

The Good News

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Over 5500 Observe *Passover!*

God's people were BLESSED and encouraged during the recent Passover Festival. Again this year, it was the largest attendance of modern times!

by Roderick C. Meredith

CERTAINLY one of the most enjoyable and successful Passover seasons of modern times was recently observed! With the growth in numbers and spiritual character of God's people, there are hundreds more brothers and sisters in Christ to observe the Passover together with each coming year.

And the Days of Unleavened Bread are certainly a time of deep spiritual JOY and brotherly fellowship for God's children!

Just as the children of Israel in the days of Ezra and Nehemiah, God's Church has had to restore the observance of His Festivals. Remember the account in Ezra 6:19-22 when the Jews had returned from their Babylonian captivity and began to keep God's Festivals after finally completing the second temple. Ezra records: "And the children of Israel kept the *Passover* upon the fourteenth day of the first month... and kept the feast of unleavened bread with JOY: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel."

As thousands of you can testify, there is a deep and abiding joy in having the privilege to take part in RESTORING the knowledge of God and His truth by participating for the first time in many generations in the observance of God's Festivals which picture His true plan. The deep understanding that is derived from properly observing these Festivals, and the spiritual JOY of fellowship with God's own people at the time He com-

mands is a tremendous BLESSING not only in this life—but a help and blessing extending even into the "World Tomorrow."

New Experience at Pasadena Headquarters

This year—for the first time—God's Churches in Southern California met together at the beautiful Pasadena Civic Auditorium to observe the Days of Unleavened Bread. Also, for the first time since 1952, Mr. and Mrs. Herbert W. Armstrong were here at headquarters to conduct the Passover and the Feast.

With Mr. Armstrong presiding, assisted by Dr. C. Paul Meredith and your author, 1157 converted adult members of God's Church partook of the symbols of Christ's death in the Passover service. This was by far the largest single Passover service this year.

Next morning, we began three days of preaching services in the beautiful Civic Auditorium here in Pasadena—one of the finest such auditoriums in America. The attendance varied from 1500 to 1800 brethren over the three-day period, and for the first time in its history—the Pasadena "Civic" resounded with the happy voices of God's people observing His commanded Festivals!

The Feast on the "night to be much remembered" was held on the lower tennis courts here on the Ambassador College campus. Although preceding nights had been quite cold, God granted us a pleasant evening for this joyous occasion. Here, as everywhere, the wonderful food and the physical joys of the Festival were

surpassed only by the excellence of the spiritual food through the preaching of God's ministers.

A most significant and inspiring sermon was given by Mr. Armstrong on the exodus of God's people back to Palestine when Jesus returns—and how far it will surpass the original exodus of Israel at the time the Passover was first given. Powerful and much-needed sermons were also given on overcoming and worshipping God in spirit and in truth. The Pasadena brethren were thankful for the opportunity to hear from the visiting ministers here for graduate school this semester—Mr. Frank McCrady and Mr. Harold Jackson. Also, Dr. Clint Zimmerman—Director of the Letter Answering Department—preached a most unusual and helpful sermon on how to trust God for healing—citing his experience in the medical world and contrasting it with true faith in Jesus Christ. And we were especially encouraged by the inspiring message given by Mr. Charles Hunting just after he returned from Great Britain during the very middle of the Days of Unleavened Bread.

For the first time, preaching services and full-scale Bible studies were held for the entire church during the Days of Unleavened Bread here in Pasadena. All of this helped to impart additional meaning to the Days of Unleavened Bread. During the latter part of the Festival, special sermons on Christian love and SERVING our fellow-brethren in God's Church were given. All of this seemed to inspire a spirit of deeper mutual love and fellowship among God's people here in

Southern California. It was a wonderful and memorable Feast in every way!

Joyous Feast at Gladewater

Mr. Garner Ted Armstrong—assisted by Mr. Norman Smith from headquarters and other ministers from the local area—conducted the Passover and first part of the Feast of Unleavened Bread at the big tabernacle in Gladewater, Texas. Unusually cold weather prevailed for the first few days, but Mr. Armstrong reported that on the night of the "Feast" the cold weather outside, plus God's Spirit inside, seemed to make the atmosphere "warmer" than ever in spiritual love and fellowship!

Outstanding sermons were given on *overcoming* and *love* by Mr. Ted Armstrong and Mr. Norman Smith. All the brethren were cheered by Mr. Herbert W. Armstrong's arrival during the middle of the Feast and the messages he brought. Other outstanding sermons and sermonettes were given by Mr. Kenneth Swisher, pastor of the Gladewater church, Mr. Richard Prince and Mr. Cecil Battles up from the Houston church, Mr. David Antion from the Oklahoma churches and others.

Many commented that the Festival of Unleavened Bread, too, was one of the most joyous and successful ever.

Passover in the "Windy City"

At Chicago—the largest Church area outside of Pasadena headquarters—Mr. Raymond Cole, assisted by the local pastor, Mr. Dean Blackwell, conducted services during the Passover and Days of Unleavened Bread. This year, 545 brethren partook of the Passover and over 1000 attended the Feast and many of the services during the Days of Unleavened Bread!

Special preaching services or Bible Studies were conducted every day during the Festival, and 31 new converts were baptized into Jesus Christ during this season.

Mr. Bryce Clark—from the Springfield and St. Louis Churches—came up to assist in the preaching during the Days of Unleavened Bread, and Mr. Hal Baird, Mr. John Bald, and Mr. Vernon Hargrove also assisted in the speaking during the Festival.

Mr. Gene Carter came up from the St. Louis Church to help conduct the singing and to bring special vocal solos

which were very much appreciated by the brethren. Also a NEW and very fine addition to the music potential in the Chicago area was provided by the Chicago Church of God Chorale organized and directed by Miss Bresson—a faithful member of the Chicago church who is also a teacher of music. Mr. Blackwell is anticipating many fine numbers from this group in the future!

The brethren enjoyed two "socials" during the Festival with table tennis, table hockey, popcorn and general visiting to add up to a very special evening of joy and fellowship in each case. One rather significant and somewhat humorous sidelight of the Festival was the "encouragement" to the unmarried brethren to wear red tags with their name and the name of their Church or town on the tag. Then the married brethren wore blue tags to distinguish their somewhat more somber station in life!

Could there be any ulterior motives in the fiery red identification of prospective husbands and wives by this practice?

All in all, it was a wonderful Passover season in Chicago, and Mr. Blackwell reports the brethren are already anticipating the next Festival, Pentecost, when he

Interior of the Civic Auditorium, Pasadena, California. The seats were filled during the Holy Days. Here is a series of special photos, taken by The ENVOY staff during midweek services.





After services at the Auditorium of the City of Pasadena where 2000 assembled for the Festival of Unleavened Bread.

expects over 1100 brethren to convoke in the Chicago area!

Passover in New York City

Mr. Carlton Smith reports on the outstanding Passover service conducted in New York City: "This truly was the greatest Passover held thus far in New York City. There was a total of 211 who took the Passover as compared with 150 last year and 77 in 1959. Including the children, there were approximately 330 who partook of the Feast the next evening. For the first Holy Day, there were 212 adults and 79 children for the morning service and 231 adults and 82 children for the afternoon. For the remainder of the services there was an average attendance of 177 adults and 63 children.

"Of course, the attendance dropped down during the week as a number who were there at the beginning came from other states and were not able to remain for the entire period.

"Many have commented to me since the Festival ended as to how much they enjoyed it all from beginning to end, and how they felt that it was the best so far. As a result of Mr. Wayne Cole being here, much was added in the way of

spiritual food and inspiration to the congregation. Also, his melodic voice added spice to the services as he sang a couple of songs for us. In addition to his musical talent, we had our sextet comprised of Mr. and Mrs. Raymond Mickens, Mr. and Mrs. Calvin Mickens and Mr. and Mrs. Zac Challenger sing two songs. So, we were well supplied with special music.

"So, I am happy to report that the entire Festival was a success and I know that most enjoyed it immensely and profited from it spiritually. Everyone left having been well filled both physically and spiritually, and anxious for the next Holy Day to arrive."

Passover in Britain

Although The WORLD TOMORROW program is only heard twice a week in the British Isles, encouraging progress is being made in the growth of the church and work among God's people in "Ephraim." Mr. Raymond McNair describes this in his report on the recent Passover season in Britain.

"Shortly before the Passover, we baptized about 15 in all of the churches. And it looks again as though we will have a very fruitful summer so far as baptismal

prospects are concerned.

"There were 108 who took of the Passover in London, 38 in Birmingham, 34 in Manchester and 16 in Bristol—plus 7 up in Belfast, North Ireland! This made a total number of *over 200* who partook the Passover in Britain this year. This was a very encouraging increase over last year.

"This very encouraging increase is due to a number of factors. Much of this increase is due to the three evangelistic campaigns which Mr. Meredith held last summer. Also, we baptized [I believe it was about 70] in Britain last summer, and we have had more baptisms all along during the year. The *Reader's Digest* is also partly responsible for this increase. Our articles in this magazine have definitely been a great boost to the work of God here in England.

"I am sure that all of you there will rejoice with us to know that the Passover was held in London, Birmingham, Manchester, Bristol and Belfast. To my knowledge this is the first time that the Passover has been observed correctly by the Church of God in the cities of Manchester, Birmingham and Belfast—at

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*ministering to its members
scattered abroad*

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change of address.**

LETTERS TO THE EDITOR

Here are some recent letters regarding the spring festival from around the world.

