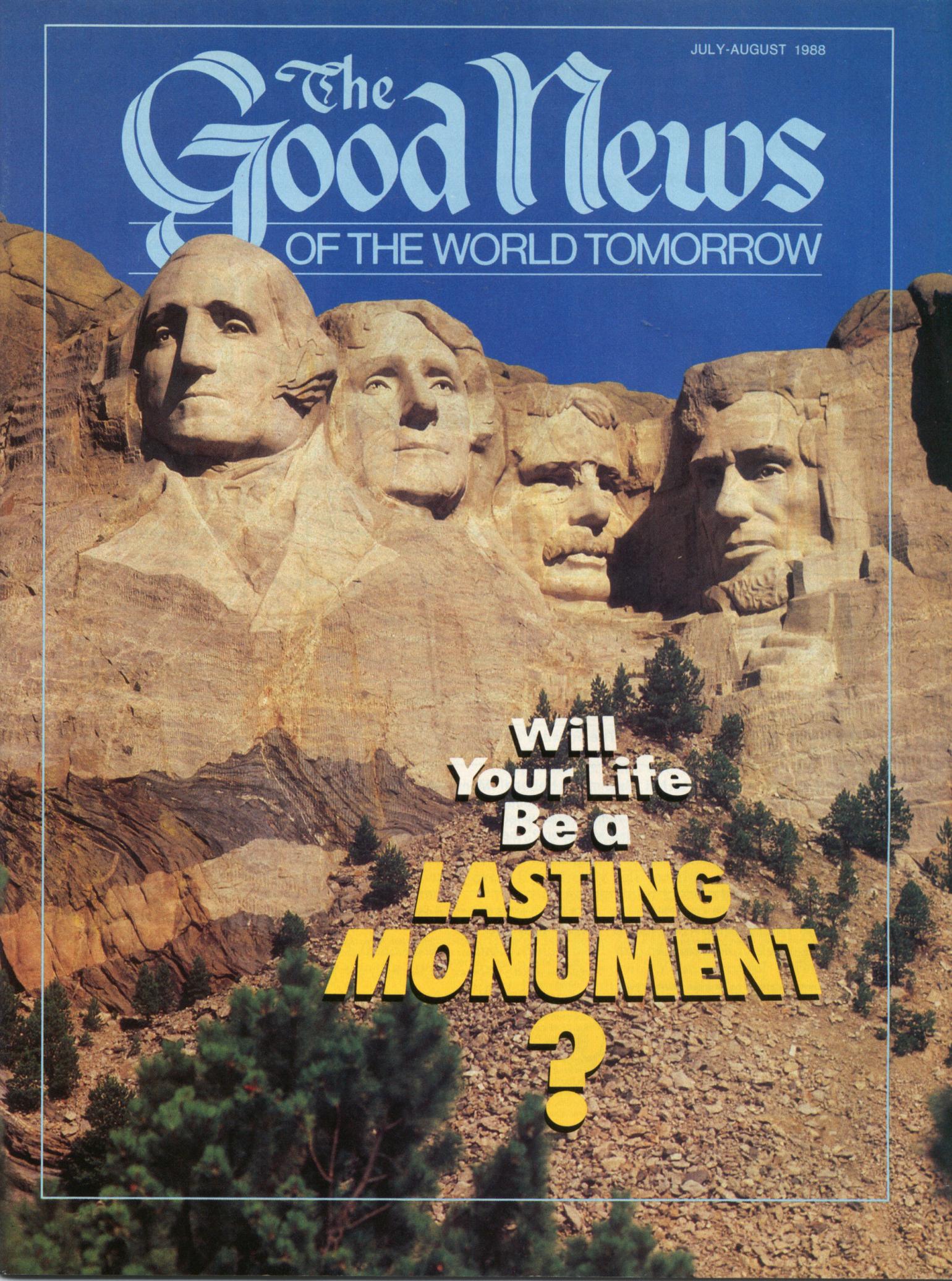


JULY-AUGUST 1988

The Good News

OF THE WORLD TOMORROW



**Will
Your Life
Be a
LASTING
MONUMENT
?**

The Good News

OF THE WORLD TOMORROW

JULY-AUGUST 1988

CIRCULATION: 1,000,000

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COVER: South Dakota's Mt. Rushmore National Monument honors U.S. Presidents George Washington, Thomas Jefferson, Theodore Roosevelt and Abraham Lincoln. How will *you* be remembered when your life is over? Be sure to read "Will Your Life Be a Lasting Monument?" beginning on page 12. Photo by Four by Five.

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GOOD NEWS PERSONAL



'Do You Know the Lord?'

The old question "Do you know the Lord?", though perhaps rather tiringly overworked by some well-meaning folks, is nonetheless an important one for all Christians to ask, not of others, but of *themselves*.

What about you? Have you ever asked yourself, "Do *I* know the Lord?"

Many Christians believe they do. But do they really? How can you *know* whether or not you do? Did Jesus leave us any way to *know* whether or not we *know* Him? Indeed, He did!

John, the apostle whom Jesus loved, was inspired to write a powerful answer to the question — one that is surprising, even shocking, to some Christians. He wrote: "Now by this we know that we know Him, if we keep His commandments. He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him" (I John 2:3-4).

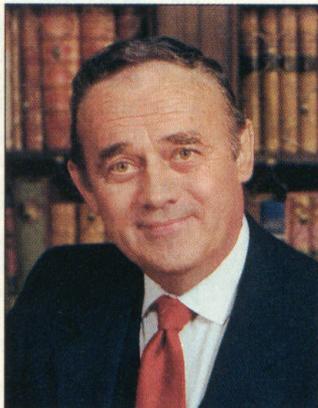
But haven't you always heard that the law was done away? Haven't you heard that Jesus kept it for you, so you don't have to? Haven't you heard that the commandments were nailed to the cross, and because you are under grace, you don't have to keep them?

Isn't that what Jesus taught? Didn't these ideas come from the Bible? *If they did, the apostle John must not have been listening!*

Let's see what the Bible really *does* say!

Jesus explained *how* to abide in His love in John 15:10: "If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love."

The apostle Paul warned against misunderstanding the concept of grace, faith and law in the book of Romans: "Do we then make void the law through



faith? Certainly not! On the contrary, we establish the law" (Romans 3:31).

Paul also wrote this: "What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?" (Romans 6:1-2).

And in verse 15: "What then? Shall we sin because we are not under law but under grace? Certainly not!"

No, Jesus was NOT some angry young man who came to do away with His Father's law. Yes, through Jesus' sacrifice we ARE under *grace* — That is, *undeserved forgiveness* for our sins — and we should *thank God daily for that*. But **KNOW THIS**: God gives that grace to those who *repent* — that is, *change* — and begin to **OBEY HIM** (Acts 2:38). That obedience does not and cannot earn you salvation — salvation is God's free *gift* to you. But God will not give that free and undeserved gift to those who *refuse* to obey Him, nor to those who are *not committed* to obeying Him.

Believe it! As Paul wrote in Galatians 6:7, "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap."

Don't let anyone deceive *you* into a false sense of security by convincing you that it is somehow OK to keep sinning, or just do what is right in your own eyes. Eve already fell for that one.

Yes, the apostle John knew what he was talking about.

Do *you* know the Lord? If you thought you did, and see now that maybe you don't, don't get discouraged. Just *repent!* Your merciful Father and Elder Brother will give you all the help you need.

Joseph W. Tkach

Pastor General
Worldwide Church of God

LETTERS

Spring Holy Days

I'm especially pleased about the articles on Passover and Days of Unleavened Bread (March-April). I know I need to study these things more closely to learn to have deep respect for God's Holy Days.

Verne Korstad
Long Beach, Calif.

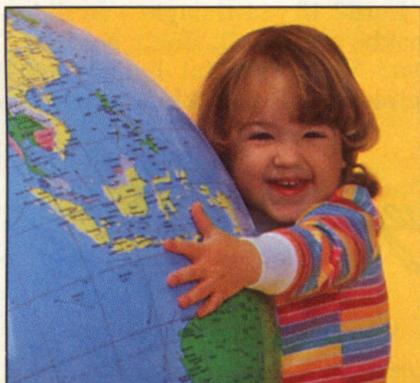
I am a public health nurse's aide going into homes of sick and elderly. Your article on "Are You in a Foot-washing Attitude?" (March-April) was a wonderful explanation of how I feel when people ask me, "How can you do what you do?" And I enjoy my work. The elderly especially are grateful for what you do, working and tending to their needs. It has been very rewarding these past three years. I started at 60 and will continue as long as my health permits.

Margaret Hungerford
Penn Yan, N.Y.

Concerning the article on foot washing, in an effort to "prove all things," I searched the Bible and only found one incident in John and no mention in any of the other books. It appears to be an exercise in humility for the leaders, not the majority of the Church. Why do you emphasize incidents that are not important enough to be in all four gospels?

Richard Bienduga
Sebring, Fla.

We believe God only has to say something once before we consider it "important enough" to "emphasize." Anyone who considers Christ his or her Lord and Teacher will want to obey Christ's command in John 13:14-15: "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an



Hal Finch

example, that you should do as I have done to you."

Gossip

Concerning your article on gossip (March-April), my mother used to say to me, "Don't make snide or nasty remarks to anyone because some day those remarks will come back to haunt you!" Too, she would say, "If you can't say something good about someone, keep your mouth shut."

I've had people ask me, "What do you think?" My reply: "I have no opinion, so that someone can't say I said so."

Hearsay and gossip have no place in a court of law; neither do they have any place in the court of the Almighty.

Harold L. Sargent
North Syracuse, N.Y.

I was enjoying the article on the pharaohs of the Exodus when I turned to the last page to find a huge menacing snake glaring at me. My pulse quickened but I controlled myself because I wanted to read and benefit from the article on gossip. I was about to turn the page and planning to use a black marker to cover the hideous, evil thing up, when I was startled by two more snakes on the next pages. It was just too much for me and I threw it across the room. By then I felt like a nervous wreck. I picked it up and threw it in the trash because I just don't want it in my house. My two daughters didn't want to read it either.

Please, no more big, hateful, evil-looking snakes. I once had a nightmare about them and my daughter was bitten by one. I have prayed about it and try not to dwell on it but it's hard to disregard something that shocks you.

Linda Berlin
Toledo, Ohio

"It's About Time"

I thoroughly enjoyed your article "It's About Time!" (January-February) and found it very informative. I have great interest in the calendar . . . so your article, Mr. Neff, was very educational and timely. The subject is such a complicated one, nonetheless a very important one, and you presented it as simply and logically as you could.

William J. Mankhomwa
Zomba, Malawi

"Widen Your Child's World"

Congratulations on your article "Widen Your Child's World" (January-February). In fact, it did not only teach

me how to widen my child's world, but also widen mine. As a first-time mother, I think the article is super marvelous.

M.A. Adam
Plymouth, England

New subscriber

I write you to commend you for the good work you did in the article "How to Remember Scriptures" (March, 1987) . . . This was my very first issue of *The Good News*, and I am coming to the end of my fifth year of subscription to *The Plain Truth* . . . I could never have even guessed that *The Good News* was that good . . . Subsequent issues followed, and the more I read, the more astonished I became, for the magazine was becoming ever sweeter and sweeter . . . I am not yet in the Church of God, and I greatly desire to assemble with the people of God and fellowship with them, worshipping during the Sabbaths. I greatly love the Lord's Sabbaths, weekly or annual. Please pray for me and the rest of the subscribers who are like me, as well as everybody else.

Mbugua Karanja
Ruiru, Kenya

Sex and young people

Please cancel the subscription of the *Youth* magazine for the person on the enclosed mailing label. We do not feel this is appropriate for an 11-year-old child. As a matter of fact, please cancel my subscription to the *Plain Truth* and *Good News* magazines. It seems to me as though the sex articles have taken control of your magazine.

Dan Warren
Asheville, N.C.

You should focus more on sex in the world and how it affects us young people. Children today ages 12 and up think about sex more than anything else. They do not know what they are doing when they have sexual relationships.

If parents would check up on their child and see what he or she is doing, we wouldn't have this problem.

Teddy Hall
Birmingham, Ala.

Appreciated by all

All of us — Catholics, Protestants and Jews — surely admire your giving us the best of news and advice of a religious comprehension. May God bless each and every one of you!

Paul E. Schwaz
Chicago, Ill.

How Much Does God's Work Mean to You?

*Do you know what God's Work is?
Are you helping or hindering it?
Read and apply these seven basic principles.*

By David J. Albert

Three days He had been missing! A 12-year-old at the nation's capital during the festival season, amid thousands of travelers, lost to His anxious parents three long days.

No wonder they sought Him sorrowing!

"So when they saw Him, they were amazed; and His mother said to Him, 'Son, why have You done this to us? Look, Your father and I have sought You anxiously.' And He said to them, 'Why is it that you sought Me? Did you not know that I must be about My Father's business?'" (Luke 2:48-49).

Imagine Joseph and Mary's shock at His reply. Why have we sought you? they thought to themselves in bewilderment. You're our son!

"And what does He mean 'My Father's business?'" Joseph may have queried. "I'm a carpenter in Nazareth, not a doctor of the law in the Temple!"

"But they did not understand the statement which He spoke to them" (verse 50). They couldn't grasp the deep meaning of His brief explanation about "His Father's business."

Nearly 2,000 years have passed since the adolescent Jesus tried to

explain His absence to His distraught parents, and just as those of His own physical family did not understand His reply, so today many who claim to be Christians do not understand the living, resurrected Christ's urgent concern for His Father's business. They just don't get it!

