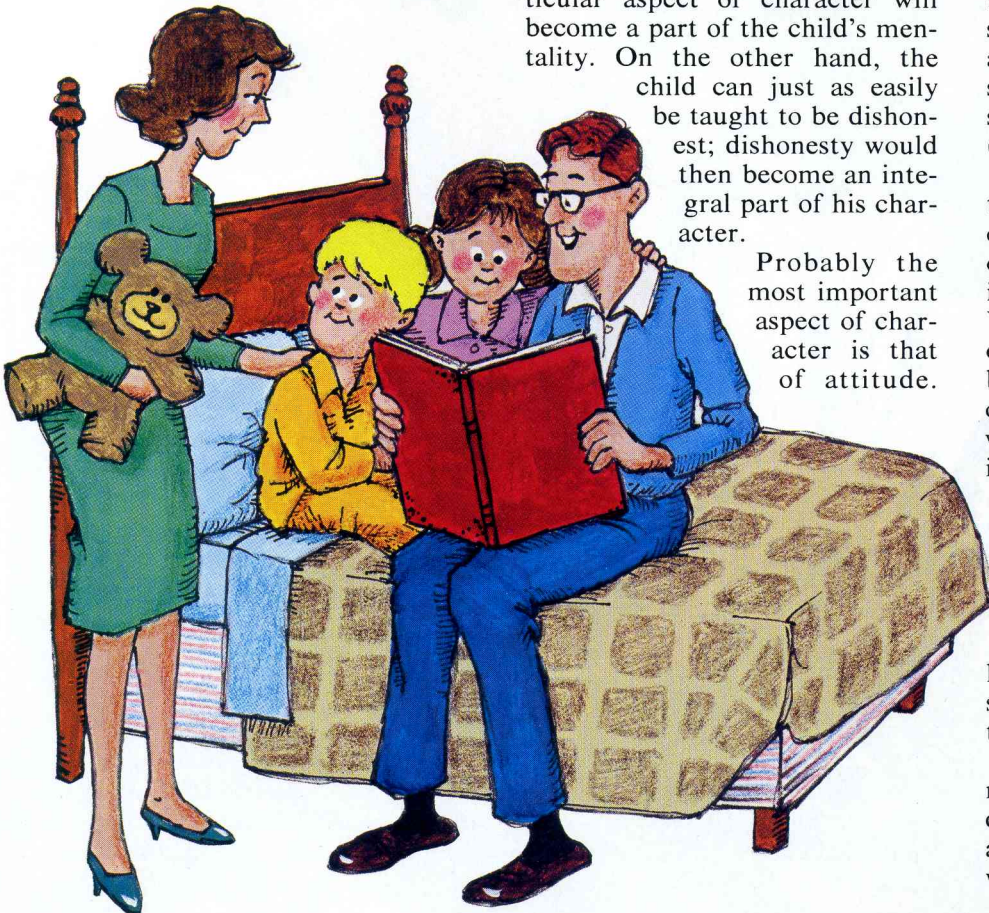
Do you keep your word? Are you obedient to God? Do you say nice things to other people's faces and then speak critically of them in private? Do you claim to be a Christian in public and then do unchristian things in private — even in your own home?

Paul gave, in the book of Romans, an important principle that can apply to parents. He said: "You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?" (Rom. 2:21).

Parents should teach children the right way of life, including obedience to God and God's commands, one of which, stealing, is mentioned here by Paul. You should not only teach your children the right way of life, but you should live it yourself; otherwise, as Paul says a few verses later, "The name of God is blasphemed" (verse 24).

Parents should set the right example in love, affection and outgoing concern for their children. Children need a lot of "TLC" (tender loving care). They need to be hugged, held, touched and shown affection, especially when they are young.

Parents also need to set the right example in providing children's needs. The children, after all, did not ask to come into this world; the parents, whether on



purpose or accidentally, produced them. When a man and woman embark on such a course, they are obligating themselves to provide for the child until the child is grown.

If anyone does not provide for his own, including children, "he has denied the faith and is worse than an unbeliever" (I Tim. 5:8).

Basic provisions that children need include wholesome, balanced food; appropriate, quality clothing; and cheerful, well-kept living quarters.

What is the way to go?

We read earlier that we should "train up a child in the way he should go" (Prov. 22:6). What is that way?

Notice what God said of Abraham: "For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him" (Gen. 18:19).

Abraham was to instruct his family in the way of God's *righteousness* and *justice*.

The book of Deuteronomy repeatedly mentions how we should instruct our children in God's way: "Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren" (Deut. 4:9).

After Moses rehearsed the Ten Commandments in Deuteronomy 5, he mentioned our need to instruct our children: "You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (Deut. 6:7).

How to instruct

How can we train our children in God's way? First a caution,

and then more on how to accomplish this goal.

"And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord" (Eph. 6:4).

"Do not provoke" is translated differently in various Bible versions. The Phillips translation says "don't overcorrect." The New International Version says "do not exasperate." Other translations read "do not irritate" and do not "goad your children to resentment." A common failing of many parents is to overcorrect or undercorrect. Parents should strive for balance in this area.

The phrase "training and admonition" is translated in the Revised Standard Version as "discipline and instruction." Let's first examine the aspect of instruction, and then discipline.

How should we instruct?

We have already seen that, first, we should set the right example in our own lives, and then we can instruct by teaching. We can show principles and examples from God's Word and from our own and others' experiences to relate what the proper way is.

We can point out the positive and the negative results of right or wrong actions, in language that the child, depending on his age and maturity, will understand.

For example, children should be warned about the evils of illicit sex. Show what is happening in the world around us as a result of violating God's law against adultery and fornication. Point out the toll that is being reaped in unwanted pregnancies, and the epidemics of "social diseases" such as genital herpes. Genital herpes, a disease presently without cure, has lifelong consequences. If the people now suffering from these penalties would have obeyed God, they would not have the problem.

We can show our children the bad results of smoking, drug abuse, lying and stealing, watching the wrong kind of movies, reading the wrong kind of litera-

ture, listening to the wrong kind of music and participating in the wrong kind of activities.

Children are not yet equipped to make right decisions. They need to be told these things. It is to be hoped that you know God's way well enough to be able to effectively impart it to your children.

All of this training takes time — lots of time. Try to spend time each day with your children. Talk to them, teach them, get to know them and let them get to know you. Go places and do things with your children. You can take in cultural events or places of natural or man-made beauty. Teach them to appreciate and enjoy the finer things life has to offer. Go on family outings or camp-outs. Such activities will be most memorable for your children — and for you. They will help to bind your family together as a unit.

How should you discipline?

Ephesians 6:4 (RSV) also tells us that we are to discipline our children. Discipline is much misunderstood and usually improperly applied in today's world. Actually, it is an extension of the responsibility of instructing in God's ways.