From England

"I have just gotten back from the Passover and Feast at Bricket Wood. While there I had the privilege of being baptized and meeting some of the students. They all advised me to go to college at Pasadena."

Man overseas in U.S. Air Force.

From Gladewater

"I would like to tell you that I believe this Passover service was the best one that I have ever attended. Every sermon was wonderful."

Member from Vandervoort, Ark.

From Pasadena

"This Passover and the Days of Unleavened Bread really taught me some lessons in love. Thanks ought to go to the city officials who permitted us to use their fine auditorium. As I sat in the huge Civic Auditorium, your sermons sounded like a personal chat, but behind them was **STRONG CORRECTION**. I met people from Utah, Arizona, as well as California — even people who had been attending the Pasadena Church as long as I had. One family comes to mind. After talking to them for just 30 seconds, I felt closer to them and felt that I knew them better than my own family. I've been told to study, pray, and overcome, but when

Mr. Meredith told us to 'love others,' he really started stepping on toes. I've heard sermons for four years, but the sermon given us by Mr. Meredith on loving the brethren was one of the best and most needed sermons I have ever heard preached to us here."

Pasadena member.

From Pasadena

"The Passover in Pasadena was the best Feast I ever attended. How exciting it was to have our Feast in the Civic Auditorium! The sermons served to bring us all closer together — the theme seemed to be *love* toward the brethren. The brethren did catch the idea and we had a wonderful time visiting with each other! Everything worked very efficiently; it was amazing to me that 2000 people could be fed so quickly and so well. The shuttle-bus system between the Civic and Ambassador College was a great addition to the enjoyment of the Feast. How much easier to park at Ambassador College and ride the bus to services than to try to find a parking place in busy Pasadena! Overall, I felt *filled* both spiritually and physically after this wonderful festival."

Member from Pasadena.

From Wichita

"We had a good turnout. We had one family from Winnipeg, Canada, which is about 1000 miles north of Wichita. We had some good sermons from Mr. Manteufel, and everyone really seemed to enjoy the whole time."

Member from Wichita.

Feast Kept at Home

"We had to keep the Passover at home but were blessed and its meaning grows each time. Relatives came during the week of Unleavened Bread, but God helped us. Thank you for your counsel from the Bible to be 'wise as serpents and harmless as doves.'"

Couple from Adin, Calif.

From Akron and Pittsburgh

"Oh what a purpose behind this week of Feast services. Mr. Armstrong, what a privilege to be able to be present for the Passover and Feast night and also the weekly Sabbath, with Mr. Hoops officiating in Akron and then Mr. McDowell in Pittsburgh. What a wonderful experience because Mr. McDowell baptized me last summer. He really keeps a person spellbound. I felt like I could listen to Mr. Hoops and Mr. McDowell forever. I can't explain what this means to me. One thing I do know, this is the true Church of God because God's book, the Holy Bible, is true, and that's what you go by. I learned so many things—and the

people are not strangers. I was made at home."

Member from Tipp City, Ohio.

From Oklahoma

"We have just returned from Oklahoma's first glorious spring Feast of Unleavened Bread. You should have been there!"

Member from Tulsa.

Pray for God's Work and Ministers

"Thank you for that long letter with all the news about God's work. I like to get letters explaining all about the work, ministers and everything. It helps me to know what to pray about concerning the work and ministers, and people in other lands."

Man, Henderson, Tennessee.

(Editor's Comment: We are glad this person is learning to pray more effectually for God's work. "The effectual fervent prayer of a righteous man availeth much.")

I Am An Atheist!

"I recently heard your radio program on 2KY and found it very interesting and inspiring. I must admit I am not a religious man, as a matter of fact, I am an atheist; but Mr. Armstrong spoke as I have never heard a preacher speak before, so I am writing to ask for some of the literature you advertized and the monthly magazine. I think the fact that this magazine and the literature is free proves you are sincere."

Crows Nest, N.S.W., Australia.

Cannot Agree but Wants Plain Truth

"Thank you for the chance to renew my PLAIN TRUTH. I cannot agree with all you say. I hope this is not in ignorance to the Bible. I am in fact reading for a degree in Theology at Cambridge. However, I find your articles stimulating and often provocative. We seem to have different ideas about interpreting the Bible, particularly in relation to the world situation. I hope you will still find it possible to send your magazine to me, and I intend some day to give you a more explicit account of why I think your interpretation of the Bible is NOT the one which God intends us to have."

Man from Cambridge, England.

(Editor's Comment: Many people think we should *interpret* the Bible. We have no *interpretation*. The Bible interprets itself!)

You Worry Me!

"You Worry me! When I think I've got all the churches and prophecies tabulated and explained, up you pop with another interpretation, so now you worry
(Please continue on page 7)

How to SOLVE Family Arguments!

LAWs regulate marital happiness! Many of God's people are not living as happily as God intended! Here's how to overcome marital unhappiness!

by Garner Ted Armstrong

“YOU are at fault — and I am not going to budge one inch until **YOU** repent, and say you're sorry!”
“No — **YOU** started it all,” is the quick retort, “and **YOU** will have to repent **FIRST!**”

Could this be *your* home?

What's Wrong Here?

Almighty God “invented” marriage.

Therefore, God had the right and the prerogative to “regulate” marriage! In the beginning, God set down certain *laws* which, if they were obeyed, would result in happy, scintillating, interesting, *full* lives — the true *abundance* which all mankind is seeking, but in vain.

As a member of God's Church, you have come to understand that God has placed *government* in His Church! And, since God *is*, by very *NATURE*, the originator of *GOVERNMENT* — God has also established a *government* in the home!

It is because of a lack of understanding of *how this government works* that many of God's people are not experiencing the happiness in marriage they really desire.

Many of you brethren have come to *understand* the organization in the home. You **KNOW** that the husband is to be the one in charge, the wife is to be obedient to the husband, and the children under their parents, and so on. Most of you **AGREE** with this as a “doctrine,” and you “see” it!

But do you know *how it works*? Yes — what's **WRONG** with an argument such as the one described? **WHO** is really in the wrong?

The Husband's Obligation

First, let's notice that God said, through the Apostle Paul “But I would have you know, that the head of every man is Christ, and the head of the woman *is the man*, and the head of Christ is God.” He went on to say “For the man is not of the woman, but the woman *of the man*. Neither was the man created *for* the woman, but the woman *for* the man!” (I Cor. 11:3, 8-9.) Later, in writing his letter to the Church at Ephesus, the Apostle Paul was inspired to say “Wives,

submit yourselves unto your own husbands, as unto the Lord. For the husband is the **HEAD** of the wife, *even as* Christ is the head of the church, and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything!” (Eph. 5:22-24.)

Notice the words “even as.” The one distinguishing **DIFFERENCE** between this Church and *all other* is its **OBEDIENCE** to Christ! And, notice, God commands that the husband is to be the *head of the wife*, **EVEN AS** Christ is the head of the Church!

Most of you women have thought these verses were all aimed at **YOU!**

But they are *not!* While they are commands with regard to the status of the wife in the marriage — they are aimed *directly at the man!*

God holds the man **RESPONSIBLE!** God is pointing these commands directly to the man, who is to **BE** the head!

He is not the head merely because the wife “lets him” be the head — or because she accepts this as a “doctrine” and then belligerently says “All right, I'll ‘go along’ with it.”

For instance, in a study appearing in one of the major weekly news magazines some years ago, a very respected judge, Samuel S. Leibowitz of the Kings County Court in Brooklyn, reported on a study he made in Italy.

He found, in traveling all over Europe and in Italy, that the Italian home is one that seemingly has more government, and, as a result, the Italian society has less juvenile delinquency than any other country he had entered.

He summed up his full experiences by saying America's delinquency problem could be solved in nine words. The nine words were, “Put father back at the head of the home!”

TRUE — *in a way!*

But the very fact that he worded it in this way *proves* that some other power, some other source, some other person must do the “putting”!

Even this, then, is a sad admission of the upside-down condition of most American homes today.

God wants the members of His Church

to know that the wife is not the one to “put” her husband at the head of the home — but the husband is the one to put *himself* there!

A Wife's Responsibilities

Paul also wrote “Wives, **SUBMIT** yourselves unto your own husbands, *as it is fit in the Lord*” (Col. 3:18).

But what if the husband is not “in the Lord?” Is the wife **STILL** to submit to him? We are told by the inspired Apostle Peter that we ought to “obey God rather than man!” That is, where the higher government and laws of God *conflict* with the lower powers and government of man, we are to obey God *first*, and then take whatever penalty man may wish to mete out.

However, let's assume a hypothetical situation: the husband is converted, though, like all of us, still has a lot of carnal traits and tendencies. The wife is also converted, and both are members of God's Church. The husband, through forgetfulness, carelessness, or through sheer carnal selfishness, tries the wife's patience almost beyond endurance by some of his habits or ways. The wife then decides that the husband is not acting “as it is fit in the Lord!” And therefore, begins to *automatically assume* that she does not have to respect, to obey, to **SUBMIT** herself unto him!