Yet Christ is still zealously doing His Father's business — still

actively engaged in His heavenly Father's Work.

What is "God's Work"?

Just what is the "Father's business"? What is "God's Work"? Do we need to know? Does it concern us? Yes, it does concern you and me. But many don't fully grasp how and why. They don't feel personally concerned with God's Work.

Here is your chance to learn seven basic principles about God's Work. How well you understand these seven points will determine how much you grow spiritually in the remainder of this age, as well as your reward in the Kingdom of God!

1) Of primary importance

As we have already seen from the example of Jesus Christ at



Mayor of Pasadena congratulates Joseph W. Tkach on Ambassador College's 40th anniversary in 1987, top (Robert Taylor photo). Pressman in busy Publishing area, bottom (Hal Finch).



David Hulme (top), one of three presenters on *World Tomorrow* television program (*Good News*). Children's choir performs at annual Feast of Tabernacles, bottom (Brooks Tish).



Church volunteer takes literature order on the Work's free WATS-line request service (Randy Redel). Ambassador student serves at senior citizens' dinner sponsored by Outreach community-involvement program (Barry Stahl).

age 12, *God's Work is of primary importance to God.* It comes first with Him — nothing is more important. God's Work is the "big thing" in God's life.

In John 5:17 Jesus stated, "My Father has been working until now, and I have been working." Few people know the meaning of these simple words.

Most people who do profess to believe in a god, whether in the so-called Christian or pagan religions, only know and confess that God exists, and that is about all they know. They haven't begun to grasp that God not only *is*, but that He also does something — He *works*. They are ignorant that the great God has a mighty Work that is of the utmost importance to Him.

In John 4:34 Christ said, "My food [sustenance] is to do the will of Him who sent Me, and to finish His work." Jesus was Work-conscious, Work-oriented, Work-concerned all the time. "The Father who dwells in Me does the works . . . believe Me for the sake of the works themselves" (John 14:10-11).

Maybe you haven't thought of it that way before. Or perhaps you thought God was concerned with some other, more important area in this vast universe, that He gives only occasional tidbits of His divine attention to His Work with man here below.

Not so.

2) Human instruments

The next vital and intriguing truth about the Work of God is a paradox: It is that *the almighty, supreme God does His Work through human beings.* He uses mere men. He works through human instruments. This is an obvious truth of the Bible.

Consider that God saved humanity at the time of the Flood by and through the work of Noah. The promises were given and the nation of Israel sprang up from "the fathers," Abraham, Isaac and Jacob. Moses was instrumental in governing the children of Israel and delivering God's law to them.

God used David and Solomon

Minister explains God's truth at Sabbath services (Robert Taylor). Ambassador student assists handicapped child at Al Hussein School in Jordan, one of many projects the Church supports worldwide (Susan Thomas).



Church members participate in fund-raising project for a local congregation, top (Warren Watson). Members stock stands with free copies of *The Plain Truth*, bottom (Hal Finch).



Ambassador students at archaeological dig in Syria during 1987 (Andy Lee). Headquarters ministers, including Pastor General Joseph W. Tkach, serve members at annual pancake breakfast (Nathan Faulkner).



to build the Temple. Later, the prophets warned of Israel's coming captivity. Then Ezra and Nehemiah played important parts in the rebirth of the Jewish state after the captivity.

Roughly 400 years later, John the Baptist heralded the First Coming of Christ. John's announcement was shortly followed by the three-and-one-half year ministry of Jesus Christ Himself, in the flesh as a mortal human. After Jesus' death and resurrection, the 12 apostles were used to found the New Testament Church, complete the Scriptures and preach the Gospel to Israel. Paul and his helpers labored in the conversion of thousands of gentiles.

Likewise today, God is using Joseph W. Tkach, Worldwide Church of God evangelists, ministers, teachers, deacons and deaconesses and thousands of additional co-workers with Christ to do His Work. God is still using human instruments.

Not that He would have to. God shows in at least three different New Testament passages

that He could use the very stones of the earth if He so desired. He could raise up children from stones to form a nation (Matthew 3:9, Luke 3:8), or He could cry out and witness to people through stones (Luke 19:40).

We can be grateful that God has elected to work through us as humans and not through stones, angels or some other supernatural means well within His power.

3) Steps and stages

To understand the Work of God you must also understand that *it has many different steps, stages or phases.* It is operating on a step-by-step schedule. It is much too big to be accomplished all at once.

The point was dramatically brought home to me a few years ago by a tour of the General Electric jet-aircraft-engine plant in Cincinnati, Ohio.

As I toured this vast operation, housed in gigantic buildings, and talked with people on the job, I was struck by the organization necessary to coordinate their many projects. The operational

procedures filled thick three-ring notebooks, and many people were employed in constantly writing more. The paperwork alone was enormous.

Plainly, what goes on in these giant plants is work on such a scale that it cannot be accomplished by a handful of people in a short, single phase or one-two-three type of operation. This is big business — complex business. It has manifold stages, countless steps, in-depth organization.

So does this Work of God! What God is doing here below completely dwarfs all man-made endeavors.

God's Work started millions of years ago, and has billions of years ahead. It has expended more billions of dollars worth of silver and gold than any other work, and plans to spend much, much more in the future. It has employed millions of laborers and ultimately plans to employ — get this — every man, woman and child who has ever lived in all recorded history.

It has used or plans to use the best minds, most brilliant talents and most gifted individuals in the

world. It will not only be the biggest thing on earth, it is the very reason for which the earth and all humanity exist.

And because of its vastness with regard to time, material and personnel, God's Work must of necessity be organized into different stages. It is much too big a job to be accomplished all at once.

At one point Christ said, "It is finished!" (John 19:30). Obviously He did not mean that the Work of God in its entirety was completed, rather that just one phase — His part on earth as a human — had been finished. Another phase began thereafter and has continued to the present.

But do you know what steps of God's Work are being carried out right now?

The primary commission Christ has given the Church at this time is to preach or publish the Gospel of the Kingdom as a warning witness to all nations just before the end of this age (Matthew 24:14, 28:19-20, Mark 16:15).

We are to announce to this world the Second Coming of

Christ to restore the government of God to the earth. We are to warn the world of the coming Great Tribulation, which will occur as a result of the world's grievous individual and national sins. Without this warning, the meaning of these end-time events would be lost to this world.

In addition, we in God's Church are to be growing in God's own character and preparing to assist Jesus Christ in ruling the world when He returns.

That is the phase of God's Work that we are in right now. After Christ's return, this phase will be completed. We will have entered the time of His world-ruling reign for 1,000 years. Later come the new heavens and the new earth spoken of in Revelation 21 and 22. God is accomplishing a multifaceted plan step by step on this earth.

4) Can be hindered

What else is there to know about God's Work?

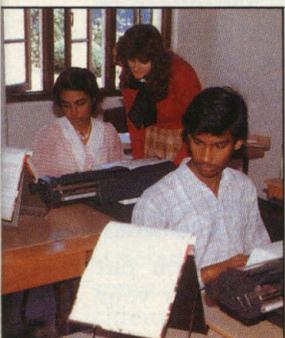
As incredible as it may seem, *God's Work can be hindered, delayed, deferred, postponed or injured.*

Remember that the Work of God is not being done solely by God's absolute, supreme power, but by and through men and women, and because it is being done through human instruments, it can be hindered.

Notice Romans 14:20: "Do not destroy the work of God for the sake of food." Paul is here talking about the work God is doing on a personal, individual scale in the lives of new Christians. He shows that God's work in their lives can be destroyed by insisting on personal Christian freedoms that cause some to be offended.

The same holds true today and, indeed, some have stumbled at the thoughtless, selfish acts of others in this era of the Church.

This scripture and related texts reveal one of the foremost ways the Work of God can be hindered — namely, by people who intentionally or unintentionally impede its progress. Some are careless and unthinking; others are purposeful foes of the Work,



Member performs special music at Feast of Tabernacles in Tobago (Robert Sirjoosingh). Ambassador student teaches at Waterfield Institute in Sri Lanka (Barry Baker).

Melbourne, Australia, congregations help demolish house as part of fund raiser (Brian Gill). Graduate of Sri Lanka's Waterfield Institute receives congratulatory handshake (Lisa Roe).

God's Work sponsors camps for Worldwide Church of God youths at sites in many nations. Shown above, craft class at Summer Educational Program in Malaysia (C. Kelly). Below, youngsters in local congregation learn to play T-ball (Kevin Blackburn).

planning and scheming ways to cause it to fail.

I Thessalonians 2:17-18 shows another way the Work can be hindered. Paul here is explaining his ardent desire to come and minister to the Thessalonians. But, Paul says, "Satan hindered us."

Satan the devil does all he can to hinder God's Work. Satan is a real foe, a relentless and determined archenemy bent on smashing and destroying God's Work and the human instruments being used in it. Satan's spiritual opposition is not to be taken lightly.

Following Christ's example of prayer (Matthew 6:9-13), we should constantly be praying for deliverance from "the evil one." We should not only do so for ourselves, but also in connection with God's Work, that it might not be hindered by Satan.

5) Help and "open doors"

On the other hand, *the Work of God can also be helped, aided, promoted, blessed and prospered*. In connection with preaching the Gospel, such boons to the Work are often spoken of as "open doors" (II Corinthians 2:12).

The Work of God today has had many such doors opened to it. How does this happen? By luck or good fortune? By getting the breaks?

No! The doors don't swing open by luck but, as Paul acknowledged, God opens them! "Continue earnestly in prayer," he exhorted, "being vigilant in it with thanksgiving; meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains" (Colossians 4:2-3).

Effective, fervent prayer avails much — does a lot of good — for the Work of God (James 5:16). God's Work needs earnest, prevailing, believing prayers. Does it have yours?

6) Heart in the Work

That brings us to the sixth principle of God's Work, which is in many ways the most important

to you personally. It could fairly be called the master key to personal, spiritual growth and progress. Its importance cannot be overstated.

If diligently followed, this principle will ensure you success here and now, and a high position in God's coming Kingdom.

Here it is: *You grow only as you put your heart into God's Work.*

Quoting from what the late Herbert W. Armstrong wrote to coworkers: "In . . . this Work, I have noticed that those who grow spiritually are those whose hearts and interest are in the Work — God's Work, carried on from Pasadena headquarters! And those who individually fell away, lost out — and will go into a LAKE OF FIRE instead of the Kingdom of God — were those who were interested only in their own personal spiritual development, and had no interest in getting the Gospel to the world."

He added: "Your NO. 1 INTEREST ought to be GOD'S GREAT WORK AS A WHOLE, carried on from Pasadena headquarters, if you are to make it into God's glorious Kingdom!"

This involves our prayers for the Work. It also involves our finances or "treasure," for "where your treasure is, there your heart will be also" (Matthew 6:21).

Some have seen the infinite wisdom of backing and supporting this Work of God. They have sacrificed their wants for its needs. They have their reward laid up for them in heaven, plus the happiness of knowing they have done the right thing. They helped the Work to grow and thus grew, themselves, with it.

This is a great spiritual law. It is certain and sure — you grow as you put your heart in the Work of God.

7) By God's spirit

"'Not by might nor by power, but by My Spirit,' says the Lord of hosts" (Zechariah 4:6). This is the seventh vital principle of God's Work — *it must be accomplished by God's holy spirit,*

not just by the human efforts of men.

Even Jesus Christ, while He was in the flesh, was forced to admit, "I can of Myself do nothing" (John 5:30). Jesus explained, "The Father who dwells in Me does the works" (John 14:10).

That is the only way the Work of God can be done. It is the only way you can have a part in it. Many have carnally tried to carve out a place for themselves — and failed miserably! It cannot be done.

God determines whom He will use in His Work, and He uses only those who are led by His holy spirit. All others will inevitably prove by their works that they are more concerned for the things of the flesh than the things of the spirit — that they are still carnally minded (Romans 8:5-6).

When we trust in God, He gives us generous supplies of His spirit so that we may accomplish His Work here below. Then and only then do we succeed in our mission.

Empowered by God's spirit, the Work surges ahead.

Do God's Work

Let's review the seven points about God's Work, to establish them firmly in our thinking:

- 1) God's Work is primary with God. Is it primary with you?
- 2) God uses human instruments. Can He use you?
- 3) God's Work has different stages or phases. Do you know what they are and which ones concern us at this time, and why?
- 4) God's Work can be hindered. Are you in any way hindering the Work?
- 5) God's Work can be helped. Are you helping it?
- 6) You grow only as you put your heart in the Work. Is your heart really in the Work?
- 7) God's Work is done by His holy spirit. Are you filled with and led by that spirit?

Your answers to these searching questions will determine your eternal destiny! Let's all be about our Father's business — let's be doing His Work! □

How Pure Is YOUR Religion?

God measures your conversion, in part, by how you respond to the needs of the less fortunate.

By Norman L. Shoaf

Most Christians can repeat from memory the definition of pure religion. It is found in James 1:27:

“Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.”

This verse gives one of the major criteria by which God measures our conversion — our dedication to His way of life.

But how well are we fulfilling this criterion personally?

Many of God's people are, for one reason or another, not as fortunate as are others. They are the elderly who are unable to get around as they would like or to take care of themselves without help. They are the disabled, whose opportunities in life are restricted by blindness, arthritis or some other crippling illness or accident. They are the widowed and orphaned — both physically and spiritually — who are cut off from the normal family ties in which others find encouragement and emotional support.

The definition of pure religion takes into account all these less-fortunate people. Our conversion

can be measured, in part, by how well we respond to others' needs in warm, unselfish concern and compassion.