The word *discipline* comes from a Latin word that literally means "instruction." The dictionary gives several meanings of the word, including "instruction and exercise designed to train to proper conduct or action" and "punishment inflicted by way of correction and training."

A small sapling can easily be trained to grow in the right direction, but once that sapling becomes a mature tree, it is not possible to train it. In a similar way, children can be trained when young, but there comes a time when parents may no longer be able to teach a child.

While a child is young, teachable and pliable, he can be trained by proper instruction and correction. This includes approbation or reward for doing well, which is

(Continued on page 23)

“**M**y sex life is *my* business! And as long as I don’t hurt anybody else, I’m going to do just what I want.”

Those words sum up the feelings of most people about their sex life — it’s “their business” and they’re going to do just exactly what they want as long as they “don’t hurt anybody else.”

But people who think this way are wrong. Sex is not just “their business.” And to prove it, God thundered from Mt. Sinai his Seventh Commandment: “You shall not commit adultery” (Ex. 20:14).

Don’t be deceived! God commanded this law for you, today, now, in this era of the world. It is not just for the swingers, overt sexual deviates or the sleep-around college set. It is a binding physical and spiritual law you need to understand if you are going to make it into God’s Kingdom.

By Bernard W. Schnippert

You need to see how you may be breaking this commandment, or it will break you!

Rocked to our senses

Our busy, crowded, sensational, high-technology society dazzles our minds and tends to dull our senses to sin. We become mesmerized to the evils around us and how those evils affect us, just as the ancient inhabitants of Sodom and Gomorrah failed to see their wicked ways.

But the truth of the matter is that we are literally bombarded by sex — in all its illicit forms — every single day of our lives. Our music sings about it, our television commercials use it to sell everything from new cars to perfume, our entertainment jokes about it, our books describe it in lurid detail and our magazines flaunt it for leering eyes. It is all around us — we cannot escape it.

But instead of even wanting to escape it, we tend to take it for granted and forget that we are slowly (or maybe not so slowly!) being destroyed by our sex sins!

Make no mistake about it: You need to be rocked to your senses. The penalty for certain sex sins in the Old Testament was death. And, unless you see how the sex sins of this society may be sapping your spiritual strength, you may also have to pay the penalty — with your spiritual life.

All sex sins included

The Seventh Commandment is short and to the point. God says merely, “You shall not commit adultery” (Ex. 20:14). But the commandment against adultery goes far beyond the mere surface or limited technical meaning of the word *adultery*, meaning sex with someone other than a person’s own husband or wife.

Christ clearly expands the meaning in Matthew 5:27-28: “You have heard that it was said

What God Says About Your Sex Life

*God’s Seventh
Commandment has far-
reaching application
— life-and-death
import for the true
Christian!*



to those of old, 'You shall not commit adultery.' But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart."

Here, Christ expands the commandment to include not merely the act of physical adultery, but sexual lust. Sexual lust expresses itself in many forms, all of which are sinful.

But even then, lest some too narrowly construe this scripture, God in other passages adequately condemns such woeful, common practices as fornication (I Cor. 6:18), homosexuality (Lev. 18:22), incest (Lev. 18:6), bestiality (Lev. 18:23) and others.

Thus we see that the Seventh Commandment, which at first glance may seem like a mere legal prohibition against one type of improper sexual activity, includes under its umbrella, both in principle and by application from other texts, a prohibition against misuse of sex in every form.

But the real point of God's commandment against adultery even goes further than this.

The point of the commandment is not only to protect man's physical body or his biological reproductive machinery, though the modern curse of sexual diseases would certainly be eliminated if everyone obeyed this law. No, the law's purpose is to protect man's mind — our thoughts and our attitudes.

And beware: Your thoughts and attitudes about sex have been negatively affected by this society even if you have never physically committed adultery or any of the other sex sins mentioned above. You simply cannot have escaped the bombarding influences of our society's moral disease.

The ultimate tragedy of break-

Sex in marriage is a beautiful, happy relationship ordained by God. Adultery — misuse of sex in any form — destroys that relationship.

ing God's law against adultery, whether it be in the letter, in the spirit, in our thoughts or in our attitudes, is this: A wrong use, understanding or even attitude toward sex causes a breakdown of the basis of society, the family, and threatens, in this way, all of civilization.

Satan the author of adultery

God is the author of sex. He is the one who made the human body, and He is the one who designed that sex should be a pleasure bond between a legally married husband and wife in the privacy of their own bedroom.

But it is Satan the devil and his wrong attitudes that injected the attitude of adultery into the human society.

We are not told specifically how Satan did this — what words he may have used or his method of implanting wrong attitudes — but we do read that Adam and Eve's pure motives about sex were definitely tainted by their eating of the forbidden fruit in the Garden of Eden:

"So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings" (Gen. 3:6-7).

Adam and Eve covered themselves out of a newly found sexual shame, which resulted from Satan's influence on them.

As Pastor General Herbert W. Armstrong has explained, it is from Satan that man gets his human nature — his evil "heart." And it is from this evil heart that man gets his propensity for sexual sin (Matt. 15:19).

The bases for sexual sins are infidelity and a materialistic and

sensual lusting for pleasure. Both these qualities were initiated into the universe by Satan, as Isaiah 14:12-14 and Ezekiel 28:12-15 point out.

The very foundations of Satan's fall from power as a glorified archangel of God to Satan the devil included his lust for things that were not legally his (such as the power and glory of God) and his lack of loyalty — infidelity, as it were — to God who was his Creator and a family member in the widest sense.

Both these vices — infidelity and a lustful desire for unearned pleasure — are at the basis of the sexual sins in which our society wallows.

And Satan is clever, for he has managed to foist his perverted ways off onto our society, and at times has even made them look good or proper.

Some methods Satan uses to bombard our minds are obvious. Others aren't. One of the more obvious is out-and-out pornography in all its forms — "R"-rated, "X"-rated, "soft-core," "medium-core," "hard-core," "triple X" and so on.

Perhaps most co-workers or members of God's Church would not be fooled by obvious pornography, in the sense that one who imbibes in these materials knows exactly what he is doing (e.g., reading pornography). Nonetheless, these materials, which are many times displayed on magazine racks right along with legitimate magazines, form a constant magnet to our human nature and a net that can snare us when we're weak.

And such materials are deadly. They pervert the mind. They lessen one's satisfaction with one's mate and create improper understandings about the realities of men and women and the way they act sexually. They push one further down the toboggan slide of sexual perversion and deviance, and finally tend to cause one to want to

act out sexual fantasies through adultery or other extramarital acts.

Make no mistake about it: If you indulge in these types of materials, they affect you. And the deeper hold these things get upon your mind, the further through the bonds binding you and your mate will be cut. You cannot escape it.