Many wives — yes wives in God's Church — assume that the very *second* their husbands evidence the slightest bit of carnality in *their* nature and their handling of the wives and homes, that this gives automatic and immediate permission for the **WIFE** to begin to berate the husband, to argue with him, to snap out at him *his* faults, and to begin to “wear the pants!”

This is simply **NOT TRUE!**

Notice it!

The Apostle Paul also described a home where one member is totally *unconverted*, and not even a member of the Church!

“But to the rest speak I, not the Lord [that is, he was not quoting a personal statement of Christ] if any brother have a wife that *believeth not*, and she be pleased to dwell with him, let him not

put her away. And the woman which has an husband that *believes not* [is not a member of God's Church] and if he *be pleased to dwell with her*, LET HER NOT LEAVE HIM! For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband — else were your children unclean, but now are they holy" (I Cor. 7:12-14).

Yes, "unfair" as it may sound to some women, and especially those who still have a great carnal tendency, God says that even if the husband is totally CARNAL — makes no "pretense" at being religious one way or the other, smokes, drinks, and curses, but if he is "pleased to dwell with her" and if he is a husband providing for her and supporting her, and wants to keep on living with her as *his wife* — she is COMMANDED on the authority of the sacred Word of God, to HONOR him, to REVERENCE him, to be humble and submissive to him, and NOT to leave him!

Rather, she is to be subject to him IN EVERYTHING — so long as his commands do not *directly conflict* with the higher commands of God!

But Let's Answer These Questions!

Husbands, *do all of you* LITERALLY, diligently, faithfully, and honestly before God, treat your wives with the same care, mercy, love, consideration and dutiful solicitation for *their welfare* — just AS Christ does the Church?

Do you care for them, protect them, provide for them, LOVE them (and love means an *outgoing concern*) in the way you know Christ does His Church?

The chances are — all of you men will have to unanimously say you *fall short* in this!

And *you wives* — do every ONE of you absolutely HONOR, respect, hold your husbands in high esteem and even a little bit of "AWE"? Do you look upon them, and treat them with the deference and respect as you might Jesus Christ Himself in the flesh? Are you so concerned with the inspiration, the help, the productivity, the growth of your husband that you are a constant *help*, a strong and stable companion, a daily inspiration to him?

Do you stand in abject FEAR of berating him, scolding him, nagging at him, in the same way you would FEAR to do such a thing to God Almighty Himself?

Pretty strong questions, aren't they? No, brethren, every single one of us certainly falls short in these things!

But we shouldn't!

A Formula for Love

KNOWING the government in the home — *agreeing* with it — as I'm sure all of you do, is *not enough*! You must know

how you should put it into effect!

First, let me give you the usual procedure when a "family argument" develops.

Usually, one party or the other has done something that is selfish, thoughtless, inconsiderate, or even deliberately wrong!

Immediately the other party, regardless of which sex, will begin to berate, nag at, scold and condemn the actions of the other! This condemnation and scolding only leads to further condemnation and scolding, with an attempt at self-justification on the part of the other partner — and this leads to a chain reaction on the part of the opposite partner — and so it goes.

To illustrate: "John" has had a long day at the office. Thoughtlessly, he neglected to call his wife when he stayed later with some friends, and the dinner got cold. "Mary" had had her hands full with the children, scorched her finger with the iron, had the soup boil over and burn on the element of the stove, and has seen her dinner get cold, on top of it all.

When John comes home, Mary begins immediately, in a shrill and venomous manner, to berate him saying, "WELL! It's about TIME you got home! You could have *at least* called me! Here I am, burdened down with the children etc., etc." John stands there — taking it all in — coming to a slow boil! He reasons in his own mind "Here I am slaving at the office, bringing home the living, trying to provide for my wife, and instead of a comforting pat on the shoulder, a meal that she *could* have kept warm for me, and a comfortable atmosphere, I come home to THIS!"

And so, instead of apologizing for his being late, and then taking the situation in hand, he begins to snap back at Mary — and a full-fledged family argument is under way!

What SHOULD they have done?

John should have immediately *taken charge*! He should have begun by APOLOGIZING for his misdemeanor — believe it or not! He should have said "Dear, I'm awfully sorry I forgot to call you — it was sheer negligence on my part, and I'll try to remember not to do it again — BUT" and then John should begin to show that REGARDLESS as to any wrong action, thoughtlessness, negligence, or even out and out deliberate SIN on his part — that "two wrongs never make a right!"

Even though he should be WILLING to admit his mistake and his error, and to sincerely and lovingly *apologize* for it — he should *take charge*, and remind his wife that she, too, is guilty of a sin!

If he would say, "Come here!" and go to their sofa, and sit down, and open up

his Bible — reading through some of the scriptures on husband and wife relationships; if he would then begin by explaining that *he* is often at fault — that he *does* make mistakes — and that he does not want to attempt to JUSTIFY those mistakes.

But then he should also remind the wife of *her* responsibilities, and he should remind her that even if he were a drinking, smoking, swearing, poor excuse for a husband, who is not even making the *slightest attempt* to live a Christian life, she would have to obey him — regardless! He should show the wife patiently and lovingly, that he is NONE of these things, that he IS trying, but that he *does* make mistakes!

Then, after going through a thorough Bible study in the subject — after admitting his sins, and having his wife acknowledge hers, he should kneel down and lead in *family prayer*!

He should begin by asking God's forgiveness for his own sins, for his thoughtlessness or his carelessness — and then he should ask God's forgiveness for the error of his wife! He should pray for their mutual understanding, that God will help them both to draw together, closer, in real love and harmony so they can serve Him! He should remind himself and his wife in their prayer to God that their heavenly Father is NOT the author of confusion, but of PEACE. He should pray *from the heart*, and really MEAN it!

Brethren, as a minister of Jesus Christ, I FULLY GUARANTEE that if you husbands and wives will DILIGENTLY follow this practice, never failing to settle these problems in God's prescribed way — you will begin to experience greater happiness and joy in your married lives than you ever did before!

Time Is Short

When you are shaken to the very roots of your "soul" or your *very being* by the DEATH of a loved one, you begin to think soberly and seriously, don't you?

Usually, there's a great deal of remorse connected with the sorrow — because you realize you SHOULD have shown MORE LOVE, spent more of your time with the person, showed more interest in the person, and you begin to think of the MANY things you SHOULD have done to make the person happier while he was alive!

But it's already *too late*!

So far as your departed loved one is concerned — your shed tears and remorse are totally *worthless* and *useless* at this time!

Isn't it FAR BETTER to show LOVE *right here and now*?

In just a few short years, this whole, rotten world is going to be totally changed and altered, and made right side

up. IF we are living lives of overcoming, really *growing* in grace and in knowledge, God is going to use us to *help change it!*

It is only when we, as husbands and wives in God's Church, are going together in the right direction as a TEAM, in real peace and harmony, in absolute LOVE, that we can fulfill the commission that God has given us to perform!

Husbands, how long has it been since you bought your wife a bouquet of flowers, took her to dinner, bought her a personal gift, or told her how beautiful, lovely, attractive and sweet she is to you?

Wives, how long has it been — *if ever*, that you told your husbands how much you admire, respect, love and appreciate them?

IF you really DO LOVE one another — NOW is the time to show it!

Letters to the Editor

(Continued from page 4)

me! And lastly may I have some of your booklets—free??? My dear friend, somebody has to pay for them. May I help?"

Man, Queensland, Australia.

(Editor's Comment: We need not be worried! God's truth is not just another interpretation! It is the truth because God is the Author of truth and has revealed it to us through His Word by His Spirit.)

God's Way Is The Right Way

"Received your letter of February 16, 1961, telling of the new stations that God had opened up, and the need for financial help at that time. I felt pretty bad being asked for money by mail. I thought that you had just found a new way to ask for money. Then one day last week at the post office where I work one of the clerks who knew I listened to you came down to the shop with a paper which is put out by some church. Right in the middle was the big letters which read: 'Herbert W. Armstrong Is A False Prophet!' This made me feel still worse. Then Friday I received your letter saying I had been put on the mailing list as a Co-worker and explained how you work things and ask only Co-workers for financial help. It was a blessing to receive this letter and to know you never ask those that are not converted, just Co-workers, and to know it is God's way. You just keep going and doing things God's way and He will provide our need, although I know sometimes we get discouraged. Last Sabbath I fasted and prayed for the program and for the college and all the teachers and for all God's true servants. This was the first time I ever fasted. We learn just how great our God is when we depend on Him."

Birmingham, Alabama.

Question Box

Your questions answered in these columns! Your opportunity to have discussed those problems pertaining directly to members of God's Church.

Is the practice of cremation wrong? Does it prevent a person being resurrected?

The practice of cremation is of ancient origin. It was used in the *idolatrous* fire worship of *paganism*. Notice what the *Encyclopaedia Americana* says:

"In primitive cultures which have survived into modern times, cremation is widely practiced. Burning is not only supposed to destroy the dead body most effectively and thus to prevent the possible return of the ghost, but since fire serves also as a purifying agency, it is often considered a good means of warding off evil spirits. . . . Besides discouraging the ghost from haunting the corpse and its former abode, and serving as a means of purification from evil spirits and the contamination associated with the dead body, cremation has also, in some instances, as among the Hindus and [the] Chupcli of Siberia, has been associated with a belief in a heavenly abode for the spirit of the deceased. The flames of the funeral pyre, leaping upward, are thought to facilitate the ascent of the soul" (article, "Cremation").