Christians are concerned for each other!

Are those people who are not physically blessed as much as others any less important? No. God created every one of us and loves us all. He is preparing each of us He has called for a specific position in His coming Kingdom. He is in control of the circumstances in which we each find ourselves, and is working with us to make us what He wants us to be.

But He wants us to be concerned for one another! Developing such godly love is a basic and supreme requirement for a member of His Family.

“But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body. And the eye cannot say to the hand, ‘I have no need of you’; nor again the head to the feet, ‘I have no need of you.’ No, much

rather, those members of the body which seem to be weaker are necessary.

“And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unrepresentable parts have greater modesty, but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another.

“And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it” (I Corinthians 12:18-26).

God wants everyone He has called to be part of one, unified Body. He wants us to “have the same care for one another.” When one of us suffers or faces unfortunate circumstances, all of us should feel it and respond with positive action. When one of us is honored, we can all share in the happiness and satisfaction.

And God wants us to bestow honor on those parts of the Body that, physically, might seem to be less important or less honorable! He wants us to be giving and outgoing toward each other and to serve cheerfully. We are to take on God's very nature — we must *want* to be this way.

God's way of life can be described in one word: *give*. The way of give is diametrically oppo-

Good News



site to the way most of this world lives: the way of *get*. Giving is outgoing concern, caring, cooperating, sharing, thinking of the other person instead of the self. The give way is the way the Bible teaches:

“Let none seek his own advantage but rather that of his neighbor” (I Corinthians 10:24, Modern Language Bible).

“Let each of you look out not only for his own interests, but also for the interests of others” (Philippians 2:4).

God loves those who live His way of life with zeal — those who give cheerfully (II Corinthians 9:7). “Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you” (Luke 6:38).

Look for opportunities

As you grow older spiritually, are you becoming more aware of the needs of others? Are you constantly looking for opportunities to help others? Giving to others — loving them as you love yourself — should become one of the central purposes of your life.

What about elderly or handicapped people? How do you serve them? These people don't necessarily need your expressions of sympathy, and they have little desire to be treated as special cases. Many of them, especially the widowed, may feel a profound sense of loneliness or isolation from everyone else. One of their major needs is simple companionship — the chance to be accepted as part of the group — to feel needed and liked.

Are you in the habit of asking widows and widowers out with the rest of your friends? Or do you never make *any* overtures to them? Do you feel it is a burden to converse with them sincerely and be interested in what they would like to say? Would you rather stick with your own little group?

Don't leave it up to anyone else to express outgoing concern — show it yourself! God is right

now judging you according to how much of His character you are developing.

What about visiting those who are ill or those who may be discouraged for some reason? If the distance is really too far to travel, why not telephone once in a while and show that you really care about someone who may be about to give up the hope that lies in us because he or she feels unneeded and unwanted?

Don't forget those whose mates are unconverted and who may even be hostile to God's truth. This special group of people includes many who need attention and affection given in real Christian love.

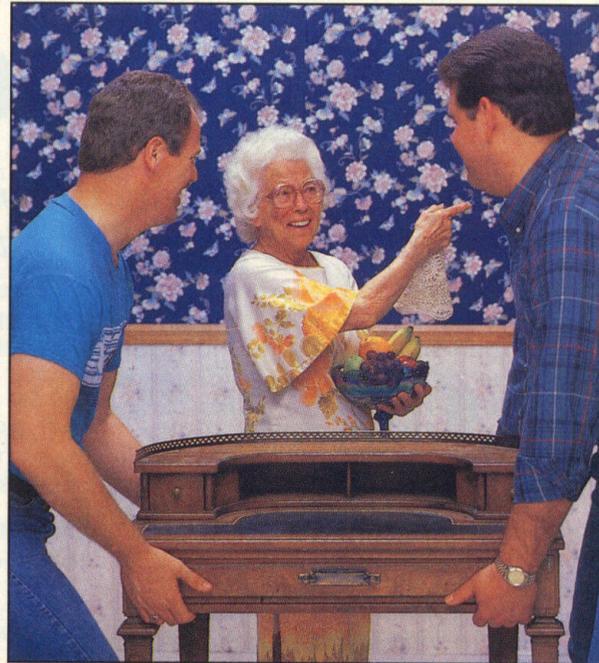
Many “spiritual widows” and “spiritual widowers” are facing some real trials in their personal lives. Is it too much to ask to just listen — perhaps on God's Sabbath? Perhaps they would really appreciate talking to someone who genuinely cares and tries to understand. Make them feel like they are welcome to participate in your picnics, special dinners or parties if they so desire.

There are some young people, whose parents are not in God's Church, who have come into fellowship with God's people at the expense of actually being kicked out of their homes. But Christ promises that “there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's, who shall not receive a hundredfold now in this time — houses and brothers and sisters and mothers and children and lands, with persecutions — and in the age to come, eternal life” (Mark 10:29-30).

One of the most moving experiences I ever had at a Feast of Tabernacles occurred as a result of just such a case. It seems a young man had come to realize

the necessity of keeping God's Holy Days and had told his father, who wasn't in the Church, that he was going to the Feast. His father flew into a rage and announced that if he attended the Feast, he would not be allowed to return home. The young man decided to come anyway.

When one of the ministers



Hal Finch

learned about what had happened, he announced it in services, reassuring the young man that he had not really lost his family. “Look around you,” the minister said. “Look at all the fathers, mothers, grandparents, brothers and sisters, aunts and uncles and cousins you have here in this auditorium [there were 7,000 to 8,000 present]. We all love you and are glad to welcome you into our family.”

The very next day it was announced in services that dozens of offers had come to the ministry from families willing to take this young man in and care for him as one of their own.

Understand, of course, that we are in no way encouraging the breakup of physical families. The Church handles every case of potential conversion on an individual basis, with God's guidance. The point is that this is the type of love we all are to have for each

other as God's people. This is pure religion.

But you will benefit, too

But don't think that giving your time, attention, friendship and even needed physical help to less-fortunate people will be an entirely magnanimous act on your part. You are going to reap several rewards.

Older people, for instance, have years of life experiences under their belts and can offer you much wisdom and advice for living a successful life. "The silver-haired head is a crown of glory, if it is found in the way of righteousness" (Proverbs 16:31). Converted older people are indispensable among God's people.

By looking at life from the viewpoint of the disabled, the rest of us can see how truly blessed we really are. Their handicaps, while helping them build the character God wants them to have, make us appreciate our strengths, just as Paul, through physical weaknesses, became strong spiritually (II Corinthians 12:7-10).

And these people's trials provide us with opportunity to

may actually be desperately lonely. Befriend these people! Use humility, sincere concern and discretion, and you will make new friends, develop godly traits and provide them with the acceptance they are crying out for. Once you bring them out, you may find they have fascinating backgrounds and tremendous talents waiting to be tapped.

These "less-fortunate" people are one of our richest natural resources, if only we will realize this and begin to mine this gold.

By serving in this way we will reap spiritual blessings we may not readily see.

"Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you

drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?"

"And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me'" (Matthew 25:34-40).

Jesus Christ puts Himself in the place of the elderly, the handicapped, the poor, the lonely, the widows and the orphans! When we serve them, we are actually doing it to our Master and Savior, and He remembers it.

On the other hand, failure to open our hearts to such people is equivalent to openly rebuking Jesus Christ — He remembers that as well!

Practice pure religion

True Christians should be looking for chances to serve and help others. As Peter said, "Be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing" (I Peter 3:8-9).

It is a blessing to be able to serve other human beings — especially members of God's Church!

Christ warned that in the end time the lack of compassion and concern for others, so rampant in this dying world, would afflict even some of God's people: "And because lawlessness will abound, the love of many will grow cold" (Matthew 24:12).

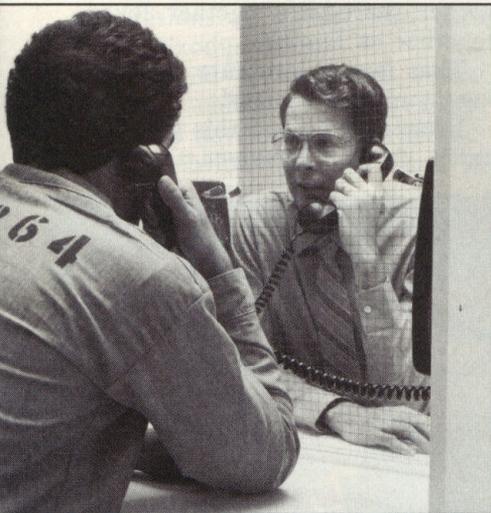
Don't let this happen to you. To whom much is given, much will be required (Luke 12:48), and God's people have been given much.

Help those in need. Work to become stronger spiritually, so others can lean on you and rely on you. Then God can use you as a conductor for His holy spirit. His love can flow through you to others and be a blessing to them. Look for opportunities to serve and practice pure religion. □

Christ warned that in the end time the lack of concern for others, so rampant in this world, would afflict even some of God's people. Don't let this happen to you!

from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

"Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You



G.A. Belluche Jr.

pour ourselves out in heartrending prayer that God will help them and intervene soon in this world to abolish all suffering.

People who seem somewhat aloof are in many cases shy or self-conscious, or they feel inferior for some reason. And they

'I Will... Forget Your Children'

Advanced technology has produced a "one-world" community. But at the same time we have become strangers within our own families! Hosea 4:6 tells why — and what you can do about it.

By Robert C. Smith

Through the miracle of satellite transmission, audiences around the world view the Olympic spectacle in living color every four years.

Sports enthusiasts in dozens of far-flung nations are able to cheer for and support athletes representing their countries.

For a few brief moments — barring acts of terrorism or other ugly incidents — everything can seem all right in the world.

An instant world

Incredible as it seems, at the same time, battlefield scenes from war-torn areas are beamed into our living rooms. Modern communications allow us instant, intimate access to developments in the world community.

The rise and fall of governments, rebellions and coups all become as much a part of our daily routines as — well, dinner.

Business people and tourists are able to fly to almost anywhere

on earth in just a few hours. Computers link Paris, London, Tokyo, Los Angeles and other financial capitals, making commercial transactions possible almost on a moment's notice.

The societies of the world are becoming as one.

However, in stunning contrast to such awesome accomplishments, the local family as a united team is breaking up!

The world citizen, who may converse in statistics concerning matters worldwide, might stammer in embarrassed ignorance at questions involving his own family. The individual who prides himself on being "in the know" regarding the much-heralded Olympic Games, politics and international events might blush at the question, "Where are your children?"

Can it be that we, in our ongoing pursuit of uniting the world's communities, are at the same time causing the frustrations that face our greatest heritage — our children?

What are the results?

Ironically, that same "instant" approach to bridging the nations and cultures of the world is a major contributor to the breakup of family unity!

The world demands we race at breakneck speed through our daily pursuits. Time becomes the motivating factor as we frantically hurry through instant

breakfast, instant travel, instant news, instant meetings and instant temper explosions.

At the end of our wearying, instant day, we gulp down an ill-prepared meal and finally settle into our own form of instant gratification — television, crowded movie theaters or sports arenas.

Tragically, this hectic pace also promotes a need for instant answers to urgent questions asked by our youths.

The frantic complaint from millions of young people is that adult society does not have time for them. These precious future adults find themselves shipwrecked in an upside-down world.

World authorities — philosophers, theologians and sociologists — all agree that the basis for any strong community, local or international, is a strong family relationship.

In the past, basically agrarian, society, the "extended," close-knit family was the backbone of civilization. Families lived in close relationship to one another. Children knew their parents, grandparents, cousins, aunts and uncles. They all grew together, worked together, worshiped together, shared life together, loved together as families.

That family structure is missing in today's society!

Every day around this gigantic earth, from Vancouver to Dur-



G.A. Belluche Jr.

ban, from Perth to New York City, the tragic results of this missing dimension are starkly obvious. Distraught parents and anguished teenagers are reunited in houses of correction. Animosity as crime, running away from home and drug abuse all increase.

There seems to be no relief in sight.

It is so sad and unnecessary. The tools to avoid such heartache are continually at our disposal.

What God says

From the pages of His inspired Word God thunders: "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; because you have forgotten the law of your God, I also will forget your children" (Hosea 4:6).

To whom must go the blame for the plight of children? The great Creator God says, because parents have forgotten His law, "I also will forget your children"! What a terrifying indictment!

From the top of Mt. Sinai God instructed: "I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me" (Exodus 20:5).

God said parents' sins would victimize children — and all because we have forgotten His law.

How obvious the end result of that warning is today.

In the beginning God gave laws by which we humans might accomplish the awesome responsibility of nurturing the human family in peace and love.

But our first parents chose to go contrary to those instructions God gave them in the Garden of Eden. They chose, rather, to become the lawmakers themselves, establishing the rules and attitudes for their new society.

They forgot God's laws!

And the very moment they decided to disobey those laws, civilization changed. That decision

opened the floodgates of selfishness, destruction, wrong practices, ungodly conduct, filth and degradation. It has brought mankind to the very threshold of total annihilation.

That selfish, unwise decision placed mankind into a 6,000-year-long arena of war, pain, anguish and destruction.

Jesus Christ said, "And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened" (Matthew 24:22).

For the first time in history, mankind has the means to destroy life from this planet. This is the first generation to live under the terrible apprehension of such a sword of Damocles.

And it has forced our precious children to live frantically, to grow up too soon, to try to cram all of life's "gusto" into one ongoing binge of recklessness.