Pornography by degree

Not as obvious as open, notorious, X-rated pornography is what we might call "pornography by degree." That is, those forms of influence that Satan uses more commonly to cause the minds of men and women to stray from the pure, giving relationship of sex in marriage into lust.

One example of this is the modern style of dress. Today women and men alike have been brainwashed to misuse clothing purposely to try to entice each other's looks by constantly dressing in a very physical, seductive, sensual way. People do this, no doubt, in order to satisfy their vanity, to enjoy the luxury of having others find them exciting or sensual.

But, while it's true that God made men and women so that they are naturally sexually appealing to each other, He did not intend that they parade themselves in such a way as to intentionally excite virtual bedroom lust from every stranger who passes them on the street.

The sexy, slinky, seductive look is not the look that a Christian man or woman should strive to reach — not outside the privacy of his or her own married bedroom, that is. For an example of proof, examine I Timothy 2:9, which admonishes women in particular to "adorn themselves in modest apparel, with propriety and moderation." Dress should always be appropriate for the occasion and should exemplify discretion, balance and moderation, whether it be swimwear, evening wear, casual dress or whatever.

Intentional seducing of the eye clearly flies in the face of God's

command that we "flee sexual immorality." "Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body" (I Cor. 6:18).

A man or woman who blatantly displays the charms intended by God as reserved for a marriage partner can hardly be said to be "fleeing sexual immorality." Take heed: You who dress and act in this manner are breaking the spirit of the Seventh Commandment. God will not hold you guiltless.

Numerous other techniques of Satan fall under the category of "pornography by degree." These include the use of blatant sex in advertising and the inevitable sex themes and scenes in entertainment. All of these things, in one way or another, help to mold the attitudes of people — of your attitude — and hence the thoughts and finally actions of all of us. The bombardment is literally torrential.

Pornography by deceit

Still another of Satan's methods of deceiving the world about sex might be called "pornography by deceit." Included in this category are areas that on the surface may not appear to be sex-related at all, but in reality are laced with illicit, lustful actions and attitudes.

One good illustration of this category is music. Some songs — whether rock, country, pop or easy listening — may be pleasant ballads or humorous anecdotes. But, more and more, the basic underlying message of these songs is sex, sex, sex — anywhere, at any time, with anybody.

In recent months, for instance, popular songs that have hit the top of the sales charts have espoused, many times in semi-camouflaged lyrical form, such perversions as adultery, fornication, bestiality, homosexuality and even necrophilia (sex with the dead).

And remember, this music is on your home stereo or your car radio, and in the restaurants in

which you eat. Your children do their homework by it and unconsciously imbibe the message of sexual promiscuity that these songs proclaim. This music affects your society, your family, your children — *and you*. Your attitudes, thoughts, moods and sexual point of view and outlook are manipulated by this type of thing.

Another type of "pornography by deceit" is the example set by the people around us — including sometimes, sad to say, our friends and relatives, who simply traffic in all types of illicit sexual practices. As we see them literally romping from wife to lover and back, or as we view major sports figures, political people or entertainment personalities hopping from partner to partner — always with impunity and an implication that what they are doing is fun — our values become affected. We, if we are not careful, can become deceived by the outward, temporary "pleasure" of promiscuity and decide that such actions "aren't that bad after all."

But such actions *are* "all that bad." The devastation of families left in the wake of such activities is causing disgrace and lament for which our society is paying the price in true happiness.

And God does not wink or laugh at such antics: "How shall I pardon you for this? Your children have forsaken Me and sworn by those that are not gods. When I had fed them to the full, then they committed adultery and assembled themselves by troops in the harlots' houses. They were like well-fed lusty stallions; every one neighed after his neighbor's wife" (Jer. 5:7-8).

Protect yourself

How can you protect yourself in a war in which the enemy — Satan — has literally monopolized all the weaponry (the media and other forces)? Is there a reasonable defense to such an overall barrage of high-powered sexual bombardment?

Yes, there is. And the first step
(Continued on page 28)

The Passover Begins God's Master Plan

Prepared by Richard H. Sedliacik

The great God of the universe created mankind for a stupendous, awe-inspiring purpose! That purpose was first revealed in the Garden of Eden. God said, "Let Us make man in Our image, according to Our likeness" (Gen. 1:26).

Your Bible reveals that God is reproducing Himself in man. God made mankind for the purpose of being fashioned into the very character "image" of God — ultimately to be born as spirit members in the universe-ruling Family of God. Previous ministudies have made this clear.

God has mapped out a plan by which He is fulfilling His awesome purpose for mankind. God's master plan is outlined in the form of seven annual festivals that Christians are to observe every year to keep themselves in the knowledge of His plan.

It was not until after the Israelites were delivered from Egypt that God revealed His annual festivals. Through Moses, God formally introduced these festivals to His nation Israel — His "church in the wilderness" (Acts 7:38, Authorized Version).

God used the yearly agricultural harvests of Palestine as symbolic types of His spiritual "harvests" of mankind. In Palestine there is a spring harvest followed by a much larger fall harvest.

Today, we can understand from the teachings of Christ and the apostles that God intends the spring festivals to illustrate to His Church yearly that all those He has called to become His Spirit-begotten children since Christ's first coming are only the "firstfruits" (Jas. 1:18) — only the relatively small beginning of His great spiritual harvest of mankind into His spiritual Family. Later, as pictured by the festivals of the much larger autumn harvest season, God will call the rest of the billions of humanity to salvation and sonship in His glorious Family after Christ's return.

A summary of these annual festivals is

found in Leviticus 23. Let's commence this revealing seven-part study of God's annual festivals and learn exactly what they signify for Spirit-begotten Christians today.

1. Who does the Bible say instituted these annual festivals? Lev. 23:1-2, 4.

Notice that these are not the "feasts of the Jews" or "feasts of Moses," as some have falsely assumed. They are God's own feasts, which God originated and gave to His people to keep year by year.

2. What is the first festival to be observed each year? Lev. 23:5. When was the first Passover? Ex. 12:1-14, 21-27.

The Passover, the first of God's commanded annual festivals, is the beginning, the very first step, in God's great master plan of salvation for mankind.

Although the original Passover was to be a yearly memorial to remind Israel of God's intervention in delivering them from slavery in Egypt (a type of sin — Heb. 11:25-26), it also pictured, in advance, the great sacrifice of Jesus Christ, "our Passover" lamb (I Cor. 5:7, I Pet. 1:8-19), for the sins of mankind. The sparing of the Israelites' firstborn from the death angel through the shed blood of the first Passover lamb is a type of our being spared today from the eternal penalty of sin (Rom. 6:23) through Christ's sacrifice.