Nimrod and Semiramis were the originators of paganism and it was Nimrod who first bore the title of "Moloch." In his honour children were made to "pass through the fire to Moloch" (Jer. 32:35)—a pagan practice that God *condemned!* (Lev. 18:21).

Parents even sacrificed their children to Moloch, "the belief being cherished that the fire that *consumed* them also *perfected* them, and made them meet for eternal happiness. . . . Both the passing through the fire, and the burning *in* the fire were essential rites in the worship of Moloch or Nimrod" (*The Two Babylons* by Hislop, p. 315).

Examples in the Bible show that a simple burial was the custom of the Hebrews who lived during that time. (Gen. 25:9; 35:20). Jacob, for example, was embalmed (an Egyptian custom) and buried (Gen. 50:5,26). *Christ was buried, not cremated!*. "Burning was looked upon as abominable, as injury to the dead (Josh. 7:25; . . . II Kings 23:20; Amos 2:1). . . . Not to be buried was a terrible disgrace which one could hardly wish even to one's greatest enemy" (*Encyclopaedia Biblica*, article, "The Dead").

It is our absolute recommendation

that the body be simply buried. In cases where a person has no control over the disposition of the body, however, we should remember that it is not so important what happens to our bodies after death as it is that of having lived a new life after conversion and having died in Christ.

Whether a body becomes dust OR *ashes* ("burnt" dust) the Bible promises that it *will* be in the resurrection (Acts 24:15; Rev. 20:12-15). Through the power of God, *all cremated bodies will be resurrected!*

"Recently a man asked me to loan him money. Should a Christian ask for collateral or a note as security when making a loan?"

Many have assumed that since the Bible prohibits the taking of usury or interest from brethren, it also forbids requiring collateral as security for a loan. This is not the case. There is an important difference.

Charging of interest involves taking advantage of another's need. God does not want us to help our brethren for selfish personal gain, but out of love.

Requesting collateral or a note is entirely different. It is simply a sign of one's good and honest intentions to repay the loan. There is no profit or gain involved. The Bible permits the asking of a note as security for a loan (see Deut. 24:10-13).

Being willing to give collateral or sign a note teaches one a valuable lesson. God does, however, place specific restrictions on taking collateral or security in cases of poverty (Ex. 22:26-27).

God prohibits taking as collateral a man's tools by which he earns his living (Deut. 24:6). A lender is not given the right to go into a borrower's home to get the security without his permission or to force him to sign a note. The man to whom you make the loan has the responsibility to bring the collateral to you (Deut. 24:10-11).

Paul instructs New Testament Christians not to be "slothful in business" (Rom. 12:11). And Solomon said: "...The borrower is servant to the lender" (Prov. 22:7). We *discourage* borrowing from brethren. Let's each provide his own living.



THIS IS Y

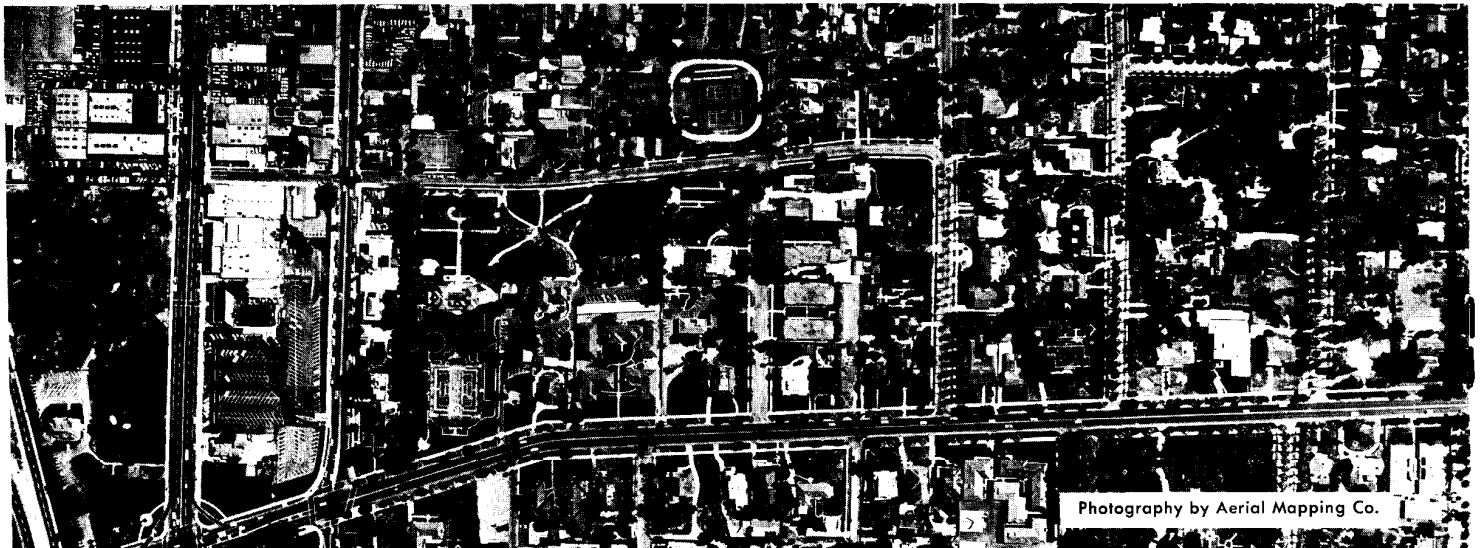
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carefully planned order of THREE
arrives in time!*

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An unposed picture of a high point in the year for The Women's Club, when "tea is served" in the luxurious Faculty Dining Room of Ambassador Hall. Cultural development comes almost naturally in surroundings like these.



Ambassador College from the air. Even the angels must have shouted for joy as the foundations were laid for the Ambassador Campus in this world-renown South Orange Grove residential district of Pasadena, a city whose name means Crown of the Valley.



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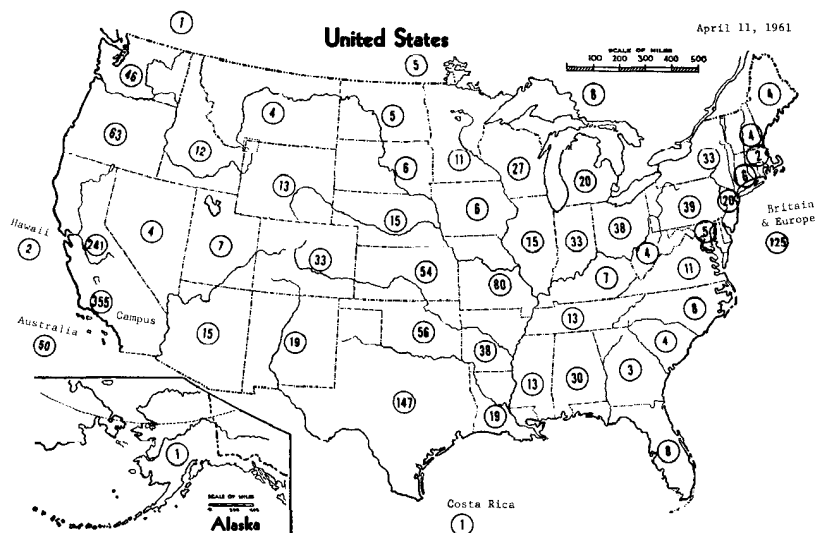
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The ENVOY Staff in Bricket Wood pictured with Mr. Boraker, Faculty Advisor for yearbook production at our British College. By coincidence, just three staff members worked on the first ENVOY in Pasadena to produce the 1951 issue with 150 copies. As two were graduated in Pasadena that year, so two are scheduled to receive their Bachelors Degrees this first year in England.



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Over 5500 Observe Passover!

(Continued from page 3)

least for many years."

Beside this report from Mr. McNair, we have had a personal report from Mr. Charles Hunting who returned from an important business trip to Britain during the middle of the Days of Unleavened Bread. Mr. Hunting reports that he was sent up to conduct the Passover services in Manchester where God's Church was established only last September after the evangelistic campaign held there. In spite of this, he stated that the spiritual zeal and love of the brethren in Manchester was an inspiration to him — plus the fact that this was probably the very FIRST time in history when true observance of the Passover had been held in this great industrial city!

Mr. Ernest Martin, who is proud (in the right way) to be partly Irish himself, was privileged to hold another FIRST Passover observance — this one in Belfast, North Ireland. This was especially inspiring to him — and no doubt he had thoughts of Jeremiah bringing the young Princess Tea-Tephi to Ireland and conducting the Passover there many centuries before!

Dr. Benjamin Rea, Principal of Ambassador College in Britain, conducted the Passover services at the new church in Birmingham with 38 in attendance and many more at the Feast. Mr. George Meeker held the Passover in Bristol with 16 adult members partaking of the Passover — plus many others attending the Feast there also.

In the London headquarters church, Mr. Raymond McNair presided with 108 partaking the Passover (as reported) and conducted preaching services every day during the Days of Unleavened Bread.

So God's work in Britain is really

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GROWING! But it needs our continued prayers that God will open up more doors of radio and at a better time than that which we presently have.