Through the eyes of youth

A religious teacher asked 625 young Germans, "What would you do if you had only one day to live?" Some of the answers portray a hopelessness that seems to characterize much of our world today.

Twenty percent of the young men questioned would spend their last day on earth drinking, taking drugs and seeking sexual gratification. "I would get drunk," said one 18-year-old, "and steal a car. Then I would take all my money out of the bank, go to the red-light district, pick out the best-looking girls and..."

A 16-year-old girl replied, "I would not like to die without loving once."

A 16-year-old boy said, "I would blow myself up with a hand grenade in public protest against the middle class and the government bureaucracy."

Twenty-eight young people said they would not wait for death to come, but would take their own lives.

Only one 18-year-old girl expressed otherwise. Her comment: "I would like to spend my last evening in church, alone with

God, and thank Him for my full and happy life."

What a terrible declaration against those "leaders" through the ages who chose to forget the law of God, and who have now led unfortunate children to the brink of unimaginable terror!

But there is good news!

However, there is hope! There are solutions. They are real and they are sure.

This magazine has been reporting the soon-to-happen good news of the plan of that same Lord God who set in motion a marvelous future for His creation. For more than half a century, readers of our publications have excitedly recognized that God will "forget our children" only for a given period of time — while man continues to "forget" God's laws!

The exciting news is that mankind is going to "remember" those laws of God — when God intervenes, soon now, in this world's affairs. God is then going to remember our children.

And that is the only good news you will find on earth today!

But now God is reintroducing those laws, first to a few in this age who ask and knock — and then, later, to all of humanity!

This publication is part of that Work that is turning the hearts of the fathers to the children, who, in turn, excitedly will turn their hearts to their fathers.

Life for those who are now learning God's way is becoming happy and productive. Children are happy. Families are growing together — sharing, loving, planning, giving. The future is bright because those laws are being applied — and God is no longer forgetting our children.

You may have the same opportunities if you wish.

You can be among those fathers who no longer forget the law of God — who will properly remember their children just as does the great God.

The matter is in your hands. You can and should begin now to live by God's law. Then He won't forget your children! □

***This world's breakneck
pace destroys family unity.
How close-knit is your
family?***

Will Your Life Be a Lasting Monument?

When your life is over, what kind of record will you leave behind?

By Richard Rice

After you die, will you be remembered as a true Christian whose good works will inspire others for years to come? Will your name evoke respect and honor in the minds of your children?

Or will the memory of your life fade into the background and soon be forgotten?

Worse yet, will you be remembered for the *wrong* reasons — for living a life-style that brought shame and disgrace to your family, your friends and to the very name of God?

The importance of example

Most people give little thought to the effect their lives should have on succeeding generations. That their example should live long beyond the grave never seems to enter their minds. Yet, as we shall see from the Word of God, building a good reputation

that will help point others to God's Kingdom is a basic requirement of true Christianity.

Is your life a glory to God — a shining testimony of how God's way should be lived? Will your contributions and achievements go down in history as a monument of your love and service?

Some time ago I had the opportunity to visit Independence Square in Philadelphia, Pa., where the Declaration of Independence was signed and the U.S. Constitution was written. The experience brought to mind the strong qualities of leadership America's founding fathers displayed — qualities such as courage and faith, patriotism and love for country, perseverance and determination to achieve freedom against great odds. These courageous leaders — among them Benjamin Franklin, John Adams, Alexander Hamilton and George Washington — left a legacy that has lasted.

Are you a model of excellence and Christian leadership that will be remembered years after your earthly sojourn ends?

Biblical heroes

In the Bible we find inspiring accounts of the greatest men and women who ever lived. In His wisdom, God saw fit to record meaningful lessons from their lives for the edification of future Christians. How often do we go to God's Word to draw strength and courage from their experiences and examples? In Hebrews 11 we find a list of some of these

faithful saints. The trait that set them apart was strong faith in God. They walked with Him and obeyed Him to their deaths — a fact God wished recorded for all ages.

Then, in Hebrews 12:1, we read an amazing truth about these saints. Referring to their remarkable examples, Paul commanded: "Therefore we also, since we are surrounded by *so great a cloud of witnesses*, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us."

How important! In calling our attention to these saints, all of whom lived hundreds and even thousands of years ago, Paul proves that their lives and experiences still have meaning and value for us today. God saw fit to enshrine their names in His Word and preserve a record of their character for posterity.

The example of Christ

Jesus Christ, the most important human ever, was the perfect Son of God. He came to die for the sins of the world and to reconcile mankind to God the Father (Romans 5:10). No other mortal can remotely compare to the blameless life Christ lived or the perfect example He set (Hebrews 4:15). He was holy, righteous and altogether perfect.

In the first chapter of Hebrews, we read Christ has "become so much better than the angels, as He has by inheritance obtained a *more excellent name* than they. For to which of the angels did He ever say: 'You are My Son, today I have begotten You'? And again: 'I will be to Him a Father, and He shall be to Me a Son'? But when He again brings the firstborn into the world, He says: 'Let all the angels of God worship Him'" (Hebrews 1:4-6).

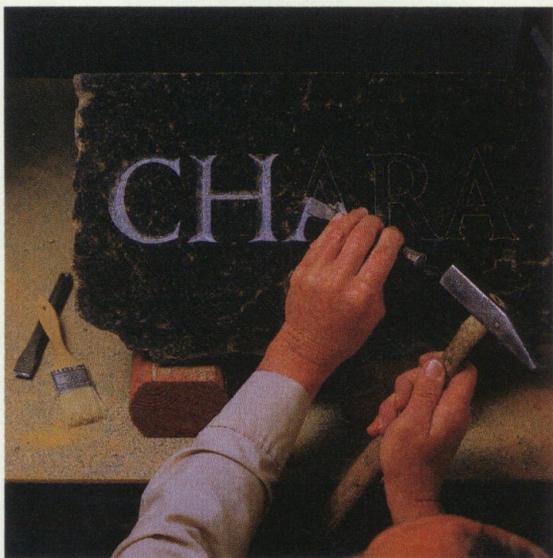
Since Jesus Christ was the sinless and perfect Son of God, it is only logical that His life should stand as a perpetual memorial of how true Christians should live as begotten children of God. And that is exactly what God's Word

teaches. Peter wrote, "For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps" (I Peter 2:21).

John said: "He who says he abides in Him ought himself also to walk just as He walked" (I John 2:6).

And again, Matthew wrote, "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls" (Matthew 11:29).

No doubt some will respond:



Barry Stahl

"All these people were specially called and personally trained by God for a great purpose. They were given divine gifts and abilities to do His Work. But I'm nobody — just an ordinary person with no extraordinary talents or notable achievements. What kind of legacy could I leave that would be of any real use to God or to my fellowman?"

This argument may sound plausible, but it doesn't agree with what the Bible teaches.

For example, God's Word often commends lay members for their outstanding character traits, among them courage, faith, service and sacrifice for the brethren. One such list is found in Romans 16:1-15.

You don't have to be a superstar to be worthy of God's recognition. What matters most is pos-

sessing a heart that is sincere and right, with God at the center. Are you laying your life down for others and serving in a way that will cause your example to be remembered?

Called to be a witness

One of the most important responsibilities of a Christian is to be a light and a witness to the unconverted world. Why? First, we are to glorify God and reflect the qualities of His way of life. But also, we are to leave a memory that will convict the world when God intervenes to draw them to His truth. This is particularly true of those who persecute God's people for their beliefs.

Notice how Peter underscored this point: "Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation" (I Peter 2:11-12).

Amazing! These verses indicate that even after we have fulfilled our days on earth, our example will be recalled by those who have persecuted us.

How well do you withstand the slander and insults of your detractors? Are you kind, patient and forgiving? Do you express love and self-control, even when falsely accused? Will you leave a lasting imprint of how true Christians should act under any and all circumstances? We never know what future effect our actions may have on an enemy.

Leaving a legacy of good works for future generations is not accomplished with one heroic deed or an occasional act of charity. It is achieved only through a lifetime of steady, faithful service.

This demands constant discipline. It means that you seize every opportunity to do good and help your neighbor. As you begin

to respond to the leading of God's holy spirit, you will take on the characteristics of Jesus Christ. Eventually you will start resembling Him! "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord" (II Corinthians 3:18).

Day by day and year by year, make it your goal to build a good name for the glory of God. If you do this through the power of God's spirit, you will be engraving a record that will last forever.

A new name

One final note: The ultimate purpose for living an honorable life is to prepare to be of value to God throughout eternity.

God has promised to, in His Kingdom, give each of us a new name: "He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name" (Revelation 3:12).

This new name will not only represent the position we'll have, but it will define the character we've built in this life.

For example, Abraham is called the "friend of God" (James 2:23) and the father of the faithful (Galatians 3:7). No doubt these character traits will be incorporated into his new name as a son of God.

King David is described as a man after God's own heart (Acts 13:22). This quality may well be embodied in his new name.

How will you be identified in God's Kingdom? What kind of trait will set you apart? Will you be remembered as a loyal friend and trusted servant? As one who gave his life in service to others?

The answer rests on how well you fulfill your calling and how diligently you prepare for eternal life.

Will you become a lasting monument?

Part Two

A Look at

EZEKIEL'S TEMPLE

The latter chapters of Ezekiel offer a grand picture of a beautiful Temple we associate with the Millennium. Our two-part Bible study concludes with a look at more of the details of this fabulous structure.

By L. Leroy Neff

Whether literal or symbolic, the building Ezekiel saw in vision is God's Temple!

God is very concerned about this Temple and loves even its gates (Psalm 87:2).

Last issue we began to explore the details of Ezekiel's amazing vision and learned about the major components of the millennial Temple.



Now we fill in more of the picture:

The walls

As we saw last issue, God caused the details of this Temple to be scattered through different sections of the Bible (Isaiah 28:13). We must put all the pieces of the jigsaw puzzle together to see the whole picture.

Ezekiel's account of the Temple is the only place that gives

information regarding the thickness of the walls.

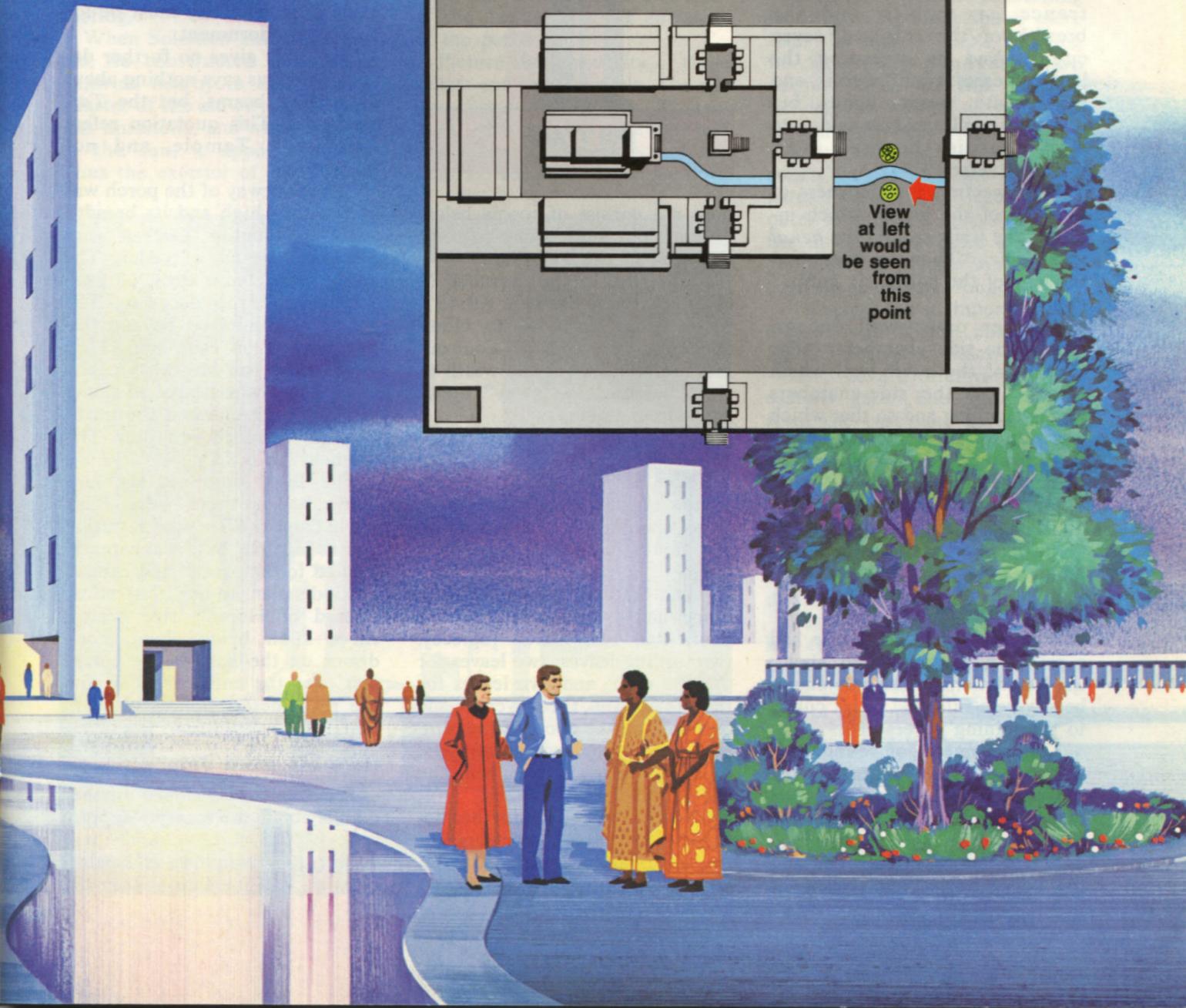
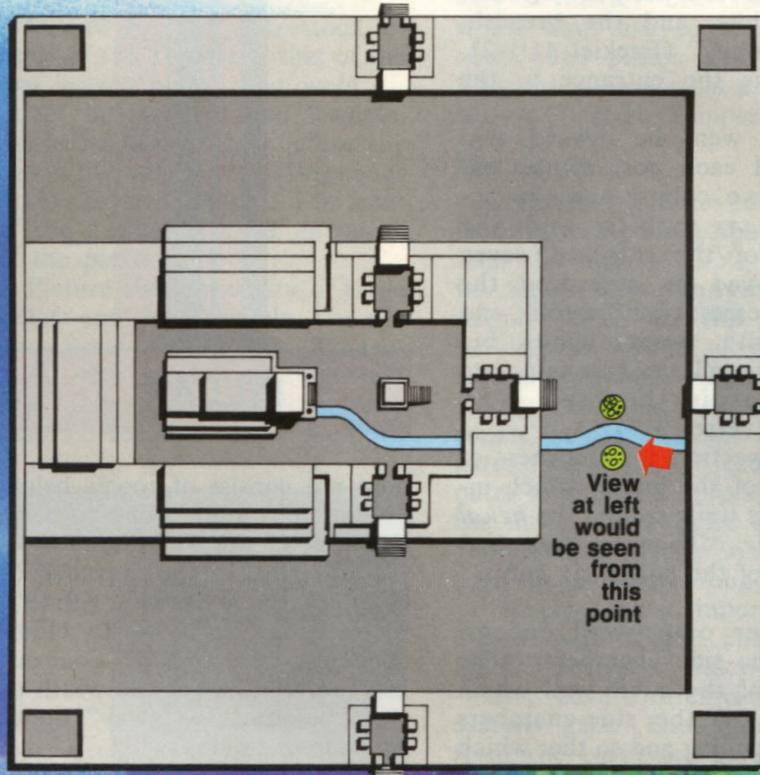
"Then he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side; and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth *eleven cubits*" (Ezekiel 40:48-49).