After Jesus' death, the Passover, celebrated with the new symbols of bread and wine, became a yearly memorial of His sacrifice, for Jesus became the reality that the Passover lamb had foreshadowed.

3. Did God command, before Sinai, that the Passover be kept forever? Ex. 12:14, 24. Did Jesus Christ observe the Passover? John 2:13, 23.

Jesus kept the annual festivals. He, as the God of the Old Testament, was the One who originally gave them to Israel.

4. Did Jesus observe the Passover with His disciples on the night before He was crucified? Matt. 26:17-20. What was one

MINISTUDY

new command He gave them regarding the observance of the Passover? John 13:1-5.

5. Did Peter, at first, refuse to allow Jesus to wash his feet? Verses 6-8. Could Peter have any relationship with Jesus unless he allowed Him to wash his feet? Verse 8. Why did Jesus institute this new observance of foot washing during His last Passover meal? Verses 12-16.

Foot washing in Jesus' time was a menial task that only servants performed, when visitors entered a house. Open-toed sandals were the customary footwear of that time and feet would become dusty.

Jesus was illustrating to His disciples that He had come to earth to serve mankind. Shortly afterward, He proved the extent of His extreme service for this world when He gave His very life for the sins of all mankind. Foot washing depicts the attitude of humility and service to others that Christ desires every Christian to have.

6. Did Jesus plainly command His disciples to wash each other's feet? John 13:14-15. Were they to teach the world to do likewise? Matt. 28:19-20. Are those who obey Christ's words by partaking of this meaningful ceremony promised a special blessing? John 13:17, 14:23.

7. What completely new way of observing the Passover did Jesus institute shortly before His death, as He ate the Passover meal with His apostles? Luke 22:14-20, Matt. 26:26-29. What command did He give regarding this new manner of keeping the Passover? Luke 22:19, Matt. 28:19-20.

Jesus did not abolish the Passover — He merely changed the symbols used. Instead of shedding the blood of the lamb and eating the roasted body, we are now to use wine and unleavened bread. The Passover is now to be kept as an annual memorial of Christ's death. It reaffirms year by year "till He comes" (I Cor. 11:26) the true Christian's faith in the blood of "Christ, our Passover" (I Cor. 5:7) for the remission of sins, as symbolized by the drinking of wine.

Eating the broken bread symbolizes our faith in the body of Christ, broken for our physical healing. Jesus Christ allowed His body to be literally ripped open in dozens of places by scourging, until He could not even be recognized. He suffered this torture so we, through faith in His broken body for us, may have the forgiveness of our physical

sins — the healing of our bodies when we are sick (Isa. 53:5, I Pet. 2:24, Ps. 103:2-3, Jas. 5:14-15) — as well as the forgiveness of our spiritual sins through Christ's shed blood. And so the bread is a reminder to us that it is by "His stripes we are healed." (If you have not read it, send for our free booklet, *The Plain Truth About Healing*.)

As Christ Himself commanded, true Christians today should be observing the Passover on the eve of His death — on the 14th day of the first month of God's sacred calendar, in the evening, after the beginning of the day.

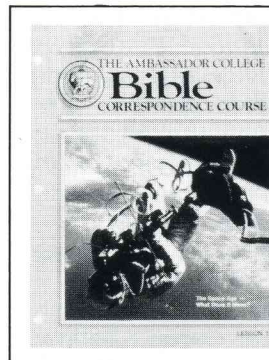
8. Did the apostle Paul teach New Testament Christians to keep the Passover by partaking of the new symbols of bread and wine, just as Jesus had done and commanded? I Cor. 5:7-8, 11:23-26.

The original true Church that Jesus built annually kept the Passover and the Feast of Unleavened Bread — *not* Easter.

9. Will the Passover be kept by Christ and born-again Christians when He establishes the Kingdom of God on earth? Matt. 26:29, Luke 22:15-16. In the meantime, was the Passover to be kept by God's Church as a memorial of Christ's death? Review I Corinthians 11:25-26.

Jesus commanded His disciples to keep the Passover in remembrance of Him until He returns. The apostles did keep it, and today, God's true Church is still keeping the Passover.

This study of God's annual festivals will continue next month. You will also be interested to know that plans call for new lessons of the Ambassador College Bible Correspondence Course to include in-depth studies of God's festivals. Readers wishing to receive these lessons should enroll in the course today. □



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The short study you've just completed is a sample of the study method used in each monthly lesson of the newly expanded Ambassador College Bible Correspondence Course. You can enroll in this free course by writing to the *Good News* office nearest you. See inside front cover for addresses.

Children

(Continued from page 17)

often totally overlooked. Positive reinforcement is just as essential as using the proper kind and amount of punishment for not doing well.

What does God say about punishment as a tool of instruction? God is our Father. How does He deal with us?

"My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; for whom the Lord loves He chastens, and scourges every son whom He receives" (Heb. 12:5-6).

If God loves us He will correct us. And if we love our children, we will correct them, not for the purpose of harming, injuring or satisfying anger, but to teach needed lessons. God the Father corrects and punishes so that we will learn the lesson and not repeat the mistake. That is the purpose in correcting a child: so that he will not repeat the mistake or continue in a wrong way.

"Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him" (Prov. 22:15). The way a child will get over foolishness is to have proper punishment. Realize, of course, there is a difference between childishness and foolishness. Children are not adults and should not be expected to act completely like adults when they are young.

What is a "rod"?

Just what is the "rod" mentioned in Proverbs 22:15? A cat-o'-nine-tails? A bullwhip? Some other instrument of torture? Some may have thought so! Another scripture should help us to understand that it is nothing like that.

"Do not withhold correction from a child, for if you beat him with a rod, he will not die" (Prov. 23:13). The "rod" referred to *will not cause death*. We can therefore conclude that it is not injurious if applied properly.

If a child is not chastened when he is young, the time may come when it is too late. Notice: "Chasten your son while there is hope, and do not set your heart on his destruction" (Prov. 19:18). This verse shows that the purpose of chastening is not to destroy or hurt the child.

If we do not administer chastening, God says we hate our children: "He who spares his rod hates his son, but he who loves him disciplines him promptly" (Prov. 13:24). Administering discipline *promptly* is important to showing a child proper love.

Here are seven important points to practice concerning punishment:

1) Punishment should never cause injury to the child.

2) The punishment should be painful, or it will not be effective.

3) Punishment should only be applied to the *gluteus maximus*. That is where one sits down. You should never strike a child in the face, head or other parts of the body.

4) It should be done only in private.

5) Punishment should be applied promptly.

6) It should only be administered after the parent explains to the child why the child is being punished.

7) It should be administered in love, not anger. If you are angry, wait until you cool down.