Passover in the "Land Down-Under"

Mr. Gerald Waterhouse sends a comprehensive and inspiring report on the Passover and Feast of Unleavened Bread held in the Church of God in Sydney, Australia: "We hope things went well with you and the groups which gathered at Gladewater and Pasadena for the Festival. Through Mrs. Mauck, we learned that about 1157 people partook of the Passover at headquarters. God's work is surely growing in every way. Hope you received our telegram, stating that 86 took the Passover here and that approximately 140 observed the Feast!

"The 86 was almost three times the number who partook of it last year — 29. Then, for the first Holy Day there were at least 138, but we weren't able to get a completely accurate account. Most of these people continued with us throughout the Festival. Over-all, the Festival went extremely well. The congregation was given some real strong meat — brought on by various circumstances which came to the understanding of Mr. Hammer and me — and which was a little hard for some of them to 'chew' at first. But as more and more proof of various things was set forth from God's Word, the people saw what is required of us, set their wills to obey God, and most took the outlook of the wise man and thanked us for the correction they received!

"I have always noticed an additional amount of help from God during these Festivals and such help was surely given this time. However, I was wondering during the first day, for it just didn't seem to be coming. But from the second day during the Festival of Unleavened Bread God really extended a lot of additional help which enabled Mr. Hammer and me to give some pretty powerful sermons.

"And as I reflected on why the help didn't seem to come in any noticeable manner until the second day, I realized that when bodies of God's people are gathered together throughout the world to worship Him in truth and in spirit and are praying for the success of our meetings here, God does send an additional amount of help through His Holy Spirit but most groups had *not come together* in the United States until we were in our *second day!* From the beginning of the second day, we KNEW God was answering the prayers being offered up for us by

various congregations throughout the world — Gladewater, Pasadena, Portland, Chicago, New York, London and in the other areas where God's people were keeping the Passover and the Days of Unleavened Bread!

"There were many who found need to be anointed for sickness, afflictions or infirmities and most were raised up very quickly. God surely kept our minds centered on the fact that His Son's body was broken for our healing.

"In addition to this, it seemed each sermon given was inspired so as to keep us ever mindful of the great truth that we are to keep God's LAW after we accept Jesus Christ as our Personal Saviour! In spite of how a sermon was given or in spite of what had to be brought to the attention of the congregation, there seemed to be always an underlying theme to show why there must be order and system brought about through obedience to the Commandments of God. It just seemed as though God really intended to impress on our minds the lesson to be gained through adherence to His command to keep the Days of Unleavened Bread — 'that the Lord's LAW may be in thy mouth.'

"It surely seemed that everyone learned how to more perfectly rejoice before the Eternal and expressed a great desire to return to observe Pentecost."

Brethren, doesn't this report from Mr. Waterhouse make you realize that WHEREVER God's people meet on this earth to worship through *His Spirit* that they have the very SAME attitude and love which we here in America and Britain share? Truly there is only "one Lord, one faith, one baptism" if we are in GOD'S Church!

The Passover and Festival at Denver

The Passover and a full eight days of preaching services was conducted in Denver, Colorado, by evangelist Herman L. Hoeh from Pasadena headquarters, assisted by Mr. Burk McNair, local pastor in the area. Mr. McNair has sent us a detailed report of the Festival conducted in that area.

"Mr. Herman Hoeh, evangelist from headquarters, conducted the Passover service here in Denver with my assistance as local pastor. Two hundred seventeen members from 13 states took part in this most solemn occasion of the year.

"The night to be remembered' was truly a joyous occasion. Mr. Hoeh gave a brief explanation of the reason for observing this night. Following this service, a buffet style feast with an abundance of wholesome food was served. The banquet hall was beautifully decorated with large bouquets of colorful carnations contributed by the Spokesman Club. Approximately 365 were present. Three hundred



A candid photo, taken during announcements on the night of the Feast, on the Ambassador College campus, Pasadena, in the lower gardens.

eight-two were present for the following Feast day.

"The sermons and sermonettes were all very close to the theme of the season — recognizing sin and instruction on how to get rid of it. Mr. Hoeh gave several sermons concerning Satan's attempt to blind the people to the authority of Scripture. These were instructive and helped us see the dangers of deception. Several sermons were given regarding particular phases of the Holy Days.

"Co-operation among the brethren was splendid. An atmosphere of happy fellowship and a spiritual hunger to learn more of God's way prevailed throughout the Feast and the Sabbath which immediately followed.

"We especially appreciate the fine work done by Mrs. Emmett Babcock, who was responsible for arranging the flowers, and Mrs. J. V. Shoemaker and their helpers in the kitchen. Our young people are

also to be commended for their part in serving so diligently. They were all efficiently directed by the deacons as assistants."

Highlights of Pacific-Northwest Passover Observance

The Passover and a full eight days of preaching services was conducted in Portland, Oregon for the brethren in that area. Mr. Albert Portune, from the Pasadena headquarters church, joined Mr. Dale Hampton, local pastor in Portland, in conducting the services there.

They report that 215 brethren partook of the Passover in Portland, plus 145 in Eugene, Oregon.

There were 578 in attendance during the first Holy Day with somewhat fewer during the intervening Days of Unleavened Bread for daily Bible studies and preaching services.

"A wonderful Feast was held, and

many of the brethren especially enjoyed the period when Mr. Portune showed the slides of his recent trip to the Philippine Islands and narrated the experiences of his work with God's people there. Beside Mr. Portune and Mr. Hampton, Mr. Les McColm, local elder, and Mr. John Hawkins assisted in the preaching. Also, Mr. Jim Friddle came down from the Seattle church for about three days during the middle of the Festival and brought two full sermons while there."

Mr. Friddle, pastor of the Seattle and Tacoma churches in Washington, reports that 211 took the Passover in the combined meeting in Seattle and 350 attended the Feast the following day. He reports that the "night to be remembered" was a "wonderful evening of singing, reading scripture and feasting on physical food."

Mr. and Mrs. Les McColm [he is the local elder in the Salem church] came

to Seattle for the last Holy Day and the weekly Sabbath following it.

Mr. Friddle reports: "Everyone enjoyed the Feast very much and some asked that we have the seven days meeting here next year. The brethren from Vancouver, Canada, attended as well as others from Idaho and other parts of Washington."

Passover in the Scattered Churches

Regular preaching services and Bible studies were held in the Sacramento church. They were conducted by Mr. Ron Kelly, local pastor, assisted by Mr. Les McCullough from the Pasadena church. There were 163 adults who partook of the Passover and over 310 altogether who attended the Feast there!

In the new churches at Tulsa and Oklahoma City, Mr. David Antion, pastor, reports that 159 partook of the Passover and 256 rejoiced together in the Feast on the "night to be observed."

Mr. Antion reports: "This night was observed in banquet style. Everyone gathered around the large tables and we all sat down together. I then explained the meaning of the night to be much observed to the Lord and what it should

mean to every Christian. I also explained how we should all have thankful hearts to God for calling us out of the land of sin.

"After my short sermonette, we asked God's blessing on the fellowship and the meal and then began a simply *wonderful feast* of physical food. After the meal we sang the hymn, 'When Israel Out of Egypt Went.' Then everyone departed for home. It was truly a success. The children were well behaved, and there was particularly no confusion for a crowd as large as we were."

Mr. Roger Foster, pastor for the area, reports that the Corpus Christi and the San Antonio churches held a combined Passover observance at Beeville, Texas. There were 110 brethren who took the symbols of Christ's body and shed blood in the Passover service. The following night, 182 brethren were present at the Feast.