(Except where noted, all scrip-

tural quotations are from the 1917 edition of the Holy Scriptures published by the Jewish Publication Society of America.)

That gives us the porch measurements, plus the five cubits for the front or eastern wall.

The last measurement was 11 cubits instead of 10 cubits. The account of Solomon's Temple listed this measurement as 10 cubits. Here is the only stated difference between Solomon's Tem-



ple and Ezekiel's Temple. Now to enter the main part of the Temple. First the *hekal* is summarized for us.

"And he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tent. And the breadth of the entrance was ten cubits; and the sides of the entrance were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits, and the breadth, twenty cubits" (Ezekiel 41:1-2).

Next is the entrance to the *debir*.

"Then went he inward, and measured each post of the entrance, two cubits; and the entrance, six cubits; and the breadth of the entrance, seven cubits. And he measured the length thereof, twenty cubits, and the breadth, twenty cubits, before the temple; and he said unto me: 'This is the most holy place'" (verses 3-4).

Next we find the thickness of the wall of the house, which includes the walls around the *hekal* and *debir*: "Then he measured the wall of the house, six cubits" (verse 5).

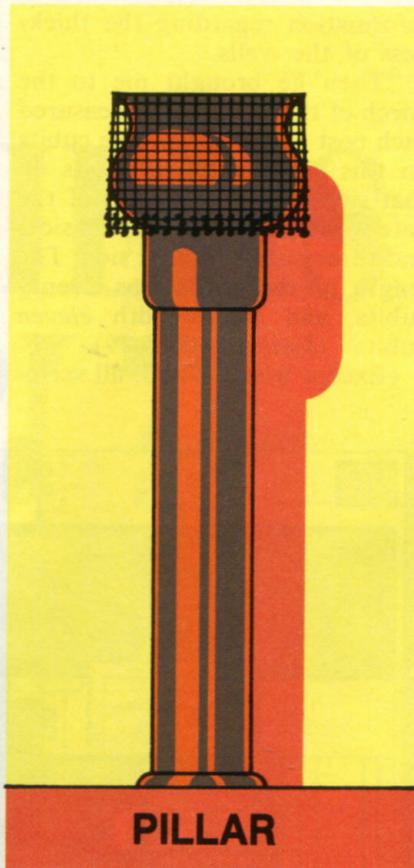
Another outer wall encompassed the side chambers: "The breadth of the outer wall which belonged to the side-chambers was five cubits; and so that which was left by the structure of the side-chambers that belonged to the house" (verse 9).

Finally, the overall dimension of the house is given by Ezekiel: "And he measured the house, a hundred cubits long" (verse 13).

The basement

"I saw also that the house had a raised basement round about; the foundations of the side-chambers were a full reed of six cubits to the joining" (verse 8).

This basement, or foundation, is about 12 feet high from the inner court level to the floor level of the Temple building and side chambers. The place of "joining" is where the basement ends and the house starts. This basement



does not consist of rooms below ground, but solid stone to raise the level of the Temple.

Steps lead to the entrance of the Temple (Ezekiel 40:49). These steps must be to climb above this "basement." Four cubits are allotted for the width of this "basement walkway" up to the side chambers.

The doors

There is no door at the entrance of the porch but just a large opening. The entrance to the *hekal* and *debir* do have doors.

"And the temple and the sanctuary had two doors. And the doors had two leaves [apiece], two turning leaves; two leaves for the one door, and two leaves for the other. And there were made on them, on the doors of the temple, cherubim and palm-trees, like as were made upon the walls" (Ezekiel 41:23-25).

The *debir* doors are further described: "And for the entrance of the Sanctuary he made doors of olive-wood, the door-posts within

the frame having five angles" (I Kings 6:31).

This entrance has two doors, but the frame to the door has five angles. Instead of having a door opening with a straight and level top, this one has two angular frames projecting to the center point. In this door, the frames and the door are of olive wood.

A further description is in verse 32.

The porch "face"

"And there were thick beams of wood upon the face of the porch without" (Ezekiel 41:25).

Just what would be the purpose of thick beams on the front face of the porch? They would certainly not be needed for structural strength, as the building is made of stone. They must be for beauty or adornment.

The Bible gives no further details. Josephus says nothing about these thick beams, but the *Talmud* does. This quotation refers to Herod's Temple, and not Solomon's:

"The doorway of the porch was forty cubits high and its breadth was twenty cubits. Over it were five main beams of cedar. The lowest projected a cubit on each side beyond the doorway. The one above projected beyond this one a cubit on each side. Thus the topmost one was thirty cubits long. There was a layer of stones between each one and the next" (Tract Middoth, chapter III, Mishna 7).

The Bible does not say how many beams there were. This quote from the *Talmud* says that Herod had five, but he apparently wanted to "improve" and expand on God's plan. In our illustration, instead of Herod's five beams, three such beams have been drawn on the face of the porch, just over the entrance. This fits the Bible description as given in Ezekiel.

Here are more details

Previously we skipped further details about the exterior appearance of the porch: "And there were narrow windows and palm-trees on the one side and on the

other side, on the sides of the porch" (Ezekiel 41:26).

These must be on the exterior, since the text in question is referring to the things "without." On the north side and the south side of the porch are these windows and palm trees.

We saw earlier that there were also narrow windows in the *hekal*. They were by necessity very high, above the roofline of the side chambers that were around the building. These narrow windows were covered (verse 16) (most probably with lattice work or screening).

The Bible says nothing about the roof of the Temple. It would undoubtedly be nearly flat. In the pictures, five cubits have been left for the ceiling, trusses and roofing.

When Solomon built the Temple, he constructed it of stone quarried nearby in the northern quarter of the old city. This stone was limestone, and when exposed to the sun, it appeared white. Thus the exterior of the Temple

had a brilliant white appearance, almost like snow, as Josephus described it. The exceptions would be just after sunup and just before sunset, when the white stone would take on a golden hue.

The remaining descriptions of the Temple and associated buildings are, in the main, just summaries. Only brief comments, without all the scriptural details, are included here for reasons of space.

The pillars

One of the least understood aspects of the Temple is that of the two brazen pillars that were directly in front of the Temple. "Also he made [put] before the house two pillars" (II Chronicles 3:15). These were placed in front of the Temple, by the entrance, at the porch.

Picture the immensity of these pillars and their capitals. The pillars alone were about 36 feet high, with capitals of three and five cubits. In all they were more than 52 feet high. Since the bowl

is over 10 feet high, it must at least be 10 feet wide. The bowl alone is as large as a small room!

Based on the 25.2-inch cubit, there would be about 500 cubic feet of brass in each pillar with its capitals. That much brass would weigh about 133 tons. The two pillars weighed about 266 tons. That quantity would explain why Nebuchadnezzar broke the pillars up and carried the brass to Babylon (Jeremiah 52:17).

Hiram, who made these things, was a master craftsman. He would have had to be to make such huge pillars and capitals. They are an important part of the design of God's Temple.

The gates

Ezekiel's references concerning God's house include much more than the main Temple building we have been studying. Two courts surround the Temple building, as well as six gates and several additional buildings.

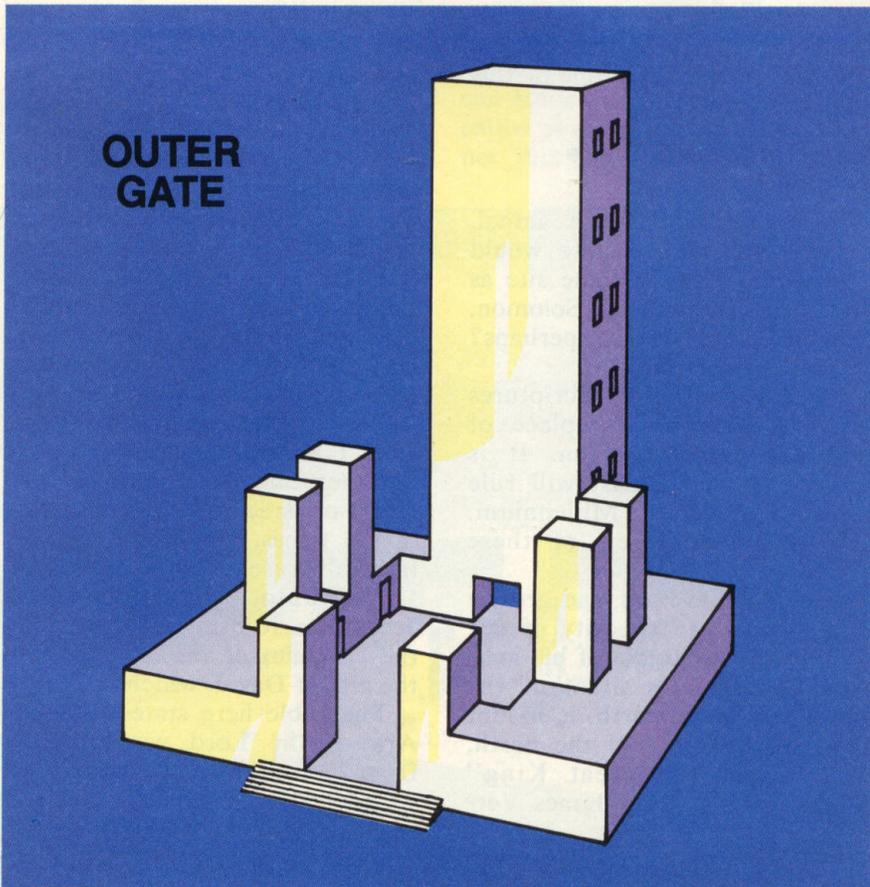
Entry to the inner and outer courts is through six different gates. Three gates lead to the outer court, and three gates to the inner. These gates are quite complex and involve much more than mere doors through a wall.

The gates are so important that almost one whole chapter in Ezekiel is given to describe them.

Let's have a brief view of the eastern gate. The approach is from the east with seven steps. There are high doors of about 26 feet, with posts of about the same height on the right and left. This gate opens on a small courtyard, with three rooms on the right side and three on the left. Each of these rooms has a door and windows facing inward.

Between the rooms are tall pillars or posts with windows facing to the outside and also toward the inner part of the court. There are four of these pillars, and they are about 50 feet high.

Straight ahead is the porch of the gate. It has an entry onto the pavement of the "outer court" to the right and left, plus another entry straight ahead toward the main Temple building. This porch towers 120 feet. There are



42 projections, seven in each gate, which might be called towers, then the greatest tower of all — the porch of the Temple.

These high towers are mentioned in a prophecy of the time to come when Christ will raise up Zion: "Walk about Zion, and go round about her; count the towers thereof" (Psalm 48:13).

The porch of the house is said to have a face (Ezekiel 41:25). The front of the porch is the face. The front of the individual towers, and porches, should also be considered faces.

A face, of course, is usually a part of a head. A head is also defined as that part of anything that forms or is regarded as forming the top, summit or upper end — a projecting part. There are seven such heads to each gate — the posts for the doors, the four towers (improperly translated "arches" in some versions) and the one porch.

One of the psalms refers to these gates. Because of its poetic beauty, this psalm has become well-known and has been set to music by several different composers. But few really understand the significance and meaning behind it. It is not just a lot of unusual poetic abstraction, but really means something. Let us look at this psalm from the aspect of the gates to God's Temple.