In all of this, have an attitude of pity toward your children. "As a father pities his children, so the Lord pities those who fear Him" (Ps. 103:13). If we have love, patience, pity and concern for our children, God will treat us that way. But if we are harsh, cruel and unmerciful, how can we expect God to show mercy and compassion on us?

While this information has mainly concerned the proper, balanced use of corporal punishment (i.e., spankings), you should remember that other forms of discipline are necessary and useful at the right time and place. As children grow older, for instance, punishment may take the form of

denial of privileges rather than physical discomfort.

Remember, too, that the punishment should fit the infraction, and that children vary in temperament and aptitude: Different young people will need to be dealt with differently. Use wisdom and discretion, and make sure all disciplining is done out of real, proper concern for the child.

Must have divine guidance

The most important point in child rearing is probably the most overlooked by people in today's world.

After all is said and done, after the children are grown and no longer at home, we all look back. As we look back, can any of us say, "I did a perfect job in rearing my children"? Surely no one in his right mind can make such a claim. At best, we all fall short of perfection in anything we do. Jesus said, "Without Me you can do nothing" (John 15:5). Whatever we do, including child rearing, we must have God's help.

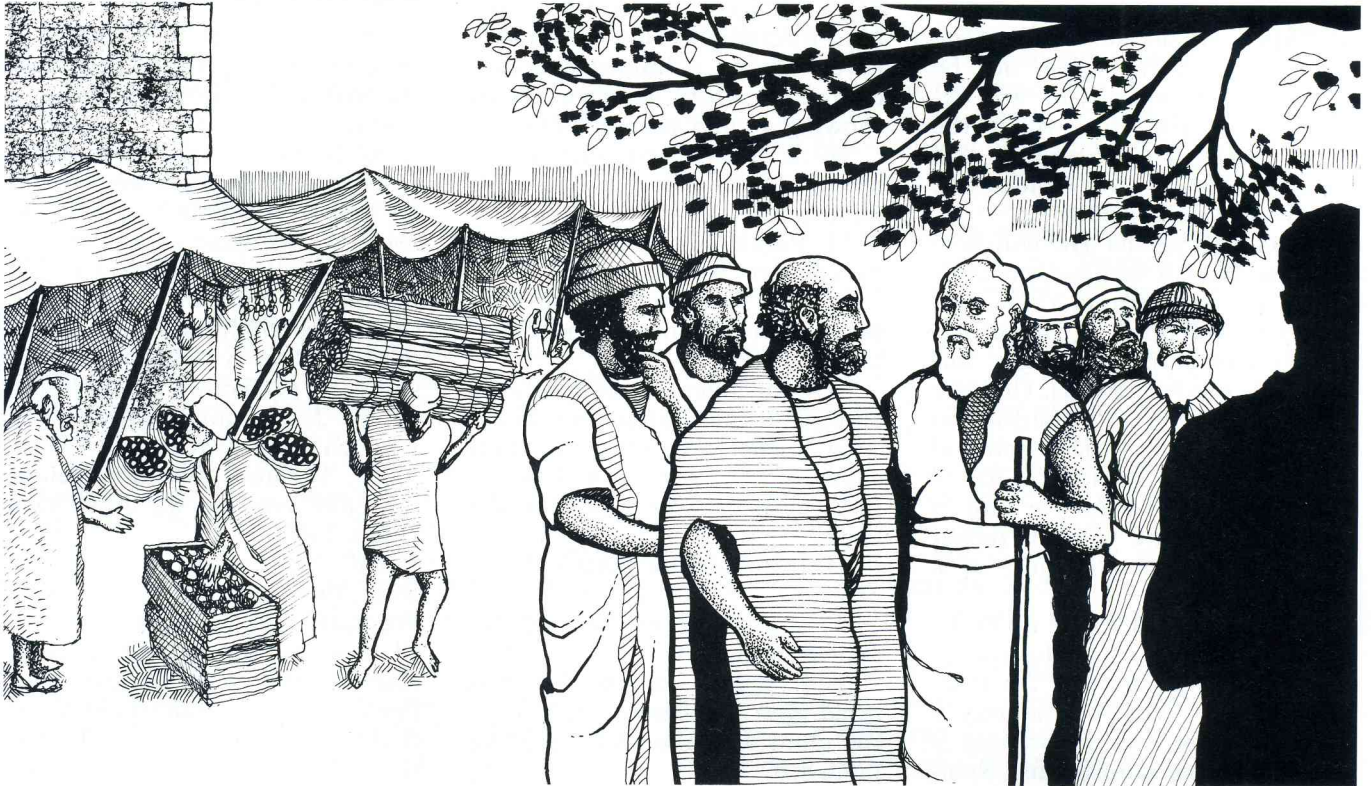
This last and most important point, then, is to seek God's help. We must have divine guidance in all that we do, including child rearing. We receive that help through proper understanding of God's Word and by the leading of God's Holy Spirit (John 16:13).

Ask God to help you understand what to do, and then to help you do it the right way, with love and consistency.

Children are precious to God (Mark 10:14). They are a heritage from God (Ps. 127:3). God lets us care for them for a few years, and then they are gone. We must take advantage of the few short years they are with us in order to train and instruct them in the right way.

Learn to rear your children God's way. If you do, your children will enrich your life greatly and give you a joyful home environment as you mold physical character in their lives. This character will be of great help to them for the rest of this physical life and, it is to be hoped, after that for all eternity. □

STORIES FROM THE NEW TESTAMENT



Chapter 14

Opposition Gathers

By Shirley King Johnson

The grassy plain that had been the scene of the feeding of the 5,000 bustled with activity the next day. News of the free food Christ had provided brought hundreds of people to the site expecting bread and fish for themselves.

Some of the multitude had lingered on the plain all night. They had caught glimpses of Jesus as He climbed the moun-

tain alone and had observed the apostles leave in a boat. Yet, when morning dawned, there was no trace of Jesus on the plain or hillside.

Eventually the majority of the multitude started leaving in boats, hoping to find Jesus in Capernaum (John 6:24). They dis-

Hostile scribes and Pharisees from Jerusalem confronted Jesus at the marketplace in Capernaum, questioning Him about God's law and seeking to find fault with His teachings.

Peter, walking last with Judas, asked him softly, "Which one of us would be an enemy?" Judas' hands toyed with . . . a money bag at his waist. "That man delights in riddles. Too many riddles."

covered Him at the synagogue, teaching those who had gathered. Part of the multitude pushed into the building while the overflow waited outside.

Followers turn back

"Rabbi, when did you get here?" someone in the crowd asked.

"You came to me today because of the food I fed you yesterday," Jesus said, ignoring the question. The miracle of walking on the water in no way concerned them. They had come out of curiosity and self-interest. "You are much too concerned about physical things that will perish. Your goal should be the everlasting life that the Son of man shall give you."