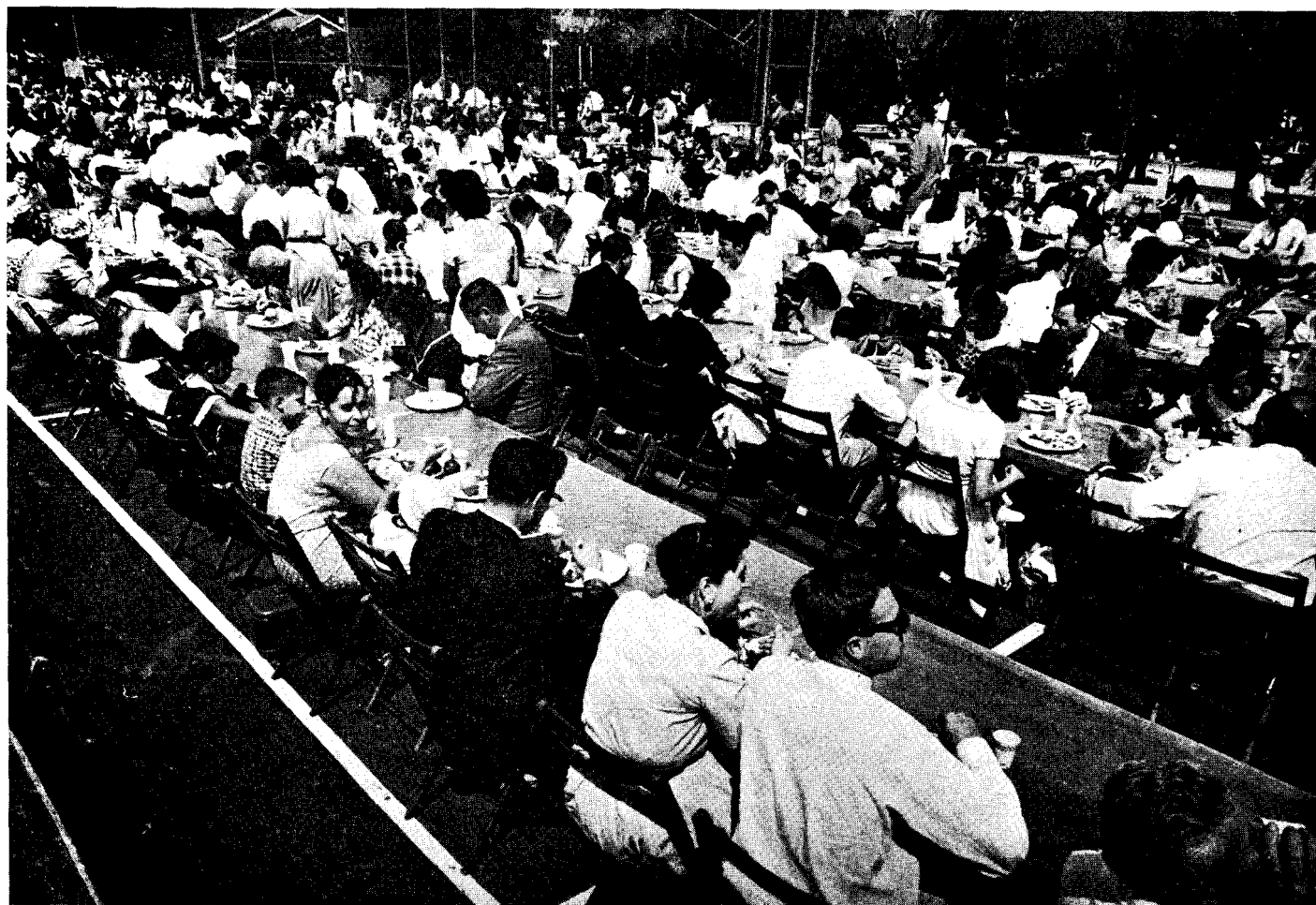
Mr. Foster reports: "Everyone seemed to thoroughly enjoy himself, and many remarked that the Feast equaled any of the local Feasts they have attended before. Many were given opportunities to assist me and the deacons in making arrangements for different facilities and

equipment we used in the Festival, in setting chairs and tables and in helping direct the food lines. Some of the women brought flowers. In this way they had an opportunity to *serve one another*."

From the brand new church in Wichita, Kansas, Mr. Allen Manteufel reports that 82 brethren partook of the Passover and 155 were present on the first Holy Day. Mr. Manteufel reports that there was great enthusiasm and thankfulness of the brethren during the Feast and that some brethren were present from Oklahoma, extreme northern Kansas and from Nebraska.

Mr. Bill McDowell, pastor of God's Churches in Pittsburgh and Akron, reports that 238 brethren partook of the Passover in Pittsburgh and 104 in Akron, Ohio. Mr. Bob Hoops, local elder, conducted the Passover services in Akron and then joined Mr. McDowell for the Holy Day meetings in Pittsburgh. There were 504 in attendance for the first Holy day dropping to 477 on the final day of Unleavened Bread.

Mr. McDowell reports: "In concluding the services for the Passover and Days of Unleavened Bread, we are very thankful
(Please continue on page 16)



Noon, during the Festival of Unleavened Bread. This photo shows brethren on the College tennis courts at tables set up by the deacons and assistants.

Is JUDAISM *the Law of Moses?*

At last we come to that shocking period in Jewish history when "Judaism" commenced. Here is how Greek tradition replaced the Law of Moses in the third century before Jesus' birth.

by Ernest Martin

PART 6

THE ONE hundred years following Ezra and Nehemiah can properly be described as a time of peace and prosperity for the Jews (Graetz, *History of the Jews*, vol. i, pp. 406, 407). The Jews had established themselves firmly in Palestine — in every section of the province of Judaea. They were observing the Law of Moses in its entirety. It was the constitutional law of the land.

The Great Assembly, established by Ezra and Nehemiah, was the head of Jewish state under the Persian governor. This great religious assembly of priests directed the people in observing the Laws of Scripture. The priests saw that the people had proper religious instruction every Sabbath in the local synagogues scattered throughout the land. The children were educated in the elementary schools that were attached to the synagogues.

As long as the Jews were under the authority of the Persian Empire, they were allowed to carry on their own religious customs without interference. The Persians seemed to care little how the Jews worshipped God as long as the tax was being paid and a respectable amount of loyalty was being shown to the governor and king. The Jews were disposed to keep the good graces of the Persians by submitting to their benevolent rulership.

The extraordinary goodwill that the Persians had for the Jews came to a sudden end in 332 B.C. At that time, Palestine — a part of the Persian Empire — was conquered by a rising young Empire in the West — the Empire of the Greeks!

Alexander the Great

Beyond the western frontier of the Persian Empire, while the Jews were enjoying their peaceful existence in Palestine, a young general was preparing an army for the conquest of Persia and the East. In 334 B.C., after amassing an army of considerable strength, Alexander the Great swept over the Hellespont and into Persian territory.

Moving with such rapidity, and with such remarkable successes, Alexander the Great in 10 short years conquered the Persian Empire and all of civilized Asia to the Indus River, as well as Egypt on the south. The Jews, because of this, came under the domination of the Greeks.

A New Way of Life—Hellenism

With the coming of the Greeks, a whole new manner of life was brought into Palestine and among the Jews. Under the Persians, the Jews had been allowed to observe the Law of Moses with the Great Assembly (the Sopherim) as their religious leaders. But this was all changed with the advent of the Greeks.

Alexander the Great was steeped in the belief that the Greek way of life was the only suitable one for mankind to follow. He was imbued with the enthusiasm of infusing the culture and society of the Greeks among all the nations he had conquered. And Palestine was no exception.

"Hellenism" is the term to describe the belief in practicing the manner of life of the Greeks — to imitate every phase of Greek society: its politics, domestic life, philosophies, religions, etc.

The basic philosophy behind Hellenism was this: EVERY MAN HAD THE RIGHT TO THINK FOR HIMSELF ON ANY MATTER AS LONG AS THERE WAS NOT A REAL DEPARTURE FROM THE CUSTOMS THAT WERE ESSENTIALLY GREEK.

This philosophy — freedom of thought or individualism — which is seemingly altruistic in principle, resulted in myriads of confusing and contradictory beliefs among the Greeks in every phase of life. Every man was allowed his own ideas about the sciences, the arts, laws *and about religion*. So varied were the opinions among the Greek scholars in the various fields of study that individuals took pride in contending with one another over who could present the greatest "wisdom" and "knowledge" on any particular subject.

The Greeks sought wisdom in order to understand the world they lived in and the reasons for life. And their confusion of beliefs resulted from the fact that their ideas came from their own rationalizing — their philosophies represented almost *every human idea*.

Here was the beginning of the philosophy of individualism — a product of Hellenism. When the Greeks came to Palestine they brought all their conflicting secular teachings as well as their many religious doctrines, all of which were prompted by the individual philosophies of men.

It would be unfeasible to even attempt an adequate description of the manifold

religious cults among the Greeks, or of their heathenistic doctrines. Their various religions and religious beliefs were the man-made products of the philosophy of individualism. Practically every religious belief capable of being devised by the human mind was found in pagan Greece. In their religious beliefs "we find ghosts and spirits and nature-gods, tribal religions, anthropomorphisms [gods in human form], the formation of a pantheon [a temple for the worship of many pagan gods], individual religion, magical rites, purifications, prayers, sacrifices [animal, vegetable and human] — *all arising from the common stock and the successive phases of religious humanity*" (Harrison, *Religion of Ancient Greece*, pp. 12, 13). Many of their doctrines and customs will be relevantly discussed in future pages of this thesis.

Hellenism Spread Throughout Alexander's Empire

Wherever Alexander or his successors went, they carried with them an intense desire to Hellenize all nations. They took with them Greek society and imposed it upon all their captive peoples. They spread Hellenism from one end of the new Empire to the other. Palestine was as much infused with the New Greek culture as any other nation.

The Greeks considered it their right to govern in the way they deemed most suitable. In consequence of this, the Greeks disbanded the official Sopherim, the religious guardians of the Law of Moses. They would not tolerate the Jews being taught a different way of life from their own. Hellenism was established throughout the whole of Palestine.

Sopherim No Longer in Authority

It is not known how the Greeks dismissed the Sopherim from their official capacity as teachers of the Law. But within a score of years after the coming of the Greeks, the Sopherim disappear from history as an organized body having religious control over the Jews. It is obvious that the Greeks took away the authority of the Sopherim and forbade them to teach. Whether this was done forcibly or by peaceful methods remains a mystery. But it is definitely known that their authority was very soon taken away.

Without the religious guidance of the Sopherim, many of the Jews began to

imbibe the customs and ideas of the Greeks which were inundating the land. The Greeks were establishing their whole society firmly in Palestine and all the Empire.

"With the change from Persian to Greek rule, Hellenism made its influence felt, and came pouring like a flood into a country which had known nothing of it. *There was no escape from its influence. It was present everywhere, in the street and the market, in the everyday life and all the phases of social intercourse*" (Herford, *Talmud and Apocrypha*, p. 77).