"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; that the King of glory may come in. 'Who is the King of glory?' 'The Lord strong and mighty, the Lord mighty in battle.' Lift up your heads, O ye gates, yea, lift them up, ye everlasting doors; that the King of glory may come in. 'Who then is the King of glory?' 'The Lord of hosts; He is the King of glory'" (Psalm 24:7-10).

The "heads" of the gates to God's Temple will be constructed or "lifted up." The doors of the gates will be set. Christ, the King of glory, will come and be in His Temple, in the world tomorrow.

The courts

The courts of Ezekiel's Temple are foursquare, symbolic of the

ultimate, the ideal and the perfect. Exact information on previous Temple courts is not mentioned in the Bible, and other sources are rather vague.

In summary, there are two courts, the inner and outer. People will be able to enter the outer court from one gate, then exit through the opposite gate. The inner court is for the use of the priests only.

In the middle of the north, east and south walls are the outer gates.

In the four corners of the outer court are cooking places for the people. On the north, east and south sides are "thirty chambers," which are possibly dining halls associated with these cooking places.

The inner gates are identical with the outer gates, except their direction is reversed.

Two large buildings just north and south of the Temple building serve as dining halls for the priests, with the associated kitchens. The altar is in the center of the inner court.

There are many other details about the courts of the Temple that are beyond the scope of this brief overview.

Where will the Temple be built?

If this Temple is an actual, physical structure, where would it be built? On the same site as the older Temples of Solomon, Zerubbabel and Herod, perhaps? Or somewhere else?

Many places in the Scriptures refer to Zion as the place of God's future habitation. It is from Zion that Christ will rule the world during the Millennium. Let us notice a few of these places.

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Psalm 48:1-2, King James Version).

This is not referring to the kingdom of David in ancient

times. It is a prophecy of God's throne during the Millennium.

"For the Lord hath chosen Zion; He hath desired it for His habitation: 'This is My resting-place for ever; here will I dwell; for I have desired it'" (Psalm 132:13-14).

Many more scriptures confirm the same fact. The law will go forth from Zion (Isaiah 2:3, Micah 4:2). The Lord will dwell in Mt. Zion (Isaiah 8:18, 18:7) and reigns in Zion (Micah 4:7). He is to be there with the 144,000 immediately after His return (Revelation 14:1, New King James).

These texts cannot refer to Old Testament times when Christ also ruled from His Temple. They can refer prophetically only to the coming time when the Messiah, Christ the Lord, will rule from Mt. Zion.

Solomon did not build the Temple on Zion!

Nowhere in the Bible does it say that Solomon built his Temple on Mount Zion.

"Then Solomon began to build the house of the Lord at Jerusalem *in mount Moriah*" (II Chronicles 3:1).

Students of the Bible acknowledge Mount Moriah to be the easternmost hill of Jerusalem, where the present Moslem "Dome of the Rock" is located. It is on this hill that all ancient Temples — Solomon's, Zerubbabel's and Herod's — were built. Can this Mt. Moriah be the same as Mt. Zion?

The answer should be plain from I Kings 8:1:

"Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion."

The Bible here states that the Ark of the Lord was brought from Zion to the new Temple. As we have already seen, the Temple was built on Mt. Moriah. The ark was moved from Zion to Moriah. This plain, clear scripture proves

that Zion and Moriah are two different places.

We should know a few things about Zion. It was known as the City of David, and before that it was the Jebusite stronghold. Before that it was called Salem during the time of Melchizedek's priesthood.

Zion is the extreme southeastern hill

This lower extremity to the south is now generally accepted as being the location of the old Jebusite stronghold. David made this stronghold his city, adding to and strengthening it. Certainly this can be none other than the biblical Zion.

Because of the much lower elevation compared to the hills around it, some may say that this must not be the right place. But Mt. Zion is sometimes referred to as a hill and not as a mountain. It is a narrow spur of raised ground.

This small spur of land might well be considered an unlikely place for God to set a Temple, because of its low relation to other nearby hills.

Zion will be raised up!

God will someday raise Zion up. It will be exalted above the

hills — established as the top of the mountains (Isaiah 2:2, 40:9, Micah 4:1). Christ will build up Zion (Psalm 102:16).

Christ will again rule from that same Zion, just as He did while in the office of Melchizedek from Salem, which was Zion, just as He did as the Lord of the Old Testament during the days of David, when the ark of the covenant was there.

"All the land shall be turned into a plain from Geba [just north of Jerusalem] to Rimmon south of Jerusalem. Jerusalem shall be raised up" (Zechariah 14:10, New King James). This includes Mt. Zion.

God has shown by His Word where Zion is. He will raise it up in the time He has set. Then — in the world tomorrow — the beauty and glory of Zion shall be the joy of the whole world.

Mount Zion stands most beautiful

We have seen that God's Temple in all of its aspects is unusual, singular in design.

When you see this Temple in its right perspective, with the added buildings and courts, you can come to understand why it is called the city of our God. It is not just a building. It is many

buildings, and yet the many parts make up one complete and harmonious whole.

Certainly it would be the beauty of the whole world. It would be the place where the people in the world tomorrow would come to worship the King, the Lord of Hosts.

It would be the place from whence rivers of living water (both physical and spiritual) will issue forth for the whole world (Ezekiel 47:1-12).

"Then the Lord will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering. And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain" (Isaiah 4:5-6, New King James).

Here is supernatural outdoor air conditioning, temperature control, a roof to protect from rain and night lighting!

All of the many scriptures referring to the beauty of Zion refer to this place. It is Zion where Christ will live and rule.

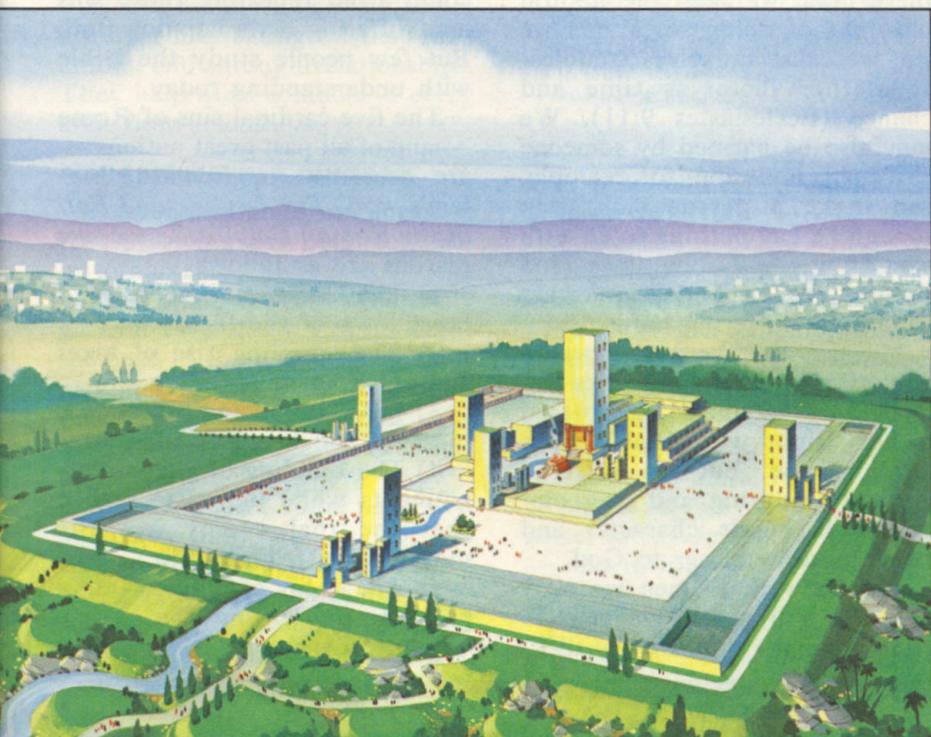
Josephus described Solomon's Temple as a Temple that shined and dazzled the eyes of those who saw it or entered. God's millennial Temple would be even more startling and beautiful!

The Temple is the perfection of beauty. God is the Designer. "Out of Zion, the perfection of beauty, God hath shined forth" (Psalm 50:2).

Jesus Christ will rule the earth with peace and happiness. His presence will make this place the most glorious and wonderful spot on earth.

God is now calling a special group of people to have a vital part in the government that will rule from Zion.

"Happy is the man whom Thou chooseth, and bringest near, that he may dwell in Thy courts; may we be satisfied with the goodness of Thy house, the holy place of Thy temple!" (Psalm 65:5). □



Illustrations by Ken Tunell

QUESTIONS & ANSWERS

I am graduating from high school next year, and I've been planning to go to college. Should I spend the time and money on this type of education if the Millennium is right around the corner?

Your concern about preparing for your future is commendable. The first step is to weigh all the factors involved, which is what Christ meant when He said to "count the cost" (Luke 14:28).

One should not put off studying for a career, even though the Millennium may well begin within the next few years. The basic principles of management, logic, mathematics and other skills will still be valuable assets in the world tomorrow. And even more valuable are the traits of character you must develop to succeed as a student: willingness to work hard, the power to concentrate, to persevere.

Paul tells us we should be "redeeming the time" (Ephesians 5:16). We should not fail to develop our talents (Matthew 25:14-30) by sitting around and doing nothing while we wait for the Millennium. Who knows? God may yet be able to use in His end-time Work the skills and abilities we develop!

As Herbert W. Armstrong used to say, we should live as if Christ were going to return immediately, but plan our lives as if we had a hundred years left.

For general counsel on planning a career, refer to our free booklet *The Seven Laws of Success*. Your public library will contain many books to help you match your natural abilities with intelligent career choices. Also, many high schools and colleges offer career counseling.

I always have bad luck! Is it possible I've been jinxed?

The idea of being jinxed or having bad luck is superstitious and biblically unsound.

The Bible teaches that time and chance happen to everyone

(Ecclesiastes 9:11), unless God intervenes to grant special help (Psalm 34:7). It also tells us that evil spirits can influence us (Ephesians 6:12). But we can resist that kind of influence (verses 13-18, James 4:7).

Most so-called jinxes or cases of bad luck are simply the normal trials that come on all mankind. God promises to give us the strength to overcome our trials when we rely upon Him and seek His solutions to our problems (I Corinthians 10:13).

Frankly, we bring many of our troubles on ourselves by our own actions — by our own sins and errors in judgment. Remember Galatians 6:7: "Don't be deceived, God is not mocked; for whatever a man sows, that he will also reap."

I have suffered several major tragedies in my life. A friend tells me it is because I'm not living right with God. Is this the reason?

There is a natural tendency to seek a simple explanation for suffering. But often such diagnoses are simply wrong!

God has indeed set in force spiritual laws. When we obey these laws, we reap the natural blessings of doing so. When we sin, we cause ourselves troubles.

Another factor is time and chance (Ecclesiastes 9:11). We may also be harmed by someone else's sin. Pollution, for example, can make a person sick even though he had nothing to do with causing it. And sometimes God chooses to let us learn certain lessons by suffering hardships.

However, just because a person has suffered some difficulties and trials does not mean that person is not "right with God." Jesus never sinned, but He suffered greatly! Enduring and overcoming trials builds character and helps us draw closer to God.

We know that when we obey God He will not allow trials to come upon us that are too diffi-

cult for us to bear (I Corinthians 10:13). Although they may seem overwhelming to us at the moment, we know that, in the end, all things will turn out for our own good (Romans 8:28).

And God warns all of us not to judge others (Matthew 7:1). We are on dangerous ground indeed when we presume to evaluate someone else's life and condemn him or her. Judgment is the prerogative of God and God alone!

I have often heard you compare the United States and Britain with ancient Rome. Are we really going the way of Rome?

Indeed we are! And our leaders today do not realize what is happening, any more than the Romans did!

Of course, Rome was not the first nation to destroy itself by its sins. Rome had the lesson written in the collapse of every great nation that preceded it. The Assyrians, the Babylonians, the Persians and the Greeks all passed through the same experience.

Even ancient Israel committed the same sins. God had Israel's experience recorded in the Bible so we, their lineal descendants, could avoid repeating those sins and suffering a similar downfall. But few people study the Bible with understanding today.

The five cardinal sins of Rome — and of all past great nations — are described in Edward Gibbon's work *The Decline and Fall of the Roman Empire*. These five reasons are as follows:

- 1) The increase of divorce and breakdown of the family.
- 2) The spiraling rise of taxes and extravagant spending.
- 3) The mounting craze for pleasure and brutality in sports.
- 4) The building of gigantic armaments while failing to realize that the real enemy was the moral decay from within.
- 5) The decay of religion into a mere form, leaving the people without any guide. □

Such a Pleasant Child!

Even a child, the Proverbs tell us, is known by his doings — by whether the things he does are right.

And what better time is there to begin to make things right than in the beginning — in childhood?

This beginning time is a new slate upon which no unlearning has to be done. This is when life's ways start. This is when approaches, personality and patterns of living take initial shape.

Unfortunately, the first thing one notices about many children, however, is that they haven't been taught the first thing about social graces!

Pleasantness in a child is a delight. A child who is respectful and responsive to elders and peers, who is polite and mannerly to those with whom he comes in contact, will be favored.

Good manners, or etiquette, are as a lubricating oil that runs among and through relationships. They help life's contacts in every area flow smoothly.

Manners have a purpose

Exercising good manners is part of loving our neighbor. We let others pass before us — the all-important *I* doesn't bullishly go first. We don't seek to be at the head of the line, elbowing our neighbor off the path. We don't take the largest serving of cake on a platter; we leave it for our neighbor.