Someone asked, "What should we do to please God and do His work?"

Jesus replied, "The work of God is to believe in the one whom He has sent."

"Give us a miracle if you want us to believe in you," another called out. "Give us free bread every day like our fathers ate while they wandered through the wilderness! The Scriptures tell us that Moses gave them bread from heaven."

"Moses didn't give the bread from heaven to them," Jesus corrected. "But my Father now offers you the true bread from heaven. I am the bread of life."

When Jesus went on to explain that no one could come to Him unless the Father called him, and that He was giving a special bread — His flesh — for them to eat, the people began to openly scoff. Ignoring the murmuring, Jesus explained that obeying His words would lead to eternal life.

The crowd began to disperse, melting away as ice disappears on a summer day. From that time many who had shown an interest in Jesus' message turned back (verse 66).

Jesus went to the door of the synagogue and watched as former followers went off down the street. The 12 apostles collected quietly behind Him. He turned. "Will you go away, too?"

An enemy among the apostles

It was warmhearted Peter who impetuously spoke for all the rest. "Go away?" He stepped forward. "Lord, to whom would we go? There is no one else. You have the words of eternal life. And we believe you. We know you're the holy one sent from God!" The others nodded their heads.

It was a noble statement, but Jesus only shook His head. "I chose all 12 of you. And isn't one of you an enemy?" (John 6:70). The apostles looked from one to another and back to Christ, baffled by the question.

Jesus moved on down the street without further explanation, and the apostles followed behind in silent groups of twos and threes. Peter, walking last with Judas, asked him softly, "Which one of us would be an enemy?"

Judas' hands toyed with the thongs that held a money bag at his waist. "That man delights in riddles. Too many riddles." He gave his money bag an irritated twist.

"But when we ask Him to tell us the meaning of the riddles, He explains them," Peter reminded.

"Why can't He make it plain in the first place? Why the constant mystery?" Judas complained. He walked faster to leave Peter behind. Walking in silence, Peter wished Judas would not be so critical.

Religious authorities challenge Jesus

Jesus turned toward the marketplace. It was crowded with the multitude who had

Jesus' blistering glance included all the Pharisees. "Isaiah wrote of . . . you when he said, 'This people honors me with their lips, but their hearts are far from me.'" . . . they made no rebuttal.

earlier heard Jesus speak at the synagogue. A cluster of Pharisees and scribes had arrived from Jerusalem, and they stood by themselves under two great ash trees, watching the milling crowd.

The Pharisees were noted for their belief in and strict adherence to the oral law, a supplement to the written law, with various comments handed down by tradition. These traditions began to be recognized as having authority equal to and even greater than the written law.

The scribes, closely associated with the Pharisees, became interpreters of God's law as well as copyists. At this time the Aramaic dialect was becoming the main language of the Jews, and the masses were obliged to accept the interpretation that the scribes put upon the laws, which were written in Hebrew.

Seeing the Pharisees, Peter stiffened. He knew that they had come to find fault. As he helped carry several loaves of bread, he broke off chunks to share with Philip and James and began to chew on a crust as they walked along.

"Rabbi, may I ask you a question?" called a Pharisee to Jesus. Jesus paused and the 12 apostles drew up behind Him. "Why aren't your disciples keeping the tradition of the elders? I see your disciples eating with defiled hands" (Matt. 15:2, Mark 7:2). He pointed out Peter, who was still chewing the bread. Peter's jaws stopped working.

Jesus' eyes narrowed with indignation. "And why do you violate the commandments of God by a tradition of yours? God's command is 'Honor your father and your mother,' but your rule is that, instead of giving to father or mother, a person may simply give the sum intended for their support to the Temple, and be

excused from further support of his parents. This, for the sake of tradition, contradicts the very word of God. And that's just one example of what you do. There are many others."

Jesus' blistering glance included all the Pharisees. "Isaiah wrote of such actor-hypocrites as you when he said, 'This people honors me with their lips, but their hearts are far from me.'" He paused but they made no rebuttal.

"Understand this principle: There is nothing that goes into a man's mouth that can defile him, but it is the words and deeds that come out of a man that defile him." Turning on His heel, Jesus left the marketplace and the apostles followed.

The puzzle explained

When they were by themselves, the apostles approached Jesus. "Sir, did you know that those Pharisees were offended by what you said to them?" (Matt. 15:12).

Jesus shrugged. "They are blind leaders of the blind. And if the blind lead the blind, both will fall into a ditch."

"Will you please explain what you meant about food that defiles?" Peter asked, throwing Judas a sidelong glance.

"Of course," Jesus replied. "Any soil or sand on the food we eat is sorted out and eliminated by the body's digestive system. But the evils that pour out of men's hearts include fornication, thefts, murder, covetousness, deceit, lust, railing and foolishness. These things defile a man" (Mark 7:17-23).

As they continued to talk, Peter's thought returned to the words Jesus spoke at the synagogue: "Isn't one of you an enemy?" Peter wished Jesus would explain that, but he was afraid to ask. □

Christians

(Continued from page 2)

And Jesus said: "Most assuredly, I say to you, he who believes in Me, the works that I do *he will do also*; and greater works than these he will do" (John 14:12).

That same POWER of God was in Peter and John. It did the WORK OF GOD in proclaiming Christ's Gospel.

God's POWER in action!

The miraculous healing of the beggar aroused the antagonism of the priests and Sadducees until they seized Peter and John and threw them in prison for the night. The next day, these religious leaders threatened them, commanded them not to speak at all nor teach in the name of Jesus and let them go.

Then these *true* Christians went immediately to their own group of believers. And here is a point I want you to get. They were human. They had none of this power inherent within themselves. They, themselves, were not the *source* of this dynamic power. It had come from God.

And the important point is this: **WE DO NOT RECEIVE ENOUGH OF THIS DIVINE POWER ALL AT ONCE TO LAST FOREVER.**

Remember, Jesus said this power of God **SHALL FLOW OUT** from our innermost being (John 7:38)! This POWER of God is active — dynamic! It is not static. You cannot get a supply of God's Spirit and then bottle it up within you. This power comes into you from God *daily!* It *circulates* from God into YOU and then on out *from* you in love, in faith, in joy, in patience — even in performing miracles.

You might have been imbued with this power yesterday and depleted of it today!

A REfilling of power

The threatening of these chief priests and elders, after a night in prison, apparently left Peter and John a little depleted of faith and the confident POWER of God. Yes, they were human!

They went to their brethren in Christ. When they reported what had happened, all their brethren were shaken. They, too, being human, must have felt a sudden sense of spiritual inadequacy — a lack of power!

But they sensed and knew their NEED. They knew the SOURCE of constant *refilling* of this POWER OF GOD within them! They didn't delay! They went immediately to the SOURCE of their divine power!