When the Sopherim were removed from the scene, along with the teaching of the Law of Moses, and this new culture substituted for the Law, we can comprehend why the Jews began to absorb many elements of Hellenism. The Jews had no one to guide them in understanding the Law of Moses, except a few isolated teachers here and there who had no authority as the Sopherim.

It will soon be shown that after a few years of this influence, the people literally came to a state of religious confusion. Some were endeavoring to keep a form of the Scripture teachings, but with Hellenism everywhere, it became almost impossible to keep the true form of the Law of Moses. The Greek way of life was entirely different from that promulgated by the Scriptures, and the two were not compatible.

The human opinions of the Greek poets and philosophers, as well as the doctrines of the various heathen sects of the Greeks, were propagated among the Jews. Almost everything the Greeks brought to the Jews was antagonistic to the Laws of God and, without the religious guidance of the Sopherim, many of them began to tolerate these innovations and even, as time progressed, to take up many of the Greek ideas and customs themselves.

Alexander Recalls a Vision

Josephus, the Jewish historian, records an interesting incident concerning Alexander the Great when he had conquered the Palestine area and was about to enter the city of Jerusalem. He was met on the outskirts of the city by Jaddua, the High Priest, with many inhabitants of Jerusalem. The High Priest was bedecked in his priestly robes and leading the procession of people who met Alexander.

Upon seeing the High Priest and the procession following him, Josephus says that Alexander recalled a dream he had had previously in which such a procession was seen with a person dressed in exactly the same attire of the High Priest leading it. Alexander reckoned that his dream was a sign to leave the inhabitants of Jerusalem alone. He entered the city peaceably with the High Priest and of-

fered a sacrifice to God. Afterward, he was shown the prophecy of Daniel 11:2-3, which revealed that a mighty king from Greece would conquer the Persian Empire. Josephus says that Alexander recognized that Daniel was writing of him. After reading this prophecy, Alexander became very glad and gave favors and gifts to many of the Jews. See *Antiquities of the Jews*, xi, 8, 5 & 6.

The prophecy of Daniel had more to say of Alexander and his Empire. In Daniel 11:4 we read: "And when he [Alexander] shall stand up [be in his power], his kingdom shall be broken, and shall be divided towards the four winds of heaven..." This is exactly what happened! Upon the death of Alexander, his Empire was divided into four sections. Each section was headed by one of Alexander's former generals: Cassander, Lysimachus, Seleucus and Ptolemy.

The Palestine area fell to the Grecian Ptolemy of Egypt. However, the Seleucid kingdom on the north also laid claim to Palestine and had loyal troops stationed within the area. Neither kingdom was willing to concede that the other was the sole ruler of this territory.

In order to firmly secure Palestine to himself, Ptolemy of Egypt in 320 B.C. attacked the Seleucid garrisons stationed in it and conquered the country. However, the Seleucids took it back in 315 B.C. But again, the Battle of Gaza in 312 B.C. gave Palestine back to Ptolemy. There were many more skirmishes between these two kingdoms until the year 301 B.C. At that time, the Greek government of Egypt took final control of Palestine and maintained that control for a little over one hundred years—until 198 B.C.

Life Under Greek-Egyptian Control

This one hundred year period of Greek-Egyptian domination is very important as a period in the religious history of the Jews. This is the period that great and significant changes took place in the religious life of the Jews.

While in this period of Egyptian control, the effects of Hellenism upon the Jews were extremely great. What had been started by Alexander the Great was brought to its greatest degree of perfection among the Jews during this one-hundred-year period. The customs and traditions that had been handed down by the Sopherim were completely overshadowed by the Hellenistic culture of the Greeks as promulgated by the Egyptians. In plain language, the Jews during this period of Egyptian control, by the sheer force of environment and circumstance, surrendered themselves to Hellenistic ideas and ways of life.

"During the comparatively quiet rule of the Ptolemies [the Egyptians], Greek

ideas, customs, and morality *had been making peaceful conquests in Palestine*. Their own inherent attractiveness, and the fact that they were supported by the authority of the dominant race, cast a glamour about them [the Jews] which made the severe religion of Jehovah [to Hellenistic minds], the simple customs and the strict morality of the Jews, seem barren and provincial. All the other peoples of Palestine... had set the example by imitating their conquerors. Hellenistic Greek was the language of commerce and polite society. Greek literature was widely studied. Greek manners were the standard throughout southeastern Palestine" (Kent, *History of the Jewish People*, pp. 320, 321).

Everyone in Palestine was affected by the new Hellenistic culture. The Ptolemies of Egypt were anxious, following the example of Alexander the Great, to see that manners of the Greeks were implanted throughout their Empire. All phases of life connected with Hellenism were being practiced in Palestine during this period.

"It is safe to say that *no one, high or low*, who was living in Judea in the period which includes the whole of the third and the beginning of the second century B.C., *wholly escaped the influence of Hellenism...*" (Herford, *Talmud and Apocrypha*, p. 77).

Egyptian Rule Comes to an End

In 198 B.C., the Seleucid Kingdom on the north again came into Palestine and drove out the Egyptians.

The rulers of this kingdom were equally Hellenistic in their beliefs as were the Egyptians. However, the new rulers expected the Jews to follow their ways — and only their ways — of interpreting Hellenism. Only the Hellenism that supported the aims and customs of the Seleucids was allowed to exist.

Many of the Jews, after a century of Hellenistic influence, accepted this new enforcement of Seleucid Hellenism. About the only difference between the Egyptian Hellenism and that of the Seleucids was in the national aspect. The Seleucids demanded loyalty to *their* rule and *their* customs. The whole Hellenistic system was as much in effect among the Seleucids as with the Egyptians. In fact, if anything, the Seleucids were stronger in their Hellenistic convictions.

"A passion for Greek costumes, Greek customs, and Greek names *seized the people*. Large numbers were enrolled as citizens of Antioch [the capital of the Seleucid Kingdom]. Many even endeavored to conceal the fact that they had been circumcised. To the horror of the faithful, *Hellenism seemed to be carrying all before it...* To demonstrate that he had *left all the traditions of his race*

behind, Jason [the High Priest himself] sent a rich present for sacrifices in connection with the great festival at Tyre in honor of the god Hercules" (Kent, *History of the Jewish People*, pp. 324-325).

It is remarkable the extent of the paganism that the Jews were observing at this time. So strong did Hellenistic beliefs become, that the High Priest himself was offering sacrifices to pagan gods. Because of this a reaction began to take place among some of the Jews. Some of them could not bring themselves to go as far as the High Priest. However, the vast majority had fallen under the sway of the Hellenism of the Seleucids as they had under the Egyptians.

The Prophecy of Daniel

The eleventh chapter of Daniel is the longest single prophecy in the whole Bible. It deals with events from the time of Daniel right up to the end of this age. The Prophet Daniel in this long prophecy foretold that the Persian Empire was to fall. It was to be conquered by a mighty king from Greece (v. 3). That king was Alexander the Great. In the height of his glory he was to die (which Alexander did in the thirty-third year of his life) and his kingdom was to be divided into four divisions (verse 4).

This happened exactly as foretold.

The prophecy continues the foretelling of Palestinian history by revealing in verse 5 that two of these four kingdoms would be fighting over Palestine for many years. Daniel calls the respective kingdoms, "the king of the south" and "the king of the north." These two kingdoms were specifically the Egyptian kingdom (Ptolemies) on the south, and the Seleucid kingdom, on the north. This prophecy shows, over 300 years in advance, the exact political conditions in Palestine during our period of discussion. History proves that this prophecy gave the precise state of affairs that did exist.

Daniel did not stop in verse 20, however, concerning the political situations in Palestine. In verse 21 Daniel speaks about a "vile person" who was to arise in the kingdom of the north—the Seleucid kingdom. This person was to be most wicked and was to cause many terrible indignities to the Jews. Verses 21 through 39 describe the activities of this man. And, the prophecies concerning him were fulfilled to the letter. This king of the north—the vile person—was Antiochus Epiphanes.

Antiochus Epiphanes Appoints Jewish High Priest

In the year 175 B.C. Antiochus Epiphanes obtained the throne of the Seleucid kingdom, and thereby assumed control of Palestine.

When Antiochus took over the

Seleucid kingdom there was a reaction between several of the priests in Jerusalem who were contending for the position of High Priest among the Jews. Jason, the brother of the reigning High Priest, persuaded Antiochus Epiphanes to permit him to be High Priest in his brother's stead. Because of the large sum of money he offered for the honor, Antiochus transferred the priesthood to Jason. The position of High Priest had dwindled to more of an aristocratic political honor. There was little regard paid to the Law of God by these High Priests. Most of them were outright Hellenists. See *Cyc. Bib. Theo. and Ecc. hist.* vol. i, p. 271.

About three years later, however, a Jew, Menelaus, of the tribe of Benjamin (not from Aaron), offered Antiochus Epiphanes a larger bribe than Jason, and he was named High Priest instead. Because of this, Jason fled beyond Jordan to the Ammonites for refuge.

Many of the Jews thought that Jason had been unjustly deprived of his priesthood. A good number of the Jews in Palestine began to take sides—between these two men—some were for Jason and others for Menelaus. So hot did tempers become between these factions that a good deal of violence broke out between them. Actually, those on the side of Jason were fighting in rebellion against the recognized authority that Antiochus Epiphanes had set up. The High Priest, Menelaus, had been given his position by the Seleucid government—even though Menelaus had bribed Antiochus into giving it to him—and fighting against this authority constituted fighting against the dictates of the Seleucid Kingdom. See *Antiquities of the Jews*, xii, 5, 1-5.