Manners don't come naturally. Watch a baby who is not yet trained — or watch an untrained adult. He wants things for himself. But with parents' loving and consistent guidance, this changes. Teaching values, moral codes, the



By Joan C. Bogdanchik

Our series of articles on early childhood education continues with a look at proper etiquette.

work ethic and esteem for others is basic to living — and right character.

Regretfully, many parents pay little attention to this foundation while they rush headlong to academics, teaching their preschoolers to read and spell while they can't properly interface socially in their world.

There is a moral foundation to be laid. And this foundation must be set to ensure success in school — and in life.

Start at home

What is your growing child like? Does he respect you and

cooperate with you and his or her siblings? Is he quick to say "I'm sorry," "Please" and "Thank you" and not interrupt? Does he share possessions willingly with you?

Is your child learning, as the early years go by, to eat correctly? Is he being taught to come to the table with clean hands and face and not to start eating until the family is seated and the blessing is asked? Is he or she learning not to talk with a mouthful of food, and other table manners? Are you teaching your child not to reach across the table nor to balance on the back legs of the chair?

Is he learning to carry on intelligent conversations with his family? Topics at the table should, of course, be pleasant. They should not be correcting sessions for the day's mistakes. This takes away from family mealtime enjoyment, and can hinder digestion and resultant good health.

Does your child ask to be excused when he must leave the table before others are finished, and does he know to leave his napkin near his plate?

A young child may need to wash his hands again *after* eating. What a help this would be to Mother's workload of fingerprint removal!

Start early

From the early years, teach your child to respond to people to whom he or she is introduced. A child should also be taught how to make introductions.

Your child should be taught to be kind and polite, not demanding and bossy. He should be learning how to get along with others. Teach your child to respect elders. First he should

honor you, his parents, of course, and grandparents, aunts, uncles and neighbors.

Teach your child how to be sociable — how to carry on a conversation, beginning with a hello and a smile, then a sentence or two, but not to dominate the exchange. Some parents think this domination is cute, or that their child is clever indeed. But more often it's a sign that additional training is needed!

He or she should be taught how to answer the telephone properly and how to handle situations when you are not available to come to the phone.

Your child should be taught to be thankful and accept gifts from friends and relatives graciously, not put on a look of disgust (which hurts the giver!) when a gift is not to his or her liking.

Your child should be taught to keep his word. He should not repeat family business or other matters that he is told not to. He should be taught when not to whisper in front of others. This can be rude and hurtful.

A well-bred child stands when elders enter a room, and generally should not sit when elders are standing. He calls them Sir or Ma'am, especially if their names are not known. Children should not rush through doorways ahead of adults, nor push their way out of elevators before them.

Since our society is so youth oriented, and since equality seeks to prevail, some consider manners of this sort old-fashioned. But they are not! Though some may scorn such an approach, most, even if not outwardly, appreciate a mannerly, considerate way.

Alas, our society includes people who are *not* properly affectioned, and this influences the way we live. Because of this, we must teach our children not to be trusting of strangers at our doors, nor to approach strangers as they offer candy or gum.

But even at these times a "No, thank you" can be uttered while the door remains closed, or while the child races in the opposite direction to relate to parents, teachers or other reputable per-

sons what has been attempted. If unnatural-affectioned actions occur *within* the home, the child should have recourse to the other parent or trusted relative, or other person. Children should have open communication with their parents and keep no secrets from them.

To have to even write about such a subject is a terrible indictment of society gone awry!

In the home, in many ways, the child learns to cooperate with others and to think highly of them. Ethnic jokes are not told. Stop and analyze: What is one thinking when he makes, albeit jokingly, negative statements about another nationality or race? That his is superior, of course. Is he then really esteeming others better than self?

Grooming etiquette

Good grooming, or proper body hygiene, is an essential part of etiquette. Parents begin this with proper baby care. Clothes that are soiled should be changed and laundered.

The child should learn cleanliness early. He should be taught to separate clean clothes from the soiled and not be allowed to pile up his dirty laundry in a heap under his bed or in the closet. His own laundry bag in his room should help him do this.

Your child should be taught to wash daily. He should be learning how to use bathroom facilities properly, and to wash his hands after so doing. It's a good practice to wash hands after playing with animals, too.

Automobile etiquette

How well does your child travel? If parents enjoy long trips, children usually learn to, also. View the time as special family time together.

Proper etiquette extends to riding in a car as well. Occupants, after seatbelts are attached, should not be overly loud or ram-bunctious or in any way distract the driver. But drivers' etiquette should include frequent stops for children to let off natural energy. Head, hands and feet should re-

main inside the car, and if someone is trying to rest, the others should respect this and talk in lowered tones.

When stopping at a motel, other rules of etiquette come into play. Your children should not run in the rooms or halls, play loudly or jump on the floor.

At restaurants they should learn that Father orders after discussing the menu with his family, that silverware accidentally dropped on the floor remains there and that they can say "Thank you" for service at the meal's conclusion.

Church and school etiquette

Proper manners are most important at Church services, for it is here where God's people assemble before God on His Sabbaths. We are attired in our best, and our speech and manners should be our best, too.

Church services are not a place for loud talking, playing or running. Children should go to the rest room just before services so any such trips during services are rare. Week by week they grow to realize the importance and purpose for church attendance, and to highly respect God's Sabbath. They watch their parents' example in this, as in all else. It is part of their life pattern — and should grow to be its cornerstone.

At church your child continually meets people and puts into practice the social skills he is developing. He is respectful to the minister and all church assistants.

In school he is respectful to all teachers and often thanks them for their help. He sees that his work is done on time. He listens carefully and does not disturb others. He mixes well with other children and is considerate of their feelings. He does not start fights, and leaves or ends them as gracefully as he can when they are underway.

He practices self-control, upholding what is right. He responds positively to correction. He contributes in class. He is dependable. He is a joy!

And why shouldn't a child be "Such a pleasant child!"? □

POSITIVE CHILD TRAINING

Priorities That Lead to Happiness

BY DEXTER H. FAULKNER

PART FOUR

Our lives can be busy, interesting and hectic. The combination of work, children and our own interests and needs can really keep us jumping!

God wants us to lead full, exciting lives, but we must realize that happiness is not necessarily defined as a state of frantic activity.

Sometimes things can get out of hand. Sometimes the things that are really important are overlooked. Sometimes we need to stop and take a critical look at our priorities.

What do we spend the greatest amount of our time on? Does how we spend our time reflect which of our goals are most meaningful to us?

Setting right priorities

God and His Kingdom should be our No. 1 priority. We should make sure that we have the time we need to study, pray, meditate and fast. If our spiritual lives are not what they should be, we cannot properly perform our roles as parents.

Our health should be our next priority. Make adequate sleep,



exercise and a healthy diet part of your regular routine. Again, without good health, it's difficult to be good parents. It takes energy and strength to keep up with healthy, active children!

Our mate should come next on our list of priorities. Is your mate the most important human in your life? A strong husband-wife relationship brings stability to the family.

Also, be available to your children. Are we home on the weekends and in the evenings? Can we go to their activities and show them support? Our children

should know that we will be there when they need us.

Where do you find all this time? Take a look at your list of priorities. Is most of your time spent on your most meaningful goals of God, health and family — or on less important priorities?

If you haven't already learned this principle, let me share it with you: There are too many things to get done in one lifetime. We need to learn to ruthlessly say no to ourselves and to some of the activities not as high on our priority list. It takes time to manage a successful family.

Time needs to be spent teaching children, playing with them, loving them. It takes time to show them how to help around the house, to talk to older children and see that they are developing into interesting individuals, to share with them stories from the family past and thus give them a sense of family roots.

Children need time with their parents to learn about their male and female roles. It's the only way they can learn our values and the things that are important to us. A solid moral base in the home will help keep children anchored to what is right when they

are faced with the wrong choices available outside the home.

Teach children to manage time

After you learn to manage your time, you need to teach your children how, as well. Help them choose small and large goals and work with a time plan to achieve them. For older children, you can plan a weekly calendar of activities and responsibilities.

Planning is essential, but remember that your kids *are* kids. They need time to *be* kids. They don't need every minute of the day planned for them. Help them to set several goals, but make sure they have time for play.

Make time to have fun with your family. Fun is a priority, too! It should be long-lasting, wholesome enjoyment. Long hours spent together in front of the television are not what family memories should be made of.

Our children won't be with us forever. With God's help, we can have time to do other things we need to do *and* time to enjoy our families.

A happy childhood

A happy childhood is the best guarantee of a well-adjusted adulthood. An unhappy childhood can do damage that is never completely repaired in this life.

If not checked, as childhood progresses, unhappiness generally grows stronger, reaching its peak during the teenage years.

Showering your children with material possessions will not automatically make them happy, nor will smothering them with love and attention. Eventually, happiness must come from within, from their own adjustments to life.

Here are some commonsense ways you can plan a happy childhood for your child:

- See that your child's health is

Our children won't be with us forever. With God's help, we can have time to do other things we need to do and time to enjoy our families. A happy childhood is the best guarantee of a well-adjusted adulthood.

good by providing proper food, rest and freedom from stress.

- Make the home a happy place with plenty of fun, good times, laughter and funny stories. Happiness is contagious.

- Take time to teach godly principles daily. Remember Solomon's advice in Proverbs 22:6: "Train up a child in the way he should go, and when he is old he will not depart from it."

- Be sure there is a bright spot in every day, preferably at its close. A favorite dessert, a family



Illustrations by Dan Andreasen

game after dinner, a story will help send the child off to bed with contentment. See that your child's relationships with every member of the family are good as

the day ends so that no shadow will carry over to the next day. Take time to thank God together in prayer before the lights go out.

- Provide your child with enough pleasures and excitement so that he or she does not have to turn to a world of make-believe to get what life denies. The day-dreamer is unhappy whenever he or she tries to face reality.

- Don't guard your child against all disillusionment and disappointments. He must learn to face negative circumstances so he can do so when you are not there to protect him. Teach how to take the bad with the good.

- Help your child to have a realistic concept of himself, his strengths and weaknesses. Nothing is more heartbreaking to a child than to discover that the world does not treat him as the rare person his parents made him believe he was. Let him mingle naturally with other children so he can evaluate himself without any delusions of grandeur.

- Encourage your child to become proficient in one or two activities. Nothing adds more to personal happiness than pride in achievement.

- Help him to develop personality traits that will help other people like and respect him. Popularity is a source of satisfaction that is rarely equaled.

- Encourage your child to be independent. A person who can stand on his own feet is far happier than one who must rely on others for support.

- Most important of all, make sure that your children know you love them, no matter how troublesome they are or how far short they sometimes fall of your expectations. The warmth of love, especially

from a parent the child loves and depends upon, is a source of happiness unexcelled by any material possession or any other experience in life. □

Few, it seems, understand *how* tithing began, *who* instituted it and *why*!

It is often assumed today that tithing was first instituted at Mt. Sinai, that it was a form of national taxation under the Old Covenant. Therefore, it is reasoned, tithing must be "Levitical."

Nothing could be further from the truth!

Understand why.

Tithing not Levitical

Did you know your Bible reveals tithes were paid to the Creator God long before the first Israelite was born?

That tithing was, in fact, a divine institution centuries prior to the making of the covenant at Mt. Sinai?

And, that after everything that was nailed to the cross was ended, tithing continued on as a living principle under the New Testament?

The proof has been in your Bible all these years! You will find it in the book of Hebrews, the seventh chapter. In it Paul expounds the New Testament teaching on tithing.

Why Paul wrote Hebrews

Paul wrote the book of Hebrews to make plain to Christians the office and present duties of Jesus Christ as our Mediator and High Priest in Heaven.

But what does Christ's office as High Priest in heaven today have to do with tithing?

Far more, perhaps, than you realize!

First, the apostle Paul explains that Jesus Christ, our High Priest, holds the rank — office, or order — of Melchizedek (He-

brews 5:5-6). Who this Melchizedek is, very few understand!

Briefly, Melchizedek is called "priest of the Most High God" in Hebrews 7:1. One of His names is "king of peace" (verse 2). Is it coincidence that Christ is also a priest, and that the prophet Isaiah names Jesus Christ "Prince of Peace"? (Isaiah 9:6).

The priestly rank or office of Jesus Christ and Melchizedek is the same!

Furthermore Melchizedek, High Priest in ancient Abraham's

— God in the flesh — He was also the Messiah or Christ — the Anointed.

And He is now, as He was before, High Priest. He has the same office or rank He had in Abraham's day, when He was known as Melchizedek — meaning "King of righteousness"!

Received tithes

Consider, now, what Melchizedek or Christ, in His office as High Priest, received from the patriarch Abraham.

"For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings [see Genesis 14:18-20] and blessed him, to whom also Abraham gave a tenth part of all..." — a tenth is a tithe. (*Tithe* is an old English word for "tenth.")

Continuing: "Now consider how great this man was" — Melchizedek — "to whom even the patriarch Abraham gave a tenth [a tithe] of the spoils" (Hebrews 7:1-2, 4).

Melchizedek — who later became the human Jesus — collected from Abraham *God's* tenth — the tithe. That is one of the functions of Christ's priesthood that continues today.

But how did Abraham know to tithe? "Because Abraham," says God, "obeyed My

voice and kept My charge, My commandments, My statutes, and My laws" (Genesis 26:5).

This was centuries before the law of Moses and before the Old Covenant!

God's laws are eternal principles. They have existed from the beginning. They are living, active principles today.

So tithing was a law centuries before the covenant ever was made at Sinai. Abraham was paying tithes about 130 years before

Tithing and Your Paycheck

*Was tithing only for ancient Israel?
Was it a form of national
taxation? Should non-Christians, as
well as Christians, tithe?*

By Herman L. Hoeh

day, is alive today — "having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually" (Hebrews 7:3).