"So when they heard that, *they raised their voice to GOD with one accord* and said: 'Lord, You are God, who made heaven and earth and the sea, and all that is in them . . . Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus'" (Acts 4:24, 29-30).

Yes, suddenly this company realized their own human inadequacy — realized their need of renewed POWER FROM GOD. They didn't run from their difficulty! They didn't cower and tremble in fear. They didn't give up in their great commission. They went directly to the SOURCE of their power.

They yielded themselves into God's hands, as His servants, anew. They urgently, intensively, cried to God to FILL THEM with His power — to give them boldness, faith, power of speech. They asked God fervently and believingly to heal and perform miracles.

Was there any God listening? Was there any response? Listen:

"And when they had prayed, the PLACE where they were assembled together WAS SHAKEN; and they were all FILLED with the Holy Spirit, and they spoke the word of God with boldness . . . And with GREAT POWER the apostles gave witness to the resurrection of the Lord Jesus" (Acts 4:31, 33).

We need it today

Do *you*, today, have the SAME POWER the original Christians

had? They were just as human as YOU! The *real* question, then, is this: Do *you* yield yourself as fully — surrender your will as unconditionally to God — pray as often, as earnestly and intensively, as they? If you *do* you will be filled with as much of the divine POWER as they — for God is no respecter of persons!

This same POWER OF GOD operated actively in those early, original Christians continually. They actually *did* do greater works than Jesus — until even the shadow of Peter passing over the sick healed them! **THEY DID THE VERY WORK OF GOD!**

The Work of God, which God *started* in the individual body of disciples, now becoming the BODY OF CHRIST — the true CHURCH of God!

The same POWER of God's Spirit that worked in the human body of Jesus worked in the collective body of God's Church in the days of the original apostles. That same power works in the collective BODY OF CHRIST — His Church — today!

The great commission is this: "Go into all the world and preach the gospel" (Mark 16:15). Not some *other* gospel, as Paul prophesied would be preached (II Cor. 11). That true first century Church, empowered by GOD, carried on this true WORK OF GOD!

Then the great apostasy set in. The apostate *false church* (Rev. 17:1-5) rose up in A.D. 33, two years after Christ started His *true* Church. It *professed* to be Christian, taking on Christ's name.

This professing Christian church turned away its ears from the TRUTH and turned to FABLES (II Tim. 4:4). Pagans flocked in, embracing what they called "Christianity" wholesale — bringing in with them their pagan beliefs and practices! The ancient Babylonian "mysteries" came to be labeled, falsely, "Christianity"! The WHOLE WORLD, TODAY, IS DECEIVED (Rev. 17:1-2, 12:9)!

But there continued, also, God's *true* Church, pictured in

Revelation 12 — persecuted by Satan and his great false church of Revelation 17. No longer was this persecuted Church able to proclaim the true Gospel to all nations — to the whole world — in great power.

But Jesus had said, prophetically, that just before the END of this world — *right NOW* — “This gospel of the KINGDOM will be preached *in all the world* as a witness to ALL the NATIONS, and *then* the end will come” (Matt. 24:14).

Today *that* prophecy is being fulfilled, right before your eyes this very second! Today the dynamic broadcast, *The World Tomorrow*, is going out in the POWER OF GOD, reaching *the millions* around the world!

Today God is opening *gigantic DOORS* — the doors of radio, television and the printing press. Doors of MASS COMMUNICATIONS. The original, true Gospel of Jesus Christ — the *same* Gospel He brought from GOD and taught — is broadcast into EVERY CONTINENT around the world! It is hitting this world with terrific IMPACT — with tremendous POWER!

This very WORK OF GOD for our day is foretold in the prophecy of Revelation 3:7-13. But there it is revealed that we, today, are a people of but *little* strength — *little power* (verse 8)! — within ourselves — though we have faithfully KEPT GOD’S WORD! The impact of this WORK OF GOD today is going out only through the *power of God!* Are you having *your part* in this very WORK OF GOD?

But — *let’s face it!* — WE DO NOT HAVE WITHIN OURSELVES, AS GOD’S INSTRUMENTS FOR HIS WORK TODAY, ANYWHERE NEAR THE POWER OF GOD THAT ACTIVATED THAT ORIGINAL FIRST-CENTURY CHURCH!

For that very reason, the living Christ says (verse 8), He has opened to us the *gigantic* door of MASS COMMUNICATION! The magnified power of the microphone and the printing press. Yet that is only physical, mechanical power! The REAL POWER that makes

Your Sex Life

(Continued from page 20)

in your defense is this: Clearly see the evil that promiscuity reaps upon society and can inflict upon you. Contemplate the subtle methods Satan has used to push his perilous perversions upon all peoples. Develop a revulsion for allowing your mind to be manipulated by Satan.

You who have read the pages of this magazine for years know by now the supreme purpose God is working out here below: God is making sons in His own image, literally putting human beings into His own Family as God Beings themselves.

And you know by now that one major quality you will need to qualify for this supreme blessing is that of loyalty — fidelity — to God the Father and Jesus Christ, who is our spiritual brother and groom.

Once you see how Satan has been trying to rob you of the potential of being in God’s Family by destroying the parallel human family, partly through sexual sin, you will be prepared with the determination you need to follow the next step in your defense.

Second, guard the door of your mind. Sex sin, like all sins, begins in the mind (Jas. 1:14-15). The place to stop sin is at the point

God’s Work *vital* and *alive* is the Holy Spirit of God!

We need to present our *bodies* a living sacrifice to God (Rom. 12:1)! We need to receive a greater TRANSFORMING — and to be LESS CONFORMED to this present evil world! We need to REPENT! We need to more earnestly SEEK GOD! We need to put on the WHOLE ARMOR OF GOD, as we are admonished in Ephesians 6:10-18! Perhaps some of us need to FAST and PRAY — as Jesus did!

Have YOU enough of the POWER OF GOD flowing dynamically into and out from you? YOU need to seek a much closer contact with your GOD! □

where we are tempted. All sin, and especially sexual sin, gains allure if we harbor it. It begins to snowball and gains strength until we allow ourselves to sin in our mind or even in our actions.

So do not permit yourself the luxury of even a “little” lust. For a “little” lust is the match that lights the fire of sexual promiscuity, which burns the bonds of matrimony into ashes.

God forgives

God plainly states that our sex sins are grievous in His sight. “Let marriage be held in honor among all, and let the marriage bed be undefiled [i.e., by extramarital sex]; for God will judge the immoral and adulterous” (Heb. 13:4, Revised Standard Version).

Fidelity and sexual purity are, clearly, what God requires. But it is true, unfortunately, that in the lives of many who read this, Satan will have already struck.