The Jewish War for Independence

The Jewish war for independence from the Seleucid Kingdom has often been called the Maccabean Revolt. Some people have hastily assumed that this revolt was begun because the religious Jews wanted to rid Palestine of the pagan influences that had been in the land for one hundred fifty years or more. However, such was not the case. The Jews, on the whole, had accepted Hellenism to a major degree, as had all the countries of the Eastern Mediterranean region. It was not the desire to eradicate Hellenism from Palestine that prompted the Maccabean Revolt, surprising as that may seem.

"The one rebellion which had been recorded in history as directed against Hellenism, that of the Maccabees in Judaea, was not, in its origin, a reaction against Hellenism. From the contemporary or almost contemporary accounts in I and II Maccabees it is clear that Hellenism had proceeded far indeed, and appar-

ently without protest, before the insurrection began. Violence started in consequence of rivalry between equally hellenized contenders for the high priesthood, and religion was not an issue" (Hadas, *Hellenistic Culture*, p. 43).

The revolt began when fighting broke out between the Jews on the side of Jason, the deposed High Priest, and those on the side of Menelaus, the High Priest appointed by Antiochus Epiphanes. It infuriated Antiochus that many of the Jews began to take sides against his appointed official—in fact, against the government! When a good number of the Jews gathered to the side of Jason, the real reason for the revolt, the desire for independence from the Seleucid yoke, began to be voiced. Religion did not enter in the controversy at first, for Jason was as Hellenistic in his beliefs as Menelaus. The insurrection began as a political revolt for independence from the Seleucid Kingdom.

"The Maccabean uprising, at least in its initial stages, was not against Hellenism but for national independence" (Goodspeed, *The Apocrypha*, p. xiv).

Religion Becomes A Factor

However, religion was later brought into the matter. In order to get the whole of the Jews in a revolt against the Seleucids, the dissenters began to point to the heathenistic beliefs of the Seleucids and of Menelaus the High Priest, claiming that such things were anti-Jewish. Thus, the rebels brought religion into the issue, which they reasoned would serve as a mark of distinction between the Jews and the Seleucids. So, in various quarters the cries went up that the government was proclaiming policies that were fundamentally anti-Jewish—especially to the religious customs of their forefathers.

In 168 B.C., Antiochus Epiphanes, while endeavoring by war to take over the Egyptian government, was forced by the Romans, after a humiliating experience, to withdraw from Egypt and to forget his plans of conquering that country. On his way back to Antioch, his capital to the north of Palestine, he determined to put an end to the rebellion that was beginning in Judaea.

Because the issue of religion had been brought up in the insurrection, and because many of the rebels were proclaiming that their struggle was for religious freedom, Antiochus Epiphanes in a mad-dened frenzy, determined to obliterate any vestiges of the religious customs of the Jews! He boldly repudiated God and entered the Temple in Jerusalem and dedicated it to the pagan god Jupiter. He set up an idol which he called "the lord of heaven" but which is referred to in the Bible as the "abomination of desolation" (Dan. 11:31). He also offered

swine's flesh on the Holy Altar and polluted the Temple with all the indecencies he could perpetrate. He even turned the Temple into a center of prostitution.

Notice some of the things commanded by Antiochus Epiphanes in his desire to exterminate any semblance of the commands of God. We find that many innocent Jews who had no thoughts of rebellion suffered many indignities as well as the guilty.

"By royal decree, the observance of the Sabbath or of the sacred feasts, and practicing the rite of circumcision, were absolutely forbidden under penalty of death. All copies of the law were destroyed. Heathen altars and temples were erected throughout Judaea, and every Jew was compelled in public to sacrifice to idols, swine's flesh or that of some other unclean beast, and to present conclusive evidence that he had ceased to observe the laws of his fathers" (Kent, *History of the Jewish People*, pp. 328, 329).

All women who had their sons circumcised were publicly marched around the city of Jerusalem and then thrown from the high walls to their death. One group of people who fled to a cave near Jerusalem in order to keep the Sabbath service were surprised and committed to the flames. Such things were everyday occurrences against the Jews who failed to abide by the decrees of Antiochus Epiphanes. (Margolis, *History of the Jewish People*, pp. 137, 138).

Judas Maccabeus

Because of the outrages of Antiochus Epiphanes, many of the Jews became more than ever desirous of independence from the rule of the tyrant. Among them was Judas Maccabeus and his four brothers. They abhorred the actions of this crazed ruler from the north, and not desiring to put up with the abuses that were being done to the Jews, they fled for refuge to the mountains of Judaea. While there, they gathered together many more of the dissenting Jews and formed an army. Their vow was to exterminate the foreigners from Judaea.

After a series of successful skirmishes, these men gathered more and more Jews to their cause. Surprisingly, in three short years (by 165 B.C.) they had defeated the Seleucids to such an extent that, for all practical purposes, their desire for an independent autonomous Jewish state was realized. The Maccabees became the leaders of this new state.

Why the Maccabean Revolt?

It should be remembered that this revolt of the Jews was not at first a matter of religion. The main reason for the insurrection was to establish an independent Jewish state.

"The Maccabean uprising, at least in its initial stages, was not against Hellenism but rather for national independence. And when independence, real or nominal, was secured, the object of the Maccabean principality was to hold its head up among other principalities that had arisen out of the ruins of the Seleucid Empire; there was nothing like an anti-Greek program" (Goodspeed, *The Apocrypha*, pp. xiv, xv).

The majority of Jews had not been anxious to depart from their Hellenism. What they wanted primarily was their freedom from the foreign yoke. The matter of religion was really invoked to get the people united in one common cause—to drive the foreigner from Judaea. There was no real desire among the multitudes to get back to the Law of God. And religion only became a major issue when Antiochus Epiphanes voiced his anti-religious decrees.

The Jewish historian, Moses Hadas, adequately describes the situation during the Maccabean Revolt.

"The standard of religion was raised in the countryside, and then served to rally the people to the cause. It was only after religion had become the battle cry of the rebels that Antiochus IV [Epiphanes] issued his decrees against the observance of central religious rites, and it is highly significant that as soon as the anti-religious decrees were rescinded the pietest group [the religious people] withdrew from the fighting. The object of the Hasmonaean [Maccabean] rulers was not to protect religion...but to maintain a sovereignty...among others which were being carved out of the weakened Seleucid empire" (*Hellenistic Culture*, p. 43).

After independence was realized, the Hellenistic element still remained among the Jews. They had been so wedded to its influence for so long that it was an impossibility to remove that influence from them. We will read more of this next month!

5500 Observe Passover

(Continued from page 12)

ful to report that, as always, it was the most successful yet! Nine states were represented, as well as Canada! Although my wife and I are still in the process of 'getting acquainted' with God's people here, we already feel as much at home as anywhere else.

"A total of 342 observed the Passover in Pittsburgh and Akron, many of whom were observing it for the first time. We had good attendances of 504 for the first high Sabbath and 477 for the second. With four full days of spiritual as well as physical feasting, the whole church was brought much closer together in the

full realization of these last perilous days. "We were also blessed to have Mr. C. Wayne Cole the last day of our meetings to help feed us spiritually with a very inspiring message on 'The Second Exodus.'"

"The growth of the churches has been sparked a great deal by the Spokesman Clubs, which not only inspire the men in speaking, but the wives to help. We have already had two special occasions in the Pittsburgh Club. The first was an elaborate banquet which was a combination 'ladies' night' and farewell dinner for Mr. and Mrs. Cole. The second was a 'guest night' in which all those brethren from scattered areas who were here for the Passover had an opportunity to attend and see what a Spokesman Club is really like."

From the Springfield church, Mr. Bryce Clark reports that 224 brethren partook of the bread and wine. There were 360 in attendance at the Feast and Mr. Clark reports an increased amount of love and zeal in the church there. Mr. Hal Baird came down from Chicago to conduct the services on the final two days of the meetings, with Mr. John Bald and Mr. Vernon Hargrove taking over the St. Louis church for this period.

Last, but certainly not least, Mr. Richard Prince reports that a total of 126 observed the sacred ordinance of the Passover in Houston, Texas. There were about 225 rejoicing together in the "night to be much observed" the next evening and many fine messages were brought during the Festival with Mr. Cecil Battles, assistant pastor, and Mr. Malcolm Martin and Mr. Harold Treybig, deacons, assisting Mr. Prince in the preaching.

Let Us Remember

In rejoicing over the blessings of this recent Passover Festival, brethren, let us also REMEMBER that our physical brethren in unconverted Israel are in a few years to go into a second captivity for their failure to observe these Feasts and to obey God's other Laws and ways. We should be THANKFUL that in His mercy Almighty God has opened our minds and hearts to know the meaning of His plan—and have the blessing of the joyous spiritual fellowship with Him, and with one another, during His Festivals.

Now let us also look ahead.

After Jesus Christ returns to earth, the Passover will again be observed by EVERYONE in Israel, and by Jesus Christ Himself again (Luke 22:18). So let us truly OVERCOME. Let us be zealous and faithful in our observance of God's Holy Days and truly REJOICE in them! Then we will be able to teach them in spirit and in truth to those under our charge during the millennium.