Jesus Christ, too, is alive today!

Melchizedek — note — was "made like the Son of God." Paul sees clearly that Melchizedek and Christ are one.

That one who had been priest of God Most High became the human Jesus. As a human being

Levi, the father of the Levites, and Abraham's great-grandson, was born.

Tithing is therefore not "Levitical"!

Tithing, of course, was included in the laws revealed to the Hebrew ex-slaves at Sinai. It had to be. Tithing is a living financial law. It did not begin with Moses, and it did not end when the law of Moses ceased. The law of Moses could not end what it did not bring into existence!

Later we find Jacob, Abraham's grandson, promising God He would pay Him the tithe. "And of all that You give me I will surely give a tenth [the tithe] to You" (Genesis 28:22). It is important to whom the tithe is paid — "to You," said Jacob. Not to imposters!

What Christ does with the tithe

What is the purpose of the tithe? How did Melchizedek use the tithes He received in Abraham's day? To what use does Christ put tithes today?

There is a great purpose being worked out here below. Man can know nothing of that purpose unless it is revealed. That takes a Revelator. Christ is that Revelator. He reveals the Father's will. It is one of His duties as High Priest!

Now understand what the priesthood of Christ has to do with tithing.

God the Father works through Christ. But how does Christ work?

On occasion, He works in person on earth. He worked from time to time with the patriarchs. He worked continuously in the flesh for some three and a half years with the apostles. Most often — and for the past 1,900 years — He works from heaven through chosen humans.

But what is Christ's Work? What Work has Christ been carrying out through human instruments on earth these near 6,000 years?

The Work of preaching the good news — the Gospel — of the Kingdom of God!

When on earth with the apostles, "Jesus went . . . preaching the gospel of the kingdom" (Matthew 4:23). His commission today is, "Go into all the world and preach the gospel to every creature" (Mark 16:15). He carried on the same Work 4,000 years ago. As Melchizedek, He preached "the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed'" (Galatians 3:8).

It cost money for the apostles



Warren Watson

to travel from city to city, to rent halls in which to speak, to have letters laboriously handwritten.

Even in Abraham's day it cost to carry out the Work of God. Abraham had at least 300 men in his employ (Genesis 14:14). Including wives and children there must have been between 1,000 and 1,500 who traveled with him. To preach the Gospel to them, facilities had to be provided in which to meet for special occasions and for weekly services.

Today, to reach the whole world with the Gospel of the Kingdom of God on the super-power facilities of radio and television and via the printing press costs large sums of money.

To pay for His Work, God ordained from the beginning a definite financial plan — tithing. God does not come down to earth today and ask owners of radio

stations and printing presses for their facilities free. God believes in justly paying humans for the facilities He entrusts to them.

What the Creator does is to reserve for Himself, out of all that is produced out of the earth He created, only 10 percent. The remaining 90 percent He willingly releases to man for his personal use after man first renders the first 10 percent to his Maker.

God commissioned Christ, as High Priest, to collect that 10 percent — the tithe — from those who voluntarily want to become co-workers with Him. As Melchizedek, Christ received it personally in Abraham's day. Today — and ever since His ascension in A.D. 31 — Christ, as High Priest, authorizes His servants whom He has chosen as His ministers to receive it for Him and to disperse it, as He directs, for the Work of the Gospel of the Kingdom of God.

How many of you knew that is one of the functions of Christ, our High Priest, today? It's time we understood why

tithing is included in the one book in all the New Testament that specifically explains Christ's priesthood!

"But," some will ask, "what about the Levitical priesthood? Didn't the Levites receive tithes?"

That is just the point Paul makes! If the Levites — a priesthood of merely human rank — received tithes under the Mosaic dispensation, how much more worthy to receive tithes is Christ, who, since His resurrection, has again the rank of Melchizedek — the "King of righteousness"?

Why the Levitical priesthood

The Mosaic dispensation was purely materialistic, fleshy, with physical rituals and sacrifices. In Hebrews 4:2 we read:

"For indeed the gospel was preached to us" — in New Testa-

ment times — “as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.”

The holy spirit was not promised under the Old Covenant. The Mosaic ceremonies did not impart the gift of faith. That was not the time God was trying to save all Israel. It was not the time for the Gospel to go to all the world. God was only calling a very few, primarily the prophets, who were used in Christ’s Work to write the Hebrew Scriptures for us.

The nation Israel formed a flesh-born congregation, not a spirit-begotten Church. During those years a priesthood of lower rank — of mere human rank — was in office. It was vastly inferior to the spiritual and divine rank of Melchizedek. The priests were of the tribe of Levi. It was called the “Levitical priesthood.” It administered physical rituals — called “the works of the law” in the New Testament.

Yet this lesser priesthood had to be financed. Again God used the tithing system. “And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law” (Hebrews 7:5).

Since tithing is God’s permanent, continuous financing system, it continued through the Mosaic dispensation. During that period, when the Levites were the ministers, their physical work had to be financed.

But when Christ came and the priesthood was changed, God did not change His financing system. Christians in Paul’s day did not need to be instructed that tithing is an obligatory and permanent law of God. They did need to have it made clear that the Levitical priesthood was superseded in the Church of God by that of Jesus Christ — the Melchizedek priesthood restored! The only question was to which priesthood tithes were now to be paid.

To make this point plain, Paul explains the superiority of the Melchizedek priesthood: “Now

consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils. And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; but he whose genealogy is not derived from them [the Levites] received tithes from Abraham and blessed him [Abra-

Tithing, far from being abolished, is **New Testament law! Actually, the law is merely restored as it was from the beginning!**

ham] who had the promises. Now beyond all contradiction the lesser [Abraham] is blessed by the better [Melchizedek]” (Hebrews 7:4-7).

Continuing the comparison of the two priesthoods: “Here mortal men [the Levites] receive tithes, but there he [Melchizedek] receives them, of whom it is witnessed that he lives” — as He does today, in heaven, as our High Priest!

“Even Levi,” continues Paul, “who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him” (verses 8-10).

Figuratively, even Levi paid tithes to Melchizedek — that is, the One who became Christ. Similarly, Judah, the father of the Jews and the brother of Levi, paid tithes “in Abraham” —

hundreds of years before Sinai! The Melchizedek priesthood is far superior. It has precedence! It is again in force under Christ.

Christ is now carrying out the Work of God. It, too, has to be financed.

So we read: “For the priesthood being changed, of necessity there is also a change of the law” (verse 12).

New Testament law!

Paul does not say the law was abolished. The change in priesthoods makes necessary a change in the law. What law was thus changed? The very law this chapter is instructing Christians about — the tithing law!

“The sons of Levi... have a commandment to receive tithes... according to the law” (verse 5).

Tithing, far from being abolished, is New Testament law! Actually, the law is merely restored as it was from the beginning!

Jesus Christ personally taught tithing

In speaking to the scribes and Pharisees, who often made a self-righteous display of strictly keeping some of the smaller points of God’s law, Jesus said:

“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done [these weightier matters], without leaving the others undone” (Matthew 23:23).

Isn’t that clear enough? Jesus said that carefully and strictly paying tithes on every little plant that might grow in your garden ought not be put ahead of spiritual qualities such as mercy and faith.

But Christ said “without leaving the others undone” — not to fail to pay your full tithes as God has commanded!

Tithing is God’s law — His system for financing His Work today. It’s commanded, now!

Let each one say, “That means me!” □

Fruits of the Spirit

As I neared the pedestrian crosswalk at the corner, the traffic light began to flash “DON’T WALK.”

I was in a hurry to get to the bank, but I knew that I should nevertheless keep the law. I reluctantly waited.

Perhaps, I hoped, I wouldn’t have to wait long in the bank. Then, in the small fraction of a second that thoughts take, I thought I had reason to hope. Doesn’t God bless those who please Him? Perhaps I would be blessed by not having to wait a long time.

Then, in the next fraction of a second, I realized that although I was waiting, I was not waiting patiently. In my mind, I was still in a hurry. I could not expect to be blessed for patience. Appropriately enough, it was while I was waiting that I realized a little better what patience is.

Patience is an attitude

Patience, the apostle Paul wrote, is one of the fruits or results of God’s spirit (Galatians 5:22). If we allow God to develop His own nature in us, we’ll be more like Him, and that includes patience. Not just acting patient, but actually *being* patient.

So what is patience? Dictionaries tell us that patience is “the capacity, habit or fact of bearing pains or trials calmly or without complaint.” Two things are involved: 1) being in an unpleasant situation, and 2) being calm about it.

Consider the mildly unpleasant but common situation of waiting for service, perhaps in a store or government agency. Most people prefer to pass their time in more interesting and comfortable activities. But most people realize that waiting is the only way to get the particular service they want.

It really irritates some people, though. They fidget and squirm, fume and curse. Others fume inside, harming their own health and peace of mind, but at least they have learned that it does no good to share their bitterness with others. And a few

Why Wait? The Reward of Patience Comes Instantly!

True patience produces a reward we don't have to wait for. Waiting, by itself, is not enough.

By Michael Morrison

have learned to be truly patient in such situations.

Whether they have something important to do or not, patient people make the best of a less-than-best situation. Instead of thinking about the inconveniences that the situation may have given them, patient people find a way to use the time profitably. Perhaps they think about possible solutions to a problem at work, perhaps observe the often interesting actions of others or meditate on laws and principles of human behavior.

When trials hit

We must learn to be patient in good times. But we must also learn to be patient in times of trial. Jesus, while warning His disciples that they would be persecuted, said, “In your patience possess your souls” (Luke 21:19).

The apostle James wrote: “Count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect

work, that you may be perfect and complete, lacking nothing” (James 1:2-4). To be people God wants in His Kingdom, we must be patient.

The word *patience* here is translated from the Greek word *hupomone*, which means “cheerful or hopeful endurance, patient waiting.” It comes from root words meaning “remain under.”

Some trials and persecutions we can do nothing about; we must simply remain under them, patiently, until the trials are over. As best we can, we should endure them cheerfully.

Cheer is easier to endure than bitterness and self-pity. It sets a better example for others (including, perhaps, those who may have caused our trials or persecutions). And cheerfulness helps us have a more positive approach to our problems.

Of course, if there is something we can do about the problem, then we should do so. For example, if we are unemployed, we should try to find another source of income. We may not find it immediately, so we need to patiently continue looking. Patience does not mean that we should sit around waiting when we should be working.

When our problems seem too large for us to

handle, they may indeed be. Through our High Priest Jesus Christ, we can ask God the Father for His help. If it is urgent, He'll intervene right away.

If our problem isn't urgent, God may make us wait but at least we know, by His non-intervention, that the problem isn't quite as urgent as we may have thought. This also requires patience. "Rest in the Lord, and wait patiently for Him; do not fret" (Psalm 37:7).

Jesus told us to pray with persistence (Luke 18:1-8), but this does not mean impatience. With patient persistence, we show that we still want God's solution to the problem calmly assured that God knows what is best for us, and when.

"God is faithful, who will not allow you to be tempted [tested with trials] beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (I Corinthians 10:13).

If God does not solve the problem right away, He will at least help us have the patience we need to cope with it cheerfully.

Patience with ourselves

When we think of patience, we usually think of enduring situations and other people. But we also need patience with ourselves. Some people get frustrated when they can't learn to play the piano, for example, in one month. Some are frustrated when they don't grow spiritually as fast as they would like.

We need not lose our zeal for personal improvement or spiritual growth, but it doesn't help any to get frustrated when it doesn't happen overnight. God is the one doing the work (Philippians 2:13), and as we learn to cooperate with Him, He will complete His work in us (Philippians 1:6). God

G.A. Belluche Jr.



gives "eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality" (Romans 2:7).

"Do not become sluggish, but imitate those who through faith and patience inherit the promises" (Hebrews 6:12).

The apostle James gives us this advice: "Be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand" (James 5:7-8).

The results of patience

One of the results of patience is a calm, optimistic attitude — peace of mind.

Patience often produces physical blessings, too, especially when we are working with others. In dating, marriage, child rearing or talking with your neighbors or fellow workers, the blessings of patience are magnified.

By cheerfully enduring difficult circumstances, we can avoid the penalties associated with impatience — higher blood pressure, increased frustrations and strained relationships. Patience produces fewer hasty words and hurt feelings, fewer jobs of poor quality that must be done again, no irritating outbursts or complaints that make it harder for others to do their work.

Impatience leads to stress and mental frustration; it is self-defeating. Patience, however, is self-rewarding; the blessings are automatic. God does not need to supernaturally intervene every time we go to the bank. He could, of course, but it isn't normally necessary. God's laws are so well designed that they work every time.

Patience will not necessarily make our trials go away any quicker. Patience does not make the line shorter or the trip quicker (although it usually makes the job easier). But patience *always* makes the delay more bearable.

Patience is much more than the outward action of waiting — it is an inner, mental attitude that helps us be calm rather than annoyed while we wait.

The blessings of patience are not necessarily outward and physical; they are inner and spiritual. And these blessings come instantly, as soon as we are patient in attitude. Impatience, even if it comes with waiting, cannot produce the mental blessing of peace of mind.

If we ever think we are not being blessed for patience, we need to examine our attitude to see if we really are patient — not just in the action of waiting, but also in the attitude of patience, of calm endurance.

Patience has an automatic reward, as automatic as a law of chemistry or physics. If we don't see the reward of patience, we need to look harder. Because if we are being patient, the reward is already there. □

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