The good news is that we can be forgiven of our past sins — even our sex sins — if we repent — stop sinning and start doing what is right.

Remember the story of the “woman caught in adultery”? “When Jesus had raised Himself up and saw no one but the woman, He said to her, ‘Woman, where are those accusers of yours? Has no one condemned you?’ She said, ‘No one, Lord.’ And Jesus said to her, ‘Neither do I condemn you; go and sin no more’” (John 8:10-11).

“Go and sin no more.”

Good advice, and the advice that all of us must take if we are to learn the lesson of fidelity, which can carry us from the warm bonds of a physical marriage into the spiritual Family of God.

And, though many today feel that their sex lives are “their business,” we can know for certain that God has made sex His business when He thunders — for our good — “You shall not commit adultery.”

And we should praise His name and thank Him that He did. □

Jesus' Trial

(Continued from page 5)

to Him, "Have you come out, as against a robber, with swords and clubs?"

Those who went to have Christ arrested included the priests and elders — His judges! Among them were the very ones who bribed Judas!

Jesus was arrested secretly, by night. He was not arrested on the formal charge of any crime. There was no charge presented here. There was no warrant for His arrest, no statement of what He had done. They just simply took Him.

Contrary to what Mr. Husband said in his book, *The Prosecution of Jesus*, there was no legal basis on which Jesus was arrested. Nobody had presented testimony or evidence of guilt to the Sanhedrin whereby they could have requested His arrest.

Here is what Jewish law declares. Mendelsohn says in his *Criminal Jurisprudence of the Ancient Hebrews*, page 274: "The testimony of an accomplice," that is, Judas, "is not permissible by Rabbinic law . . . and no man's life, nor his liberty, nor his reputation can be endangered by the malice of one who has confessed himself a criminal."

The very fact that Judas took a bribe from the judges was certainly proof that Judas was guilty of a criminal offense.

Second reason

The first step in Jesus' trial was a preliminary examination in a *private night proceeding* before Annas (John 18:12-14, 19-23).

Notice the Jewish law on this point from Dupin's book, *Jesus Devant Caiaphé et Pilate* (a French work): "Now the Jewish law prohibited all proceedings by night."

Salvador in his *Institutions de Moïse*, pages 365-366, declares, "An accused man was never subjected to private or secret examination." Yet Jesus was.

According to the law, as stated in the Jerusalem Talmud, the

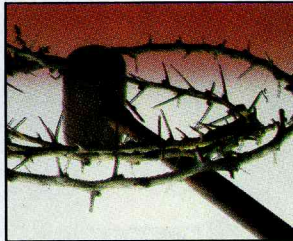
Sanhedrin sat from the close of the morning sacrifice to the time of the evening sacrifice. And Lemann says in his book, *Jesus Before the Sanhedrin*, page 109, "No session of the court could take place before the offering of the morning sacrifice." No night meetings were permitted.

The law permitted such an investigation only upon daylight.

Third reason

The indictment against Jesus was itself false and therefore illegal.

According to the law of the Jews, declares Edersheim in *Life*



There was no legal basis on which Jesus was arrested. Nobody had presented . . . evidence of guilt . . .

and *Times of Jesus the Messiah*, Volume I, page 309: "The Sanhedrin did not, and could not, originate charges."

But in Jesus' case, it did.

Here was the proper procedure, as stated by Innes in his book, *The Trial of Jesus Christ*, page 41: "The evidence of the leading witnesses constituted the charge. There was no other charge; no more formal indictment." In Jesus' case there at first had been no witnesses presented. Opponents simply arrested and started to accuse Him.

Continuing: "Until they [the witnesses] spoke, and spoke in the public assembly, the prisoner was scarcely an accused man. When they spoke, and the evidence of two agreed together, it formed a legal charge, libel or indictment, as well as the evidence for its truth."

Next consider that Mendelsohn writes, page 110: "The only prosecutors known to Talmudic criminal jurisprudence are the witnesses to the crime. Their duty is to bring the matter to the cognizance of the court, and to bear witness against the criminal" — after he is arrested. "In capital

cases, they are the legal executors also. Of an official accuser or prosecutor there is nowhere any trace in the laws of the ancient Hebrews."

In the case of Jesus there were no witnesses who presented their evidence to the court. The court took it upon itself to secretly arrest Jesus; then they had to find false witnesses.

Fourth reason

The Sanhedrin court illegally proceeded to hold its trial of Jesus before sunrise.

Notice that the preliminary investigation before Annas

brought forth no evidence whatsoever. Instead of dismissing the case they proceeded to hold an illegal court.

Why was it illegal? Mendelsohn states: "Criminal cases can be acted upon by the various courts during day time only, and by the Lesser Sanhedrins from the close of the morning service till noon, and by the Great Sanhedrin till evening" (page 112).

The trial of Jesus was begun at night in the hours of early morning, without any witnesses to defend Jesus.

Here is what Maimonides writes in *Sanhedrin III*: "The reason why the trial of a capital offence could not be held at night is because . . . the examination of such a charge is like the diagnosing of a wound — in either case a more thorough and searching examination can be made by daylight."

The Mishna says, *Sanhedrin IV, 1*: "Let a capital offense be tried during the day, but suspend it at night." Once more the opponents of Jesus violated their law in order to rid themselves of Jesus and His teachings. □

(To be continued)

SAVED OR LOST?



Millions today are in confusion about the subject of predestination. They grieve in the belief that loved ones — husbands, wives, parents, children, friends — died eternally “lost” — people who never professed Christ, or who did not live “good lives.”

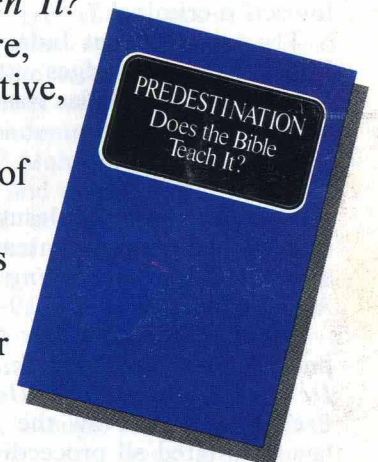
Has your ultimate fate been decided already — even before you were born? Does God know, even now, whether you will be saved or lost? What will happen to you after your life on this earth ceases? Do you have any choice?

What about the billions in Asia, Africa and elsewhere who never so much as heard Christ’s name? What about babies who die? Would a merciful God

bring these people into the world without knowledge or consent at all on their part, allow them to live and die without hearing the Gospel and then consign them

to eternal punishment because they never had a chance?

Our free booklet *Predestination — Does the Bible Teach It?* shows, from Scripture, the surprising, positive, and yet little-known truth! For your copy of this booklet, simply write to our address nearest you (see the inside front cover for addresses).



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