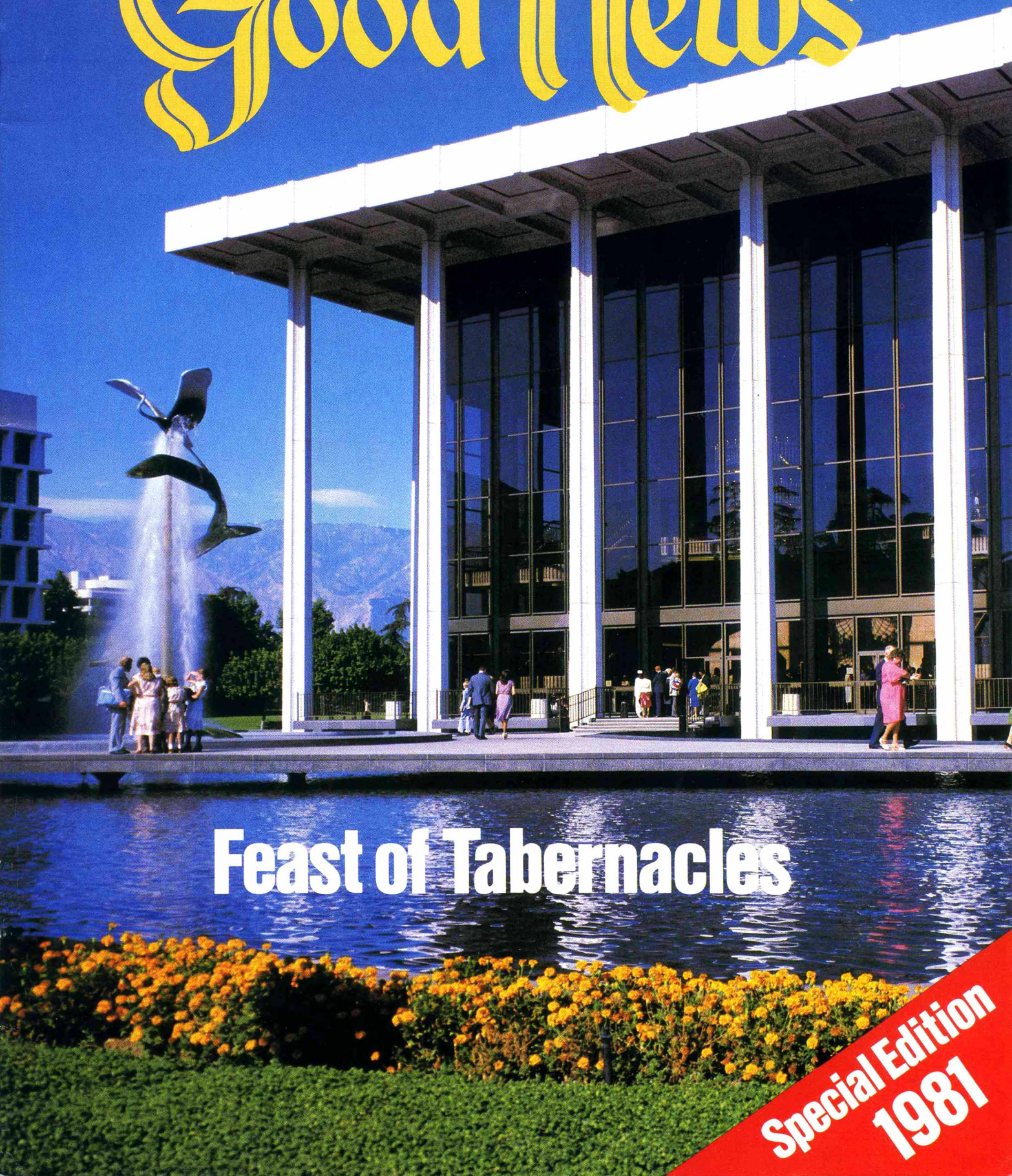


The Good News

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Feast of Tabernacles

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COVER: The beautiful Ambassador Auditorium, location for services in Pasadena, just one of 84 sites around the world where God's people will observe the 1981 Feast of Tabernacles. The theme of this year's Feast (Oct. 13-20) is the family. Photo by Warren Watson.

Letters

Eyes opened

Thank you for all the literature that you have sent me. I received my first copy of *The Good News* last month and have learned a great deal. It is good to finally begin to understand the Bible after so many years of reading it and not comprehending it, yet being deceived into thinking that I do. My eyes have surely been opened.

Duane Eells
Ventura, Calif.

Spiritual food

The May, 1981, issue of *The Good News* magazine was fantastic! All of the articles were great, full of the spiritual food we all need at this time to help us endure to the end.

I especially liked the articles on true values, true humility and the "Ministudy" on success. I've been in God's Church almost 15 years and I've always heard about recapturing true values. But until this article I don't think I ever really understood what the true values were.

Yvonne Tyson
Jersey City, N.J.

"Stories From the New Testament"

I have to tell you how much we appreciate the "Stories From the New Testament." My son (9 years old) really likes them. He can read them himself. They are just long enough so he doesn't get tired and they interest him! Thank you so very much for a job well done, Mrs. Johnson.

Georgia Hunter
Oglesby, Ill.

"Ministudy"

I would like to thank you very much for the "Ministudy" series found in *The Good News*. The study is very informative and very easy to follow. Each month I learn some new truths from this study.

Robert Morrow
Jacksonville, Ill.

Wonderful articles

Thank you for all the wonderful articles that are being written in *The Good News*. They're fantastic! Our prayers are with Mr. [Herbert W.] Armstrong in all that he does. We stand firmly behind this Work.

Mr. and Mrs. Jack Willoughby
Bella Vista, Ark.

Where Will the Millennium Be Spent?

A promised time of peace and prosperity is just around the corner. Christ will soon begin His reign with the resurrected saints ruling with Him. But where shall they rule? In heaven? Or on earth? And over whom shall they reign? This astounding article answers all these questions about tomorrow's world.

By Herbert W. Armstrong

WHERE are the saints of God going to reign for the coming thousand years in tomorrow's world?

Some say, "On the earth!"

Others say, "Up in heaven!" There are two or three versions of going to heaven at Christ's coming. One held by millions of Protestants teaches that Christ is coming twice. His next coming is "for His saints," to take them to heaven for three and a half years. Some others say for one year, and then Christ comes again, *with* His saints.

What these saints do in heaven in that one or three and a half years does not seem to be taught — or *why* they go to heaven, or *why* they come back to earth.

Another teaching is called "The Investigative Judgment" doctrine — one of four principal doctrines of a denomination. This doctrine teaches

that all unsaved people shall be destroyed by the "brightness of Christ's coming," but the saints shall be caught up with Christ and go to heaven for the 1,000 years.

There they will be busy going over books. These books will contain the life history records of all people who have lived, carefully examining their every act, and judging them — even though they are already dead.

Then, this arduous task over, they will return to earth with Christ at His third coming. Why they return to earth or what they do here apparently is not known.

But WHAT DOES THE WORD OF GOD SAY?

Will you notice, now, Revelation 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall *reign* with him *a thousand years*."

This THOUSAND YEARS is commonly called "the MILLENNIUM." But the question we now want to settle — and settle it rightly out of God's Word — is, WHERE shall we SPEND that thousand years? And over WHOM shall we reign?

What are the facts?

The facts of the resurrection and the Second Coming of Christ are plainly expressed in I Thessalonians 4:14-17 and I Corinthians 15:52. The dead in Christ are resurrected and the living in Christ are changed, and all are caught up to MEET the Lord in the clouds, in the air of the earth's atmosphere.

But the question is, WHERE DO WE GO FROM THERE?

Now, in order to reign, these saints must have someone to reign OVER. To rule is to RULE OVER. A king reigns over his subjects. The subjects are always of inferior station and power

to the king. The king is in authority over his subjects.

And so, whether in heaven or on earth, there will have to be someone of INFERIOR RANK — of LOWER POSITION — over whom the saints shall have POWER and AUTHORITY! Now over WHOM will the immortal saints reign? And WHERE will they reign?

Notice Revelation 3:21. Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Jesus spoke those words. He says that He is, at this time, sitting in WHOSE throne? — notice it — He says "as I . . . AM set down with my FATHER in his throne."

The Father's throne is in heaven. The heavens have received Jesus UNTIL the times of restitution of all things (Acts 3:21). During this age He is sitting on HIS FATHER'S throne. And HIS FATHER'S THRONE IS IN HEAVEN, as the Scriptures plainly state.

TWO thrones in heaven?

Then, my friends, WHERE WILL JESUS' THRONE BE, when HE LEAVES His Father's throne — when the time of restitution of all things comes — and when He sits on HIS OWN throne?

He does not say that the saints shall sit with Him on the Father's throne *in heaven*. He says they shall sit with Him IN HIS THRONE. Will His throne, too, be in heaven? Will there be TWO thrones in heaven? Will Jesus have a throne there, competing with the Father?

A kingdom with TWO thrones is a kingdom divided, and Jesus said a kingdom divided against itself cannot stand. Jesus is not now, at this time, sitting on His own throne, but on His FATHER'S throne, reigning WITH His Father in exactly the same manner as the saints shall sit with Him, on His throne, reigning with Him.

Where, then, will His throne be?

Why, we read in Luke 1:30-32 that Jesus will be given the throne of DAVID. And DAVID'S THRONE IS ON THE EARTH! According to Jeremiah 23:5 and Ezekiel 21:27, that throne, which will be located in the city of Jerusalem, ON THIS EARTH, is to be given to JESUS, whose right it is.

Now notice carefully. GOD'S throne is in heaven. DAVID'S throne is existing today on EARTH. At THIS time now, Jesus is on HIS FATHER'S throne, *in heaven* — but when the saints reign for a thousand years, they shall be sitting with Him, on His throne, the throne of DAVID, which throne is located ON THE EARTH!

Saints to rule the nations!

Now notice Revelation 2:26-27: "And he that overcometh . . . will I give POWER over the NATIONS: And he shall RULE them with a rod of iron."

Notice it! These same overcomers, who shall reign with Jesus ON HIS THRONE, are to be given POWER over other people. And the ones they shall RULE are THE NATIONS. The nations of THIS EARTH! Can you conceive of nations in heaven so sinful they need to be RULED with a rod of iron?

Then again, notice Luke 1:33: "And he [Jesus] shall reign over THE HOUSE OF JACOB for ever."

It is the HOUSE OF JACOB — the nations of Israel and Judah — whom God has BLINDED during this time (Rom. 11:7-8), whose blindness shall be removed and who shall find salvation (verses 25-26), when God sets His Hand again the SECOND TIME to recover the remnant of His people Israel (Isa. 11:11), during the times of restitution of all things! What a glorious GOSPEL! What wonderful GOOD NEWS!

Now notice one more text that tells in the PLAINEST OF LANGUAGE *when* the saints shall reign. Remember they are to reign OVER — to rule the nations. They shall reign *a thousand years*.

Now turn to Revelation 5:9-10, and let us see whether we shall be willing to believe the plain words of GOD. Here we read of a new song about Christ who redeemed men of every tribe, and tongue, and people, and nation, "And hast made them unto our God kings and priests: and they shall reign ON THE EARTH."

There it is, *properly translated* and in PLAIN LANGUAGE. "They shall reign ON THE EARTH." God give us willingness to believe it!

How Jesus will return to earth

Let us see now HOW Jesus will return to earth. In Acts 1:9-11, we

read: "And when he [Jesus] had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven.*"

We know He shall return at the close of this age, just prior to the battle at Jerusalem that climaxes this world's defiance of God's rule. His coming is described in the 19th chapter of Revelation, beginning the 11th verse.

All nations are gathered against Jerusalem for this great battle, their armies having previously assembled at Armageddon (notice also Revelation 16:13-16). This same battle is described in the 14th chapter of the book of Zechariah.

Notice it: "Behold, the day of the Lord cometh . . . For I will gather all nations against Jerusalem to battle" (Zech. 14:1-2). This can be only the last battle of the great day of God Almighty, for it is the only time described in Scripture where ALL NATIONS are to be gathered against Jerusalem for battle, prior to the thousand years or Millennium.

Now notice the 3rd and 4th verses: "Then shall the Lord go forth [Second Coming of Christ], and fight against those nations . . . And his feet shall stand *in that day* upon the mount of Olives, which is before Jerusalem on the east."

Notice it — Jesus' feet shall stand upon the Mount of Olives — WHEN? It says "IN THAT DAY" — not a thousand years AFTER that day when this battle is being fought, but IN *that day*.

And so we see Jesus shall so come in like manner as He went, just as the Scriptures say. When He went, He was standing on the Mount of Olives. He was visibly caught up. A cloud received Him out of the disciples' sight.

As many scriptures affirm, He shall COME with clouds. And in the very DAY of the battle before Jerusalem, Jesus' feet shall stand once more on the Mount of Olives! Yes,



He is coming AS HE WENT. He WENT from the Mount of Olives, and He shall RETURN to the Mount of Olives!

Now will He *remain on the earth* from that time, or immediately return to heaven? Notice verse 8:

"And it shall be IN THAT DAY, that living waters [salvation, through the Holy Spirit] shall go out from Jerusalem . . . in summer and in winter shall it be." Beginning from that very day when He comes, this event, the work of the times of restitution of all things, shall continue on through SUMMER, and through WINTER!

Shall the land be desolate and uninhabited from that time on for a thousand years?

Notice verse 10: "And the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: AND IT SHALL BE LIFTED UP, AND INHABITED."

And notice in the 16th verse that those left of the heathen, *gentile nations* whose people were not destroyed in the battle of Armaged-

don, "shall even go up FROM YEAR TO YEAR to worship the KING, the Lord of hosts, and to keep the feast of tabernacles."

Here we find the picture of these nations being ruled over WITH A ROD OF IRON — notice verses 17-19 — when Jesus is KING over all the earth (verse 9), sitting on David's throne, and when the resurrected and immortal saints are reigning WITH Him a thousand years, ON THE EARTH, ruling THESE NATIONS *from year to year* — notice it — from YEAR TO YEAR, from the time of the Second Coming of Christ! How plain!

And notice, too, that the nations that come from year to year are not altogether obedient — observe, in verses 17-19, how God will punish those who will refuse to obey.

So these are not immortal saints. They are GENTILES. And notice carefully that these mortal, sinning gentiles shall be required to come up to JERUSALEM — and Jerusalem is ON THE EARTH.

And it is AT THE TIME when Jesus

Christ has returned to rule as KING of kings and LORD of lords — yet future. It cannot be BEFORE the Millennium. It cannot be AFTER it. It MUST be *during* the thousand years. And the place is ON THE EARTH. Here, my friends, are unanswerable scriptures!

What about ancient Israel?

What about the descendants of ancient ISRAEL? Has God cast them eternally away? Some seem to think so. But, what do the SCRIPTURES say?

Back in the 26th chapter of Leviticus we read how God warned His chosen race that IF they would not obey Him, He would PUNISH THEM — for a duration of 2,520 years! Not with eternal loss of salvation — but a duration of 2,520 long years — the prophetic "seven times" mentioned in verse 28.

The children of Israel became divided into TWO NATIONS — one called the house of Israel, the 10 tribes — the other the house of

Photo by Nathan Faulkner

JUDAH, consisting of Judah and Benjamin, called the Jews.

Ancient Israel sinned first, and was driven among the gentiles, losing their identity. The world today commonly believes the descendants of ancient Israel are gentiles. Then Judah sinned worse than Israel, and the Jews were taken to Babylon. God took away national dominance from Judah, and turned it over to the gentiles.

Now I want you to study carefully one of the most wonderful, important chapters in all the Bible — the 11th of Romans.

Notice the question in verse 1: Has God cast away the Israelites? In verse 2 Paul says “No!” Study verses 7 and 8. A few of them accepted salvation, but the rest were **BLINDED** — and — note it — *GOD blinded them!* Notice verse 11. They have not stumbled that they should **FALL**, or lose salvation, but salvation has come to the gentiles — **WHY?** — to provoke Israel to **JEALOUSY**, so they, too, will turn.

Notice verse 15 — they are to be received again — and as life from the dead. Verse 23 says those who abide not still in unbelief shall **YET** receive salvation.

Now study carefully beginning verse 25: “Blindness in part is happened to Israel [**HOW LONG?** Forever? No — note it], **UNTIL** the fulness of the Gentiles be come in” — the end of this age during which God is calling a people from among the gentiles to bear His name (Acts 15:14).

And so, says Romans 11:26, “all Israel **SHALL BE SAVED** [how?]: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” The Deliverer, Jesus Christ, is coming again!

When He comes, the gentile times will be over — the **BLINDNESS** will be removed from the Israelites — and their opportunity — their **FIRST** chance — of salvation will then come to those whom God had blinded! This is at the time when He comes to **REIGN ON HIS THRONE** — the throne of David, with the saints made immortal reigning and ruling with Him — and the time is **DURING THE THOUSAND YEARS!**

Notice verse 31. These blinded Israelites have not now, in this age, received mercy, that through the

mercy of the gentiles saved in this age, they **MAY, THEN**, obtain mercy and salvation. How? Because these saved gentiles will then be kings and priests, assisting in this wonderful Work!

WHAT will the Millennium be like?

Now compare what we read with the wonderful 11th chapter of Isaiah. This is the time when (verse 11) God is going to set His hand again the **SECOND TIME** to recover the remnant of **HIS PEOPLE**, who have been dispersed around the world. It is the time when they shall be regathered to

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the Holy Land — a time yet future. Observe verse 1: The Branch is Jesus Christ.

Observe that He shall, at this time, **RULE and REIGN** (verse 4). Now when is this time? Verse 6: the time when wild animals are so tame that wolves and lambs play together — when leopards lie down peacefully with goats — the calf with the young lion — and a little child shall lead them, unharmed.

Verse 7, the lion will no longer eat raw meat — but **HAY** like the ox. Now wild animals will not be this tame **BEFORE** the Millennium. It will be **AFTER** the thousand years begin. Will these wild animals be taken to **HEAVEN?** — or will this take place **ON EARTH?**

Observe the 8th verse: There will be **NURSING** babies and weaned

babies there unharmed as they play with the most deadly snakes. At this time, then, **BABIES ARE BEING BORN.**

Will there be **NURSING** babies in **HEAVEN?** Will there be nursing babes in the promised **NEW EARTH** — after the thousand years? **THINK!** Will babes be playing, without harm, with deadly snakes **BEFORE** the Millennium?

No! This **MUST** be during the thousand years, and it **MUST** be **ON THE EARTH!** — *not* in heaven.

Now come to verse 9. Animals will not be killing one another for food, and the **WHOLE EARTH** will then be **FULL** of the knowledge of the Lord!

That cannot be **PRIOR** to the Millennium. The earth could not be full of the knowledge of the Lord if it were then desolate, and without an inhabitant! This proves the place of the thousand years is **ON THE EARTH!** — *not* in heaven as some teach.

And now notice, in **THAT DAY** — the very same day when wild animals are tamed — when children are still being born — and when the **EARTH** is full of the knowledge of the Lord, and when the Lord is reigning and ruling with a rod of iron — verse 11 says that in **THAT DAY** — that very same time — the Lord shall set His hand again the **SECOND TIME** to recover the remnant of His people, Israel!

And in **THAT SAME DAY** (verse 10) the *gentiles* shall seek Christ, the “root of Jesse” — and so there will be **GENTILES** present, seeking the Lord and His salvation!

Study verse 12. Jesus shall assemble the outcasts of Israel, and gather the dispersed of Judah. It is the time of the great **REGATHERING OF ISRAEL AND JUDAH!** And notice verse 14 — during this same time the Israelites shall *spoil*, or conquer, the nations of the east, and lay hands on the Edomites, the Moabites and the Ammonites!

The end of HUMAN reign

At the time of the fall of Judah, God turned the reign of world government over to a succession of **GEN-TILE** kingdoms.

There were to be just **FOUR** great, universal, world-ruling kingdoms — the Chaldean Empire, called “**BABY-LON**”; the Persian Empire; Alexander’s Greco-Macedonian Empire

(Continued on page 39)



How the Feast of Tabernacles Pictures God's Family

The Feast of Tabernacles and the family relationship are inextricably interwoven. Do you know how?

By Neil Earle

"And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall

be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6-7).

Peace. Justice. Order. Government. Blending these transcendental concepts into a workable framework still eludes mankind, in spite of many

attempts. As Douglas MacArthur intoned at the end of World War II: "Men since the beginning of time have sought peace. . . from the start, workable methods were found insofar as individual citizens were concerned, but the mechanics of an instrumentality of larger international scope have never been successful."

U Thant, while secretary-general

Photo by Warren Watson

of the United Nations, asked: "What element is lacking, so that, with all our skill and our knowledge, we still find ourselves in the dark valley of discord and enmity? What is it that inhibits us from going forward together to enjoy the . . . harvest of human experience? Why is it, that for all of our professed ideals, our hopes and our skills, peace on earth is still a distant objective?"

Excellent questions! They bring into sharp focus thoughts that have stirred the minds of the most astute statesmen and philosophers for millennia. They pinpoint, too, how overwhelmingly awesome and priceless is the knowledge that the great God imparts to His Church. For you and I know the answers.

We know, literally and specifically, how a glorious utopia will soon grip this troubled planet! Just before the Feast of Tabernacles is a good time to remind ourselves of the true solutions to the problems that boggle mankind.

We are privy to inside information that bemused even Old Testament prophets and patriarchs (Matt. 13:16-17). Why? Because this is the end time, when true knowledge is increasing exactly as the Bible foretold (Dan. 12:4).

The great God of the universe, the ever living One who looks down the span of history and testifies that He knows the end from the beginning (Isa. 46:10), that great spirit Personality, now unveils the supreme mystery of His awesome plan of salvation to those He calls who will listen, yield, study and obey (John 1:12). Few do.

Mankind rejects the sublime answers to his deepest questions because to implement the solutions requires a total response: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments" (Ps. 111:10).

Yet, for those few who respond, God paints the depth and breadth of His plan in vivid, colorful strokes (Eph. 3:17-18). To sketch in the broad outline of His supreme purpose, He utilizes practical, workable models.

Two of these models are the family relationship and the Feast of Taber-

nacles. As we shall see, these two blend harmoniously together.

In His steps

Why did God institute the family relationship? What does it have to do with this ancient custom called the Feast of Tabernacles?

The Feast of Tabernacles, which originated in the Old Testament, was diligently observed by Christ and His disciples. Shocking?

Remember, the Founder of Christianity was a Jew (Heb. 7:14). He grew up in a Jewish home devoted to carefully obeying the laws of God (Luke 2:52). Like Timothy, Christ knew the "holy scriptures" from infancy (II Tim. 3:15). What religious festivals, then, did Jesus Christ grow up celebrating? The most complete listing is given in Leviticus 23.

This chapter reveals the Originator of ancient Israel's Holy Days. The Holy Days came not from Moses but from the Being who had previously drafted Moses as His instrument to lead Israel out of Egypt:

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. . . which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover" (Lev. 23:1-2, 4-5).

Were these festivals abolished when the old covenant was repealed? Not at all.

The Passover, for example, began while Israel was still a slave nation in Egypt. This was before the old covenant agreement, before the entry into Palestine and one full year before the establishment of the Levitical priesthood and its ritualistic ceremonies (Ex. 12:1-17).

That first Passover, a lamb was killed and its blood displayed on the doorposts of Israel's houses, a sign for the death angel to "pass over" those dwellings. What great event did this foreshadow (Col. 2:16-17)?

Nothing less than the living Lamb of God, Jesus Christ Himself, bleeding and dying on that same Passover day hundreds of years later (John 1:36). He suffered the death penalty for all humanity so God could cancel or "pass over" our sins and iniquities (Heb. 10:17).

Understand now why Paul later taught gentile converts in the Greek cities to observe this Festival: "For even Christ our passover is sacrificed for us" (I Cor. 5:7). Jesus Christ totally identified Himself with this Festival, at the cost of His own life.

Paul also instructed his Greek converts, "Let us keep the feast" (verse 8). Leviticus 23:6 shows that the Passover is immediately followed by seven Days of Unleavened Bread as an ongoing practice of the early Church (Acts 12:3, 20:6).

Just as the Passover lamb prefigured Christ's sacrifice eventually reconciling all humanity to God (Rom. 5:10), there is deep meaning to eating unleavened bread for seven days.

Unleavened bread pictures a life free of pride and vanity, insidious spiritual leavening that tends to "puff us up" in our own eyes, rendering us more susceptible to Satan's clever temptations (Gen. 3:6, I John 2:16).

Then what? Leviticus 23:9-21 appoints the 50th day beginning with the Sunday following Passover as a Holy Day. This 50th day is called "Pentecost" (meaning "count 50") in the New Testament (I Cor. 16:8). In the Old Testament it was known as the Feast of Weeks, Feast of Harvest or Day of Firstfruits (Deut. 16:16, Ex. 23:16, Num. 28:26).

The word *firstfruits* keynotes God's teaching to His people on this day: God is only calling a few people now; the harvest on this "Feast of Harvest" is a small, early summer harvest depicting the few "firstfruits" who yield fully to God now, in this world still under Satan's sway (Jas. 1:18, Luke 13:23-24).

Only a few are thus enjoying the precious gift of God's Holy Spirit, which, significantly enough, first entered human beings on the day of Pentecost (Acts 2:1-4).

Those faithful few who endure to the end are to rule with Christ upon His return (Rev. 2:26). How interesting, then, that the very next Festival commanded in Leviticus 23, the Feast of Trumpets, is associated with the pealing of trumpets, symbolizing Christ's return as the conquering King of kings, to end rebellion and install His saints as part of the new world government (Lev. 23:24, Matt. 24:31).

Leviticus 23:27 mentions a Day of Atonement. Anciently, the high priest on this day conducted an elaborate ritual to the unmasking of humanity's archenemy, the real source of sin and deception, Satan the devil (Lev. 16:1-10, 20-21). God's true Church fasts on this day, in part, to experience a sobering reminder of the pain Satan's ways inflict upon this world (Acts 27:9).

What happens next? So far the Holy Days Christ and His apostles observed take us in symbolism to the reign of Jesus Christ on this planet with no devil to oppose Him. The result? Peace on earth at last! Isaiah paints this beautiful scene:

"And the spirit of the Lord shall rest upon him [Christ], the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord... The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. 11:2, 6).

A feast of laughter

It should come as no surprise, then, that the very next Festival eminently portrays this utopian time of harmony, productivity and rejoicing. Listen:

"Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles... when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days... and ye shall rejoice" (Lev. 23:34, 39-40).

This "feast of ingathering" (Ex. 34:22) was ancient Israel's fall harvest festival. It depicted the time when Jesus Christ will set His mighty hand to the exhilarating task of converting the whole world. Envoys accredited by the living Christ will teach all nations (Isa. 49:8-9).

The result? "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). The literal enforcement of God's living laws will change everything (Isa. 30:20-21).

Respect for God and neighbor will be compulsory (Isa. 2:3). The teaching of proper husband-wife relation-

ships and the application of sound child-rearing principles will reinforce the sanctity of marriage (Hos. 2:14-23).

Children will learn to work hard, to "subdue the earth," as God originally intended (Gen. 1:28). Employee-employer clashes will subside. Social divisions will be healed.

Yes, utopia at last! No wonder that the Feast of Tabernacles, the Festival portraying this happy world of tomorrow, emphasizes rejoicing amid abundance. What a highlight for the entire family — commanded rejoicing! Notice the instruction of Ezra and Nehemiah:

"This day is holy unto the Lord your God... Go your way, eat the fat, and drink the sweet... neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth" (Neh. 8:9-12).

Almost 500 years later, Jesus Christ Himself, as the physical Head of His human family, urged the keeping of this great Festival to His brothers and sisters:

"Now the Jews' feast of tabernacles was at hand... Then Jesus said... Go ye up unto this feast... But when his brethren were gone up, then went he also up unto the feast... Now about the midst of the feast Jesus went up into the temple, and taught" (John 7:2, 6, 8, 10, 14).

Jesus Christ is our example (I Pet. 2:21). His true Church does indeed keep the Feast of Tabernacles with physical feasting and fellowship, and by partaking of the excellent spiritual food Christ provides through His chosen ministers (Matt. 4:4).

This Festival is an excellent time to review man's overall destiny, the stunning purpose being worked out here below (Eph. 3:10-11). To deeply imprint these lessons, God commands the whole family to appear before Him at this time:

"Thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates" (Deut. 16:14).

Of course! The Feast of Tabernacles portrays a future time of restored family relationships, the

healing of the generation gap, the careful nurturing of those vital wellsprings of a healthy society. "A feast is made for laughter," Solomon said (Eccl. 10:19). Zechariah focuses it beautifully:

"Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. 8:4-5).

Harmony. Stability. Peace. No wonder the Festival foreshadowing this perfectly balanced society stresses family participation. Yet there is an even greater reason, a reason directly related to why human beings were put on this planet in the first place.

God is a Family

Why is the family emphasized at the Feast of Tabernacles?

Remember, this Feast pictures Jesus Christ's direct, personal rule over all nations as the beneficent King of kings (Zech. 14:9). Yet even Christ will still be under authority. As a human being Jesus continually taught His disciples that He derived His power and credentials from the One who had sent Him to this earth as a Messenger (John 5:19-27).

"For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). As King of kings, Jesus will still be subject to God the Father.

Consider this: One of the stunning truths Jesus unveiled to a blinded humanity was the news that the God of heaven is a Father (John 8:38).

This unprecedented teaching, the implications of which are so profound, led to charges of blasphemy against Jesus Christ (John 10:30-37). Satan-inspired men reacted violently toward it; it struck at the very root reason for man's existence.

Pagans, atheists, deceived religionists could not remotely conceive that the spirit Super-Being possessing the keys of life and death for all eternity, the One holding the sovereign power to disintegrate the galaxies in an instant, that resplendent Personality, is the Holy Father (John 17:11).

Amazing but true! The almighty God of supreme accomplishment and

character — the One who inhabits eternity (Isa. 57:15), existing at the very apex of wisdom and power — this magnificent Creator reveals Himself as “Our Father” (Matt. 6:9).

A literal Father, as well. His plan is to let others enjoy His limitless resources and true holiness (II Pet. 1:3-4). Jesus described His Father as infinitely merciful and tender (Matt. 10:29-30).

The awesome truth of Christ’s Gospel message was that God was expanding His Family (John 1:12-13). Physical humans, now only bearing fleshly resemblance to God (Gen. 1:26), can be impregnated with Spirit essence, the very power and substance that flows from God (I Pet. 1:23).

Once our minds are impregnated with this priceless gift, we become God’s begotten children (Rom. 8:16). Once begotten, we look forward to being born as Sons of God through the resurrection at the return of Jesus Christ.

Yet, even now, though we are only begotten, not yet born, we are already called heirs of God and joint heirs with Christ (verse 17). No wonder God’s nature is epitomized in the word *Father*.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (I John 3:1-2).

Think of it: The government of God, the rulership of the vastness of space, the administration of the entire universe, is structured through a family relationship — that of the divine Family (Eph. 3:15). God the Father is in charge, supported totally by His Son Jesus Christ and those of us who will qualify for Sonship (Heb. 1:4-8).

Now we should begin to understand more deeply why God bestowed the matchless privilege of the family relationship upon human beings, His future Sons (Rev. 21:7).

How fitting that the Festival picturing the government of God ruling this earth puts such a spotlight on the family relationship. For God is a

Family, as only our Pastor General Herbert W. Armstrong — alone among educators and broadcasters — has steadfastly proclaimed.

Understand, too, why the apostle Paul described the inner dynamics of human family relationships as a “great mystery” (Eph. 5:32). It is a great mystery indeed — only God’s Church understands it!

Our miniature kingdoms

Let’s consider the implications. God owns all, rules all (Rev. 4:11). Yet His rule is no heavy-handed, Hit-

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lerian despotism. Even God’s punishments are lovingly corrective, designed to prod us back to the way of blessings (Heb. 12:7). Few things pained Jesus Christ more than the sad realization that His own chosen disciples often politicked for office and sometimes took a carnal, power-oriented approach to the coming Kingdom of God (Matt. 20:20-23).

For Jesus portrayed His Father as the supreme Servant in the universe, offering His physical clay models equality with Him. What more can even the great God give than that (John 17:20-21)? He vigilantly oversees His children, strengthening us when we need succor, forgiving us when we go astray, rewarding us extravagantly when we please Him (Deut. 32:11).

What a Model for every true Christian husband and father! Every concerned wife should deeply respect

the leadership position God placed in the home in the husband’s office, and every converted husband should continually remind himself that God sees him as the servant of his miniature kingdom, his family (I Pet. 3:7). According to God’s principles of government, the husband is responsible for his family’s happiness and growth — no mean task.

Shouldn’t every husband and wife team plan now to make this Feast special for their own children? This magazine has many helpful suggestions. Remember, in serving your family you are caring for potential heirs in God’s own Family (Mal. 2:15).

Children should deeply appreciate God’s Festival in contrast to the meaningless spectacles of Christmas, Halloween and Easter. God’s Festival lasts an entire eight days of rejoicing — there is really no contest!

How many teenagers rank among the well-traveled students in their schools, thanks to Festival transfers to exotic areas like Mexico City, Niagara Falls or Hawaii? Appreciate those blessings — show it by cooperating even more at this Festival.

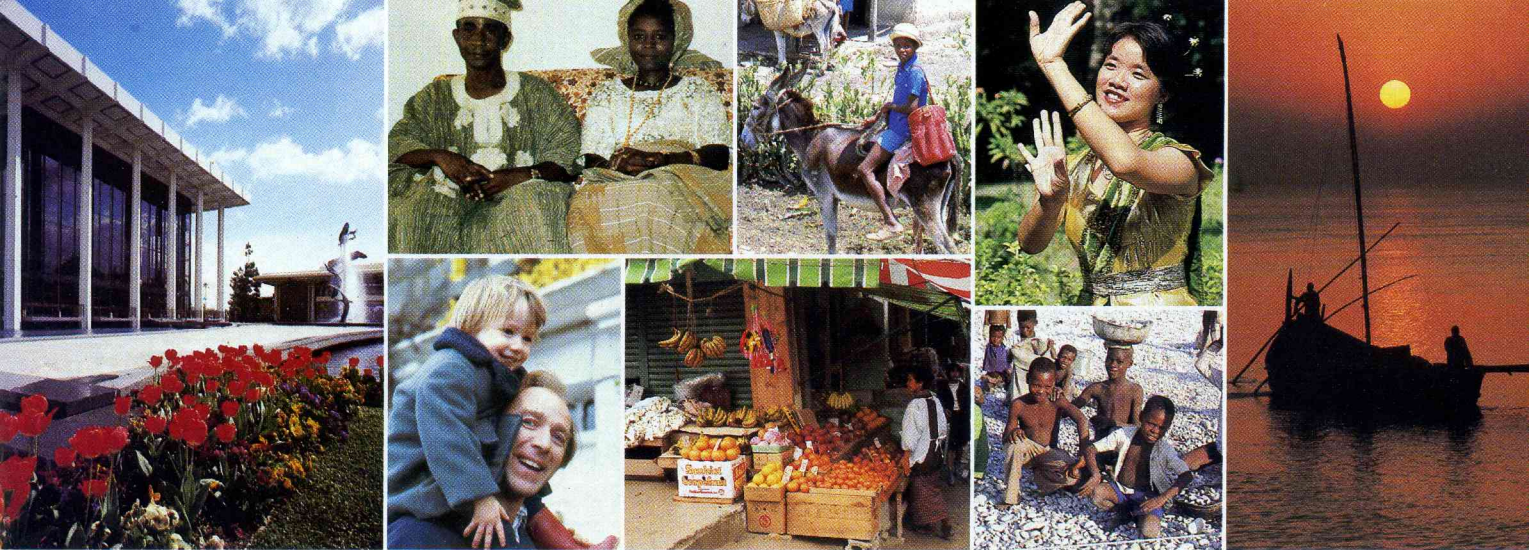
Single adults can more deeply enjoy the Feast by emulating their Father in heaven, the Giver of every good and perfect gift (Jas. 1:17). Share your extra time and extra financial blessings with some less fortunate people this year.

Remember the specific millennial prophecies about the blessings God’s government will bring to families who appreciate the right kind of wholesome recreation. Let’s take a glimpse into that wonderful future:

“Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil . . . Then shall the virgin rejoice in the dance, both young men and old together . . . And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord” (Jer. 31:12-14).

A beneficent, all-powerful government structured through a family relationship. That is the answer to the quests of philosophers, statesmen and scholars down through the ages. God’s Family — God’s government.

What a day it will be! □



A Worldwide Family Reunion

When you attend the Feast you are part of a worldwide family participating in the greatest family reunion on earth.

By John Halford

Have you ever wondered what the Feast would be like if the whole Church could keep it together at one location? Not just everyone in your country, but all of God's people worldwide, together for eight days.

The Church used to do this. In the early years of this Work, Herbert W. Armstrong and his wife Loma would gather with just about every member at Belknap Springs, Ore., for the eight-day Fall Festival. But the Church was small then, and most of the members lived in the northwest United States.

Today, we have some 70,000 members living in about 124 different countries. Some of these brethren live on the other side of the earth from you.

But the cost of travel is prohibitive. Some members only have a few dollars in festival tithe, even though they save it faithfully all year long. Others live in countries that are virtual prisons — they are not permitted to leave, even temporarily.

These and many other problems keep God's people separate today. There is probably no place on earth where all of God's people, with all their different nationalities, could meet together in peace, because of diplomatic and political problems among the world's governments.

No, at this time one Festival site is

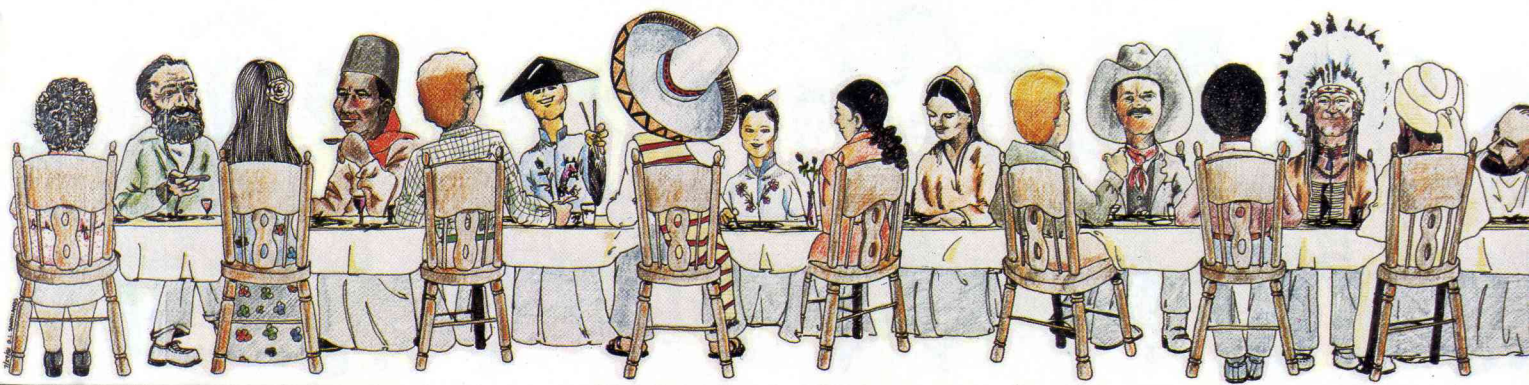
not possible. But suppose it was. What would it be like? Use your imagination for a few minutes.

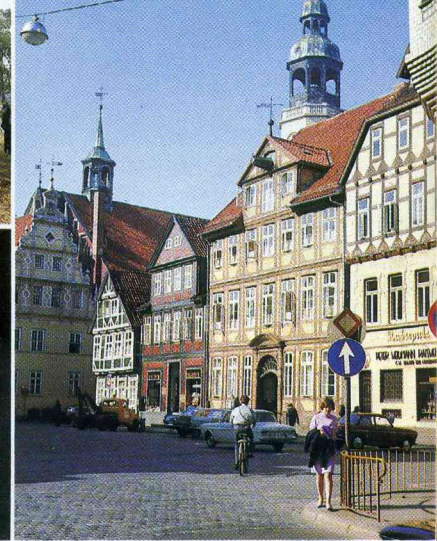
One Festival site

Most of the brethren would be Americans, from every state in the Union. The next largest contingent would be the Canadians, and then the Australians. You might be forgiven for confusing the 600 brethren from New Zealand with the Australians, but there would be no mistaking the members from England, Ireland and South Africa. Their accents are quite distinct.

There would be people from most of the European countries. They would be mainly French, German, Swiss, Belgian and Dutch — but also represented would be the Scandinavian

Illustration by Greg Sandlands





countries, along with Greece, Italy, Malta and Liechtenstein. There would even be brethren from behind the Iron Curtain, and some from Spain and Portugal.

Most of the brethren who spoke Spanish and Portuguese, however, would be from South and Central America — Mexico, Guatemala, Bolivia, Colombia, Chile, Argentina, Brazil and embattled El Salvador.

The West Indies would be represented in force — God has people on most of the islands in the Caribbean region. African members would come mainly from Ghana, Nigeria and Kenya, but many of the countries of the African continent would have at least one or two representatives. So would many of the smaller island nations of the world — Mauritius, the Seychelles, Fiji, Tonga and even Kiribati.

Most of the Asian brethren would be Filipinos; God's Church has nearly 2,200 members scattered throughout the Philippine islands. We'd also have about 50 each from Sri Lanka, Burma, Malaysia and Singapore and about 100 from India.

What a fantastic gathering it would be!

As you experienced the eight days, you would begin to understand that God is not a respecter of persons, but that "in every nation he that feareth

him, and worketh righteousness, is accepted with him" (Acts 10:34-35).

We would have to figure out ways around the language difficulties, but think of the fellowship opportunities. You could have breakfast with a Greek and then walk to services with a couple of Dayaks from Borneo. After lunch with an Apache Amerindian and some fellowship with a couple from Hong Kong, you could perhaps spend the afternoon with a man who spends most of his life above the Arctic Circle in Lapland.

At dinner you might have a chance to get to know the brethren from Lesotho. And if there was room at the table for a member from Thailand, so much the better. And don't forget that nightcap with the Australian aborigine and his friend from Papua New Guinea. Don't stay out too late, though — remember you are meeting the Swedish man and his wife for breakfast tomorrow.

Yes, these brethren exist. They are all part of the worldwide family God has called to work with Christ now, and to be the firstfruits in God's Family in the world tomorrow.

At such a Feast, perhaps we would come to understand even more fully why our Father in heaven does love the human race, with its variety, personalities, talents and potentials. Per-

haps we would develop even more of the mind of Christ, who gave His life so that everyone, from the greatest to the least, eventually might have the opportunity for salvation and eternal life (Rev. 5:9).

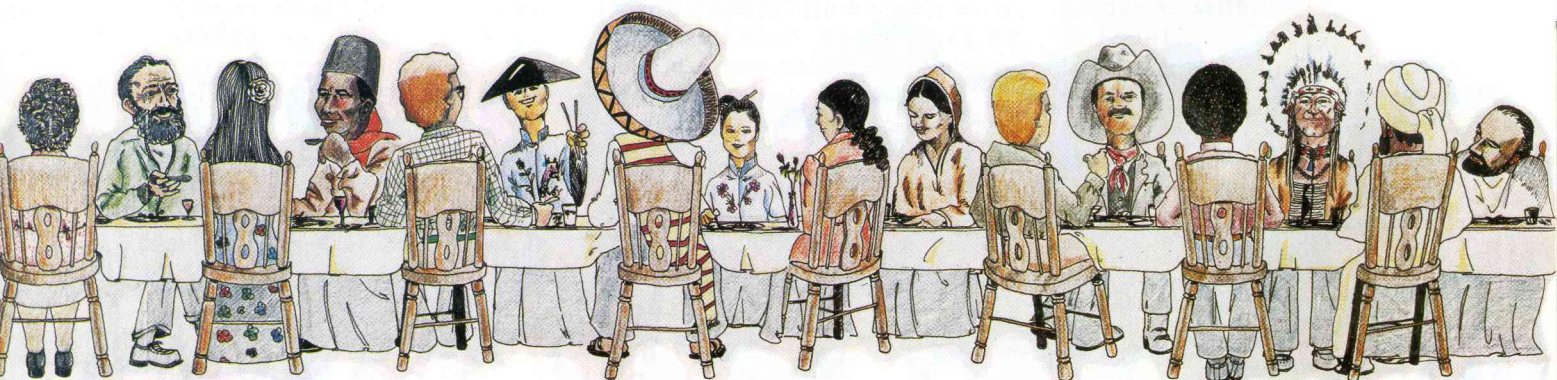
Spiritually united

Such a Feast is not possible — yet. But we can make a start. The brethren in God's Church are united, not physically, but spiritually as they make their way to the sites where God has placed His name.

This year there are 84 Feast sites in 44 countries. Thousands will attend some sites, like the Lake of the Ozarks, Mo., and Squaw Valley, Calif. Only a few brethren will meet at other sites, such as Les Cayes, Haiti, or Cape McMear, Malawi. But the same Spirit is at all God's Feast sites.

Brethren around the world will at least hear a tape recording of Mr. Armstrong's Feast messages. Many will actually see him speak through microwave and satellite television transmission. Modern communications technology has made it possible for brethren who are oceans apart to sit in the same service together and hear the same message.

So during the Feast this year, broaden your horizons. You are part of a worldwide family participating in





the greatest family reunion on the face of the earth.

Family reunions are exciting times. There are old acquaintances to renew. New relatives to meet for the first time — new wives and husbands to welcome to the fold, and grandchildren to be shown off.

Mr. Armstrong has proclaimed 1981 the “year of the family.” Think of God’s Feast as a family reunion. Of course, it is a time to spend time with your own family and friends, especially those you have not seen for a year or more.

But make room for new family members — some visitors from abroad, perhaps, who might be feeling a bit lost. Many people are lonely at the Feast. Christ warned that some people would be rejected by their families if they followed Him (Luke 12:52-53). Remember what He said about these people:

“There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, But he shall receive an hundredfold now in this time, houses [where he is welcome], and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life” (Mark 10:29-30).

Will you and your family help ful-

fill Christ’s promise and make the Feast memorable for some lonely people? Think about it. Ask God to guide you to someone you can help. After all, God “setteth the solitary in families” (Ps. 68:6).

Remember your brethren

Remember the Feast sites around the world. Pray that your brethren may meet in peace at all those sites. Particularly remember those brethren who are meeting in or near the world’s trouble spots, and those members who must travel through dangerous areas like Northern Ireland and El Salvador. Pray that those meeting in the poorer countries will be physically as well as spiritually blessed.

Remember also the truly solitary members of our worldwide family — those who because of sickness, finances or distance must stay at home this year. If you know someone in this situation, be sure to write him a card or phone. Let the person know he is not forgotten.

God, of course, cares for them, and He will not forget them. But He wants to see if we care too. He needs to know if His worldwide family is learning the lesson of giving and sharing, the way of life that will pervade the world tomorrow.

That, after all, is what the Feast of

Tabernacles is all about — it pictures a time when this world will be at peace, with nations showing genuine concern for each other’s well-being. It pictures a time when great and powerful countries will not fritter away precious time competing with one another, or squandering their resources in an arms race to destruction.

How will you use the time and resources God has made available to you this Feast? You can show God that you do want His way, and that you are indeed serious about qualifying to rule with Christ in the world tomorrow.

God has not made it possible for us all to meet together at one Feast site just yet. It wouldn’t be practical, and it isn’t necessary. We can learn the lessons, and enjoy many of the blessings of the worldwide family, wherever we are, be it Anchorage, Alaska; Auckland, New Zealand; Bentota, Sri Lanka; or Big Sandy, Tex.

The underlying meaning of the Feast is that soon all of us will be together — not just for eight days, but for 1,000 years. And then, as the Last Great Day shows, an even greater celebration is in store. Our worldwide family will eventually be joined by nearly everybody who has ever lived — in a great family reunion that will encompass the entire universe and last forever! □

Photos: John Hallford, Warren Watson, Good News



A Time for Families

The Feast of Tabernacles teaches the tremendous value and purpose of the family, and at this Feast God will be watching to see if you understand that lesson.

By Gerald E. Weston

“Good morning! Are you Mr. Jones?”
“Yes.”

“Are you Mr. Ronald Carl Jones?”

“Yes, I’m Ronald Carl Jones.”

“Congratulations, Mr. Jones! I have here in my hand a gift for you. As you can see, it is a certified cashier’s check, made out to you, for \$1 million. It is yours with no strings attached. You are free to cash it and spend it for whatever your heart desires.”

“But I don’t understand,” a dumbfounded Mr. Jones muttered.

“My employer,” explained this most unusual visitor, “who wishes to remain anonymous, is a very wealthy man. He has chosen you at random to be the recipient of this gift. It is yours. Please take it.”

So began another episode in the old television series, *The Millionaire*.

Have you ever wondered how you would respond to such a visitor? Those of you who remember that popular series recall that the gift of \$1 million more often than not caused grief and sorrow to the recipients. Usually, before the affair was over, friends were lost, husband and wife were fighting and the family was worse off than before.

But what would you do if you suddenly became rich? Would you handle your newfound wealth wisely? Would it be a tool to enhance your life and that of your family, or would you go on a selfish spend-

ing spree trying to buy happiness? What about your mate and your children? How would they react? Would you all become closer together united-



ly using your gift in a godlike manner? Or would you divide up the loot and go off on individual pursuits of pleasure?

A time for learning

Do you realize that God wants to know the answers to these questions? During the Feast of Tabernacles, if you have faithfully saved your festival tithe and attend, God is going to find out!

God commands us: “Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name . . . And thou shalt bestow that money for whatsoever thy soul lusteth after [desires]” (Deut. 14:22-23, 26).

Once a year your family is given an opportunity to see what it is like to be

just a little bit rich. Once a year God can observe your family to see if you are growing in your ability to rightly handle this sudden wealth.

The Feast of Tabernacles is a time for learning. We are told in verse 23 to keep this Feast “that thou mayest learn to fear the Lord thy God always.” When the all-wise God thought up this wonderful time of year, He had far more in mind than a yearly spending spree when He commanded us to “bestow that money for whatsoever thy soul lusteth after.”

So how are you and your family going to do? Are you expecting the things money can buy to bring happiness at the Feast? Are you going to, by your example, teach your children the false value that happiness is something that can be bought?

You will do just that if, day after day, you dispense the family funds and send each family member off in his own separate direction — Dad to his golfing, Mom to her shopping, Suzy to her sunning and Johnny to the nearest electronic arcade.

While all the above pursuits have merit under the right conditions, in the right balance, at the right time, make sure Johnny’s fondest memories of this year’s Feast are elevated above intergalactic drum beats, bleeps on screens, merciless electronic mayhem and constantly feeding of quarters to a computerized hog!

The Feast of Tabernacles is far more than that. The Feast is not for one member of the family only. Among other things, it is a time for families. It is a time when the true

Illustrations by Warren Chang

value of the family and the purpose of the family should be taught.

God's command is, "Thou must eat them [tithes] before the Lord thy God . . . thou, and thy son, and thy daughter" (Deut. 12:18). This scripture in no way implies a selfish, every-man-for-himself attitude.

So how can your family learn the lessons God intends at this time of the year?

Feast foreshadows the Millennium

Realize what the Feast of Tabernacles pictures.

The apostle Paul tells us in Colossians 2:17 that God's Holy Days are a "shadow of things to come." We know the Feast of Tabernacles foreshadows the time just ahead of us when Jesus Christ will set up His government on this earth and reign for 1,000 years.

When we remove ourselves from our normal routine to keep the Feast, we are going to get a taste of what this new world will be like.

Some people think of the Feast in terms of physical, material things. They think of all the money they have to spend and all the fun and happiness it can buy.

But the world the Feast pictures is very different from this present, evil world. Universal prosperity and abundance are included in the picture, but they are merely the by-products, not the causes of, peace, unity, cooperation and outgoing concern.

The building block for this new society — the place where peace and unity have to start — is the family living according to God's laws. It is here that man learns the lessons of godly love and right government.

How ironic it would be to attend the Feast, which pictures the world tomorrow, and only practice today's arguing, fighting and striving to get the most for self. How paradoxical it would be to attempt to act out what life will be like in the Millennium and let the opportunity to build family unity and understanding slip by.

Conversely, how beautiful it is to see families rejoicing together, acting out and experiencing, through harmonious interaction, what it will be like all over this earth in a few years.

Just how beautiful right family living can be was brought home to me during my first Feast of Tabernacles, in 1964. I had only attended one regular Sabbath service, the Day of Atonement, and then I was off to the Feast in Squaw Valley, Calif. Everything was new, different and impressive.

I remember the sermons were inspiring, but a main lesson I learned was brought home to me in a way more powerful than any preached sermon could have been. It occurred in Blyth Arena on "Family Night." All the brethren were present for the occasion.

The evening began with games for the small children. Hundreds participated. All were divided into various age groups and assigned different locations on the arena floor. Thousands of adults and older brothers and sisters looked on, enjoying the games.

When I saw what was going to take place, I was sure chaos would reign. It didn't. Never before had I observed such a smooth-running, well organized activity for so many small children. I had no idea that so many children could be so obedient and orderly and have fun in the process.

It was indelibly impressed on my mind that there was something special about families in the Church of God.

After the special children's activities the children played in an orderly manner on the sidelines as the teens and older adults enjoyed various kinds of dances. The music was wholesome and the whole evening uplifting, with entire families rejoicing together.

Thinking back on that Feast later, I was struck by how similar it was to Jeremiah's vision of the Millennium:

"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd [compare this to the command about the Festival, in Deuteronomy 12:17-18] . . . Then shall the virgin rejoice in the dance, both young men and old together" (Jer. 31:12-13).

The whole focus of the world

tomorrow is based in family closeness. Jeremiah 33 describes the Millennium in terms of the joy of a wedding, the beginning of a new family:

"Again there shall be heard in this place . . . The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good" (verses 10-11).

In today's world the joy of the wedding rarely matures into a full acceptance of the responsibilities of the married state. The result is delinquent and disrespectful children who prey on and harass the aged. The children, in turn, have less joy in future generations.

Theodore Roosevelt summed up the situation: "When home ties are loosened — when men and women cease to regard a worthy family life, with all its duties fully performed and all its responsibilities lived up to, as the life best worth living — then evil days for the commonwealth are at hand."

During the time the Feast of Tabernacles pictures, men and women will regard a "worthy family life" as the life best worth living. Notice how Zechariah describes the end results of parents fully performing their responsibilities:

"There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. 8:4-5). There is no hint of delinquency or disrespect — only harmony and joy.

Once you understand what the Feast of Tabernacles foreshadows, and the importance of the family in this millennial picture, you can fully set your mind to help your family rejoice and learn together during this Feast.

Draw closer to God and each other

Before the Feast arrives you should plan the kind of Feast you want to have. Call a family conference and discuss your goals, if you have not yet done so.

Your family's No. 1 goal, of course, should be for everyone to grow closer to God. Plan now how

you are going to "seek ye first the kingdom of God, and his righteousness," and you can be sure happiness at the Feast "shall be added unto you" (Matt. 6:33).

At home you have a certain routine. The Feast may disrupt that routine, if you let it. Make sure every family member has time and a quiet place for prayer every day. This may take some resourcefulness, and may also involve setting aside time for family prayer. But at least a portion of your daily prayer at the Feast should be as a family.

The Feast is also a great time for family Bible study. Clear time on your schedule for it, and stick to it. Decide now what you will study. How about a family reading of Herbert W. Armstrong's book, *Tomorrow... What It Will Be Like?* What about going through the biblical prophecies about the Millennium?

Not enough time, you say? Sure

there is. At home you get up early enough to be at work or school by 7 or 8 a.m. You go to bed between 10 and 11:30 p.m. Is there any real reason to drastically change your schedule? If not, you should have plenty of time before morning services, which are usually scheduled for 10:30.

Some people will probably stay up half the night every night — but is the purpose of the Feast to cram as much physical pleasure into as short a period of time as possible? Do you refrain all year long from running "to the same excess of riot" as those outside the Church (I Pet. 4:4) and then take a recess from righteousness for eight days? Is that what God intended when He said "bestow that money for whatsoever thy soul lusteth after"?

The fact is that there is enough time for your family to feast on fellowship with God. One thing God will learn during this Feast is how

your sudden wealth affects your priorities.

Your second goal should be to grow closer as a family. If you fulfill your first goal you will already be well on the way, but plan now to spend the greatest portion of the Feast together — not scattered to the four winds.

By this I do not mean every minute of every day must be spent together. But plan activities you can do as a family. Also keep in mind the value of one-on-one father-son or mother-daughter excursions. Build anticipation by bringing the whole family into your Feast planning.

Not everyone is going to be equally excited about every activity, but that is all a part of learning to give and share, part of what family life is to teach us.

Recently I asked a number of people to recall some of their memorable activities on their way to, dur-

Let Your Light Shine!

"Never again!" the weary motel owner grumbled. "Never again will I let those people in my motel!"

Making little effort to hide his bitterness, he went on: "And they call themselves 'religious.'"

"Here for a convention," they said. What a mess they've left! They preach against smoking and drinking, yet they've scattered cigarette butts and liquor bottles all over the place. And I've heard them use profanity, too!"

He stood there shaking his head sadly.

The actions of the members of this well-known religious denomination of the world had preached more loudly to the unfortunate motel owner and his staff than all the tracts and pamphlets they distribute in great abundance. There is something we in God's Church can learn from this.

The Feast is unique. Members of the Church of God are on public display individually and as groups at Feast time as they are at no other time of the year.

Who are we? What do we really stand for? Do we really believe what we preach? What are the results of the way we proclaim? Happiness? Sincerity? Courtesy? Concern? Or poor

behavior, sour personalities and selfishness?

People wonder. Many of them have heard *The World Tomorrow* broadcast or seen *The Plain Truth*, or they are aware of Ambassador College or the name "Worldwide Church of God." "What kind of people are these?" they may have asked. At Feast time some of them will have a chance to see.

Others have never heard of us before. But they, too, will see our example. When they find out we belong to God's Church, they will judge our God by what they see in us.

In airports, hotels, restaurants, tourist attractions, taxis, travel agencies, unfamiliar stores and shops — at Feast time we will find ourselves in environments we are not used to, perhaps encountering languages and customs strange to our way of doing things. Our light will be seen by cross sections of society in all probability totally different from those we come in contact with the rest of the year.

Nevertheless, wherever we deal with people we will be dealing with potential members of God's Family — people who someday will be keeping the Feast just as we are. We must show them how good God's ways are. We never know when our example will lead someone else to the

truth — or, on the other hand, drive him from it!

"Ye are the light of the world. . . . Let your light so shine before men [why?], that they may see your *good* works, and glorify your Father which is in heaven" (Matt. 5:14-16).

"Be aglow with the Spirit" is the way the apostle Paul expressed it (Rom. 12:11, Revised Standard Version).

When it is appropriate, we should let others know we are traveling to keep the Feast of Tabernacles. We don't have to call undue attention to it, but neither does our explanation always have to be "We're going to a church convention" or "We're on a part-business, part-pleasure trip" or something similarly vague.

Our speech should be "seasoned with salt" (Col. 4:6). "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15).

Letting our light shine and being a good example to those in the world — as well as to other brethren! — is a great responsibility.

As part of preparing for the Feast, here are some reminders of ways in which we can resolve to set the kind of example God wants us to set:

- *Motels and hotels.* Courtesy and promptness in paying bills are important. While we aren't expected to leave the rooms exactly as they were when we arrived (after all, we will have slept in the

ing and returning home from the Festival. Here are some ideas to get you thinking:

- “Spent a beautiful afternoon out on Lake Ozark with [another family] on a large pontoon boat. We enjoyed the warm, sunny day and all went swimming off the boat when we anchored it in a secluded cove. I remember this quite well because it was an activity thoroughly enjoyed by all 10 people involved, ranging in age from 6 to 36.”

- “Went to the zoo. Related much there to world tomorrow (hearing and seeing a lion roar, for instance).”

- “A side trip to Mt. Vernon was a special treat for our whole family. Not only did we enjoy a beautiful, warm fall day touring the estate and feeling a sense of history, but it provided many hours of good conversation throughout the year and gave the children a good topic for their ‘What

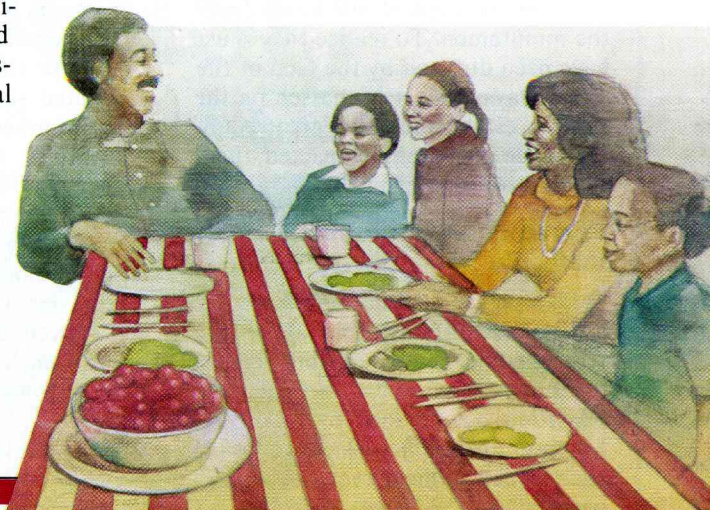
I Did on My Vacation’ talk that the teachers had them give when they returned to school.”

- “No single event made the Feast at Tucson memorable; rather, it was a combination of all the activities we did together as a family that made it special.”

- “The Feast to our family has always been an opportunity to learn. We have tried to balance the social, historical and educational activities with those provided by the Church. We have attempted at each Feast to cover at least one activity that each member of the family had on his activity list. A ‘must’ for each Feast is the ‘Family Night’ provided by the Ambassador Col-

lege students, be it live or on film.

“Another ‘must’ of equal importance at each Feast is to take our family out to the best restaurant we can afford, either as a single family or with other families. More can be done by this activity to give your children confidence as they grow than most other activities you can do. We



beds and used the towels and washcloths), still we should not leave the rooms a mess either.

During our stay we should be careful not to disturb others with loud partying, television or radios. And if we have a quantity of beer or liquor bottles to dispose of, it probably wouldn't be a bad idea to dump them in a trash can outside rather than leave them in the rooms.

- **Transportation.** An extra amount of kindness and patience is often needed while traveling. Planes, trains and buses can be late. There may be long lines to wait in. And when all is said and done, we may not get the seat we requested next to the window.

Long trips may be fatiguing, and it is very easy to become irritated and short-tempered. A trip is an excellent opportunity to exercise our ability to “pray always.”

There is a special need to be on guard when driving. If Jesus Christ were to get into a car or truck and drive to the Feast today, He would follow the rules of safety and the highway laws.

- **Restaurants.** Make the meal pleasant for those with you and for those at other tables, as well as for the often worn-out waiter or waitress who serves you. If he or she does an excellent job and you have the festival tithe available, leave an excellent tip.

And don't make a scene about butter versus margarine, or the color of flour or

sugar. There are ways to quietly avoid the wrong foods without calling attention to what you are doing.

- **Other public places.** Once again, courtesy is the rule. “Be courteous” is the way the King James Version translates I Peter 3:8. It really is a question of keeping the second great commandment: “Thou shalt love thy neighbour as thyself” (Matt. 22:39). So show others the way of give in action.

- **Dress and grooming.** Appearance is important at Feast time when we assemble in God's presence. Especially during services, we should try to look our best. Our appearance says something to the outside world. And it says something to God: It says we respect Him and His ways.

- **Helping others.** Be aware of the widows, the fatherless and those who are alone. Include them in your Feast activities. The world tomorrow will be a time of helping others. We should practice helping others at the Feast.

Announcements may be made asking for volunteers to set up or take down chairs, direct traffic, provide transportation and accept numerous other opportunities to help. Don't let “someone else” do all the helping. That's not the spirit of the world tomorrow.

- **Eating and drinking.** God tells us to rejoice before Him with good food and drink — even strong drink. But He does not give us any excuse for gluttony or

drunkenness. In fact, we must be especially careful with alcoholic drinks because it is possible to stay within our own limits and still sin by offending someone else.

We in God's Church understand that alcoholic beverages can be properly used and enjoyed. Therefore, we have a freedom others may not have.

“But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak” (I Cor. 8:9).

This principle, given by the apostle Paul concerning the eating of meats, applies equally well to the use of alcoholic drinks. Great care should be taken that their use does not offend anyone else.

Also, be considerate of any brother or sister who abstains because of health or other reasons. Don't tempt him or her. And when you are pouring the drinks, don't keep filling someone else's glass.

“Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also” (Hab. 2:15).

Let the other person make his own decision as to how much he wants.

Rejoice at the Feast, but remember: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God” (I Cor. 10:31-32).

Let's keep the Feast in the spirit of the world tomorrow! — By Clayton Steep □

try to show our family some of the finer things of life.”

• “One memorable time for our family was the stop we made at historical Lexington and Concord, Mass., to follow the trail of Paul Revere and the minutemen.

“A beautiful setting on a warm autumn day was truly peaceful as we retraced the steps of our forefathers, the minutemen. To realize they must have been directed by the God of the Feast Days to start Manasseh on the road to establishing this great country made the event reenacted there much more significant to us.”

Character — more precious than gold

Planning and doing things together are important if the whole family is to feast together, but exercising character is more important. More than one Feast has been ruined by bickering, fighting, impatience, lack of tolerance and moodiness over not getting one's way.

Human nature rarely gets upset over something meaningful. It's usually “Hurry up in the bathroom” or “I don't want to eat there again” or “Not another line to wait in” that sends us into depression.

Some crisis will no doubt occur. It might be when your navigator reads the map wrong and you miss your turn, causing a delay in arriving at your motel. Perhaps someone will forget the toothpaste. Whatever the problem, is it really worth the hassle? Satan would like to make you think so.

Without cooperation, patience, self-control and outgoing concern, your temporary dwelling will be a hotbed of strife and conflict. Months of planning will be tarnished or destroyed for lack of character.

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For

the wrath of man worketh not the righteousness of God” (Jas. 1:19-20).

Just as no man is an island, neither is your family unit. Some families get into a kind of collective selfishness. The attitude is best expressed by the family that says by its actions: “Look out! Get out of our way! If you don't move, we won't be able to spend all our money before the time is up.”

Behind such actions you will find lust and greed. It would do us well to remember, as we contemplate the Feast, Paul's admonition to Timothy:

“But they that will be rich [those who think money and what it can buy is the secret to happiness] fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

“For the love of money [and what it buys] is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (I Tim. 6:9-10).

Our obligation goes beyond our immediate families. When Jesus on one occasion was informed that His mother and brothers were outside the house and not able to get in because of the crowd, He said: “Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren!” (Mark 3:31-35).

The human family — a type of God's Kingdom

God has given us the family unit as a type of the Kingdom of God. In the Kingdom of God there are different members — the Father, Jesus Christ the Son, the Church that will be married to Christ at the resurrection and the children of that marriage relationship — those qualifying to be part of the God Family during the Millennium and White Throne Judgment period.

Through the human family we learn how the Kingdom of God will operate — how it will be governed from the top down, how the attitude of give as opposed to get will permeate every decision and

action. Through the family we learn real, godly love.

The family unit is so important that God warns that unless it is functioning the way He intends, there would be nothing on this earth worth saving:

“Behold, I will send you [one coming in the spirit and power of] Elijah [Luke 1:17] the prophet before the coming of the great and dreadful day of the Lord [that's our time now]: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse [utter destruction]” (Mal. 4:5-6).

This prophecy clearly shows that the family unit is not in very good shape today. Divorce, liberalism and women's “liberation” have all taken their toll on the family, but God gives us further insight into the problems of this end-time age.

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous . . . disobedient to parents . . . Without natural affection . . . lovers of pleasures more than lovers of God; Having a form of godliness . . . from such turn away” (II Tim. 3:1-5).

That is the world we live in, and don't think some of its leaven hasn't rubbed off on you!

In a few years from now, our multibillionaire God is going to send His Son back to this earth. At that time those who have recaptured the true values in family living will be resurrected into the Family of God and given rewards and wealth that would put even Mr. Jones' millionaire friend to shame.

Before you enter that Family, God will have to know you believe to the depth of your being that the principles of right family living are more precious than gold. God will not risk your coming to His heavenly feast with a selfish “I-want-to-get-for-me” attitude.

The Feast of Tabernacles is a great opportunity to show where your treasure is. God will find out by the end of the eight days how you and your family react to sudden wealth, and what is most important to you. “For where your treasure is, there will your heart be also” (Matt. 6:21). □



Keep This God's Feast!

By Clayton Steep

What do you look forward to most at the Feast?

Careful, now! Some would consider this a trick question. Still, it is one well worth thinking about.

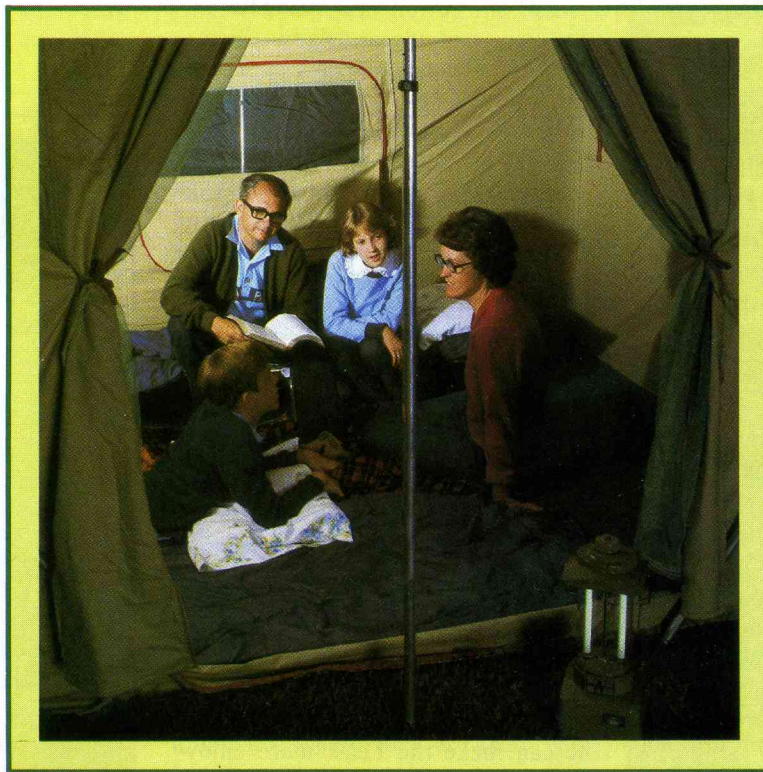
God gave His feasts to us to keep us mindful of the plan of salvation He is working out. The festivals were intended to be periods of spiritual rejuvenation — to bring us nearer to our great Creator, to teach us more perfectly His ways and to give us opportunities to rejoice together in that knowledge.

"Why are we here?" Herbert W. Armstrong continually asks at the Feasts. If the first answer is "to ski," "to sunbathe," "to see relatives or friends," "to travel," "to rest" or to pursue any other physical experience, then something is not right.

Do you know why God was displeased about the way the feasts were observed by His people in the Old Testament?

He was, you know. He declared, "Your [they were no longer God's!] new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them" (Isa. 1:14).

Why was this?



One of the reasons was that while the people *physically* had a great time, *spiritually* their feast keeping was worthless.

Notice how God objected to the way they were celebrating their "feasts":

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands" (Isa. 5:11-12).

Yes, they had a ball — a busy, wild whirl of frenetic activities — a constant round of partying and diversion

lasting from early morning to late at night.

But they were too involved in "rejoicing" to have time for God.

We can easily fall into the same trap! When that happens, our "Feast" becomes entirely physical. It becomes a mere vacation like those the world takes. Chances are, after it's over we are tired out, feel like we need a week to "rest up" and may even be sick.

For certain, we are not at the spiritual high point we should be after keeping God's Feast.

How can we avoid having a purely physical Feast?

The answer is simply stated: We've got to put God first during the Feast, just as we must the rest of the year. God wants us to enjoy the Feast physically. But doing so must complement and add to the building of a better relationship with Him.

At Feast time many activities, reunions, things to see and places to go clamor for our time. Obviously we can't do everything. So we must each evaluate our own circumstances and determine which things are most important.

Bible study and prayer should be an important part of the Feast. It's God's Feast. We should talk to Him and let Him talk to us as effectively

(Continued on page 38)

Singles- Enjoy a Family-Oriented Feast!

Are you single? Wondering how to make the most of the Feast in this "year of the family"? Read these tips.

By Richard Rice

Soon God's Church will be celebrating the Feast of Tabernacles, which pictures the Family of God rejoicing together in peace and unity in the world tomorrow.

Traditionally, the Church has emphasized that the Feast is a time for family togetherness and family activities, and has encouraged members to plan for the Festival with every family member in mind.

All too often single people feel left out or cut off from the family atmosphere of the Feast of Tabernacles. This is especially true if you are a single person with no physical family in the Church, or if you are not attending at the same Feast site as your relatives.

Family-oriented planning is vital for a profitable Feast. How do most families plan for the Feast? The emphasis is on giving. Each family member wants everyone else to have a really good Festival. To insure that everyone benefits most, families carefully plan their activities. Many give their children Feast gifts; husbands treat their wives to a special evening; the whole family plans activities in which everyone can participate.

You as a single person might ask, "What does that have to do with me?" The answer is, everything.

Planning for the Feast

Marriage and having a physical family are not requirements for

entering the Kingdom of God. However, knowing how to relate to other people within the spiritual Family of God is critically important! You as a single person have just as much responsibility in this regard as a married person. You, too, should have a family-oriented approach to the Feast of Tabernacles.

Just as physical families are busy organizing their Feast activities, you should plan to get involved with your spiritual Family. God has blessed you with many fathers, mothers, sisters and brothers (Mark 10:29-30). He expects all of us to do our part in helping and caring for each other.

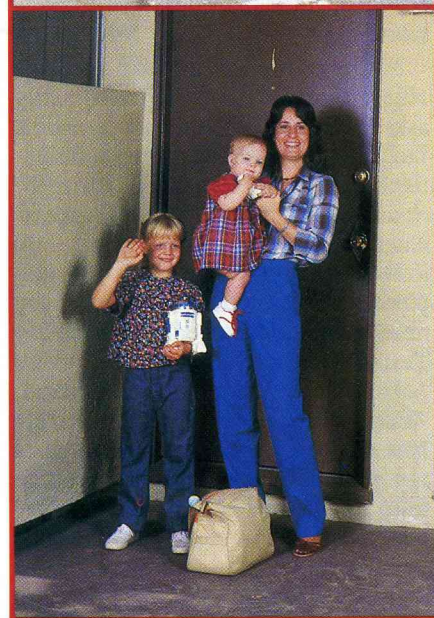
In the physical family, remember, each member is concerned about how he can make the Feast more enjoyable for the others. You have the same responsibility to your spiritual family. Resolve now to make this a *giving* Feast of Tabernacles.

A giving Feast

The most important aspect of your Festival planning, of course, is spiritual. Begin studying about the meaning of these approaching days.

Think about this Fall Festival season in terms of the Family of God and God's Kingdom. God wants to give us the greatest of all gifts — eternal life and a place in His Family. When you consider all who are in God's Church in this perspective, they will become special people.

Think of specific ways to serve your brethren. Don't limit yourself to



your congregation. Pray that God will allow you to meet people who could most use your help.

Every family sits down sometime before the Feast to evaluate its financial situation and determine how everyone can profit most from the festival tithe they have available. This should be one of your first steps as well.

Determine the amount of your festival tithe. Write down all of your fixed expenses for the Feast — motel, travel, food, miscellaneous.

Next, think of ways you can use what you have left to make the Feast more enjoyable for someone else. Plan and set goals just as a physical family would do.

Make a list of people for whom you would like to do something special, such as widows, orphans and needy families. Make another list of specific things you can do for them. Activities need not be expensive. Here are a few suggestions:

- Take someone to lunch or dinner.
- Offer to provide a ride back and forth to services for an elderly couple.
- Take a widow and her children on a picnic or sight-seeing.
- Take a group of teenagers bowling, horseback riding or to play miniature golf.
- Send a card to a person or family who transfer to another site. (You'll have to plan ahead and get their Feast address.)
- Call someone who isn't able to attend the Feast because of ill health or finances. Remember to take the phone number with you.
- Volunteer to babysit for a couple with small children, so the couple can enjoy a night out.
- Plan a small party or get-together. Include a family or two, widows or handicapped people. Be sure to invite some new people you meet at the Feast.

Service and fellowship

Much planning, organization and labor are necessary to make the Feast run smoothly.

Obviously, not everyone can be personally involved with running the Feast at your site. However, many times crews are left shorthanded because everyone assumes there is

already enough help. Check with your Festival adviser to see if there is something you can do to assist with your church area's assignment.

If you are a younger single, perhaps you could volunteer to work with the teenagers in YOU. Talk to your minister or the YOU coordinator to see if there is something you can do. If nothing more, you as a young adult can be a positive example to the teens at the Feast.

Are you musically inclined? Try out for the Festival choir. The choir performs a tremendous service to the Church every year during the Feast.

Some singles might feel they are too old, too sick or too handicapped to participate in any of the activities we have covered so far. But there is still something you can do — an activity in which everyone can participate.

If you are not already in the habit, come early to or stay late at services to meet and fellowship with the brethren. Just being warm and friendly to all with whom you come in contact will add a dimension of joy and goodwill to the atmosphere.

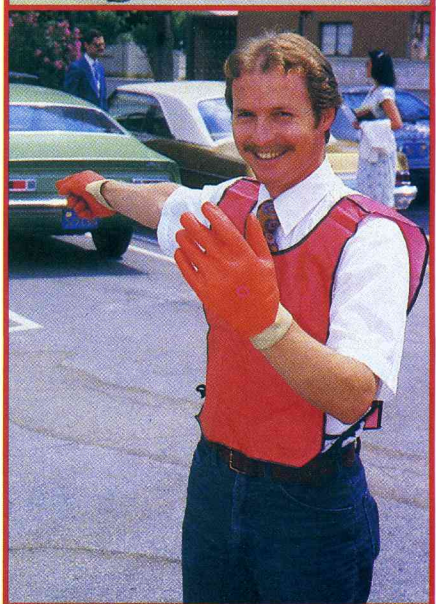
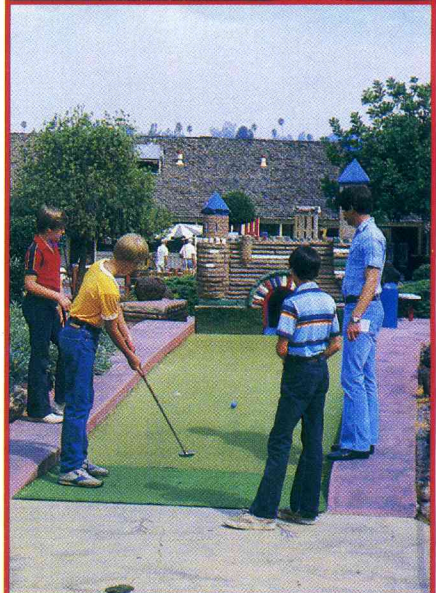
Don't let shyness or self-consciousness rob you of fellowship. Sure, it might be difficult to walk up to someone new and introduce yourself. If it will help, ask someone you already know to go with you. You will both meet new people and be a prod to each other.

Come to services early and pick out those who are sitting all alone. Walk up to them and say hello. You might ask where they are from and how long they have been coming to the Feast. Show a genuine interest in them.

Usually, Church people are easy to spot even in a restaurant. If you catch part of a conversation that tips you off that they are members, walk over and introduce yourself while you are waiting to be served your meal.

Keep a notebook of the names and addresses of the people you meet. After you go home, make it a point to drop them a card or a note to see how they are doing.

Really concentrate on making this a giving Feast. Leave your troubles and cares behind. Experience the joy and happiness that comes from truly sharing yourself with your spiritual family in a foretaste of the wonderful world to come. □



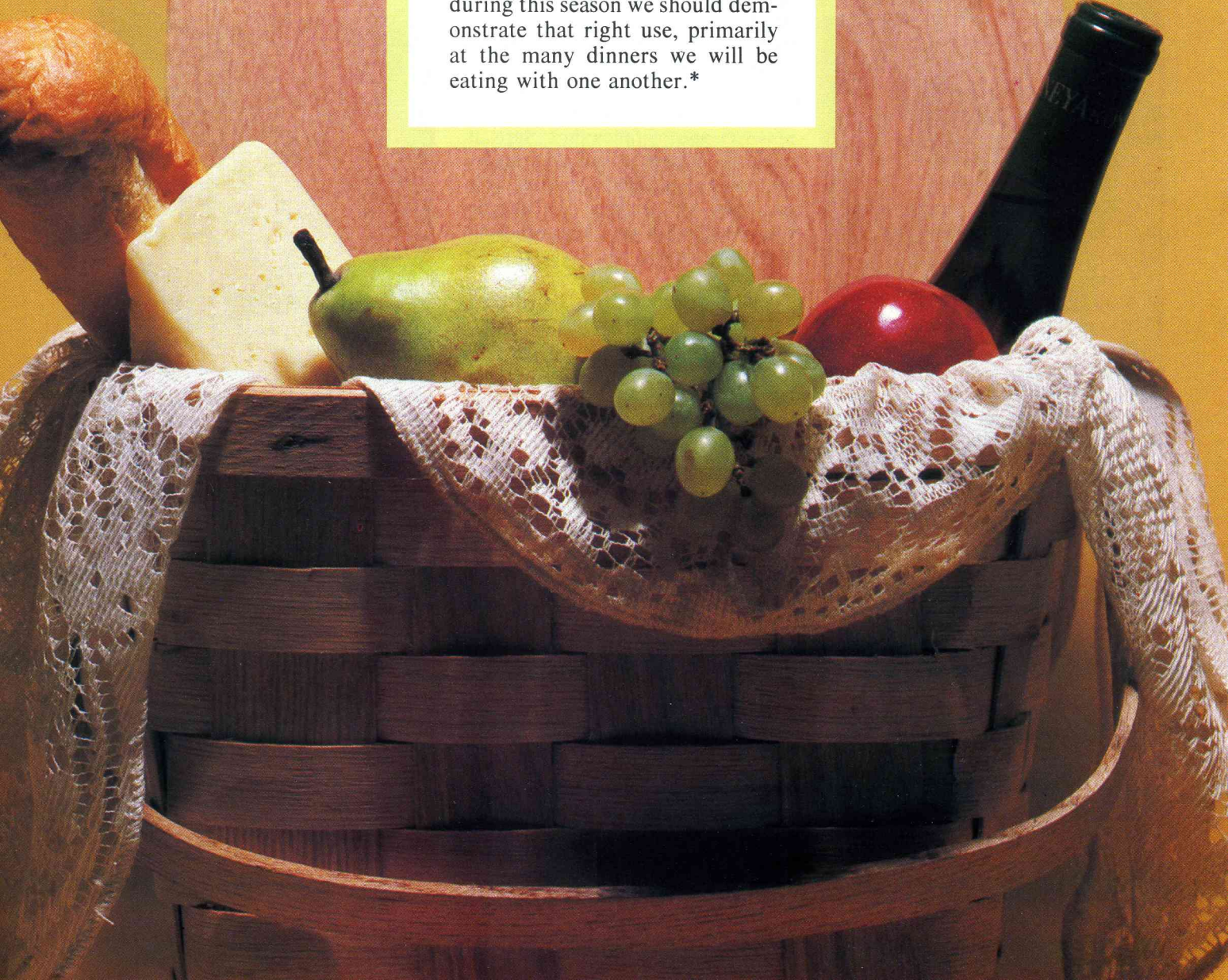
Photos by Roland Reis

Choosing Fine Wine

By Jeff Calkins

During the Feast of Tabernacles, God gives us the opportunity to afford some really fine food and drink, including wine.

There is a right use of wine, and during this season we should demonstrate that right use, primarily at the many dinners we will be eating with one another.*



And why not? No other beverage is as closely identified with the Feast of Tabernacles as wine.

Deuteronomy 14:26 expressly lists wine as one of the pleasures for which the festival tithe is bestowed; Isaiah 25:6 describes the Millennium (typified by the Feast) as "a feast of wines on the lees."

But what is fine wine? Is it just a matter of taste, like chocolate versus vanilla ice cream? What separates truly fine wine or champagne from plonk? Is it just the price? Are the

most expensive wines always the best?

What makes for fine wine?

Fascinatingly enough, the prime attribute that makes for good wine is the same attribute that gauges a person's spiritual condition — *character*. Wine buffs talk endlessly about "varietal character," meaning: Does the wine taste and smell like the variety of grape it is supposed to?

After some experience, you learn to tell whether wine from a particular kind of grape, say the chardonnay, embodies qualities that characterize the chardonnay, or whether those tastes and aromas and bouquets are muted or lacking.

Complexity is another highly valued quality. Wines considered among

the world's best are "complex" in that they have several layers of tastes: When you sip them, you must really think about what you're tasting in order to fully appreciate them.

Other qualities that determine truly fine wine include a *full body* (best described as "the mouth-filling quality") and *brilliant color*.

The best wine comes from low-yielding varieties of grapes, such as the cabernet sauvignon and the pinot noir. And not only is the yield per acre lower for such grapes, but the grapes themselves are small. This is because wine receives its taste and color from the

*However, people who cannot handle alcohol properly should not drink wine except at the Passover, where it is commanded. If such a person is present among brethren who gather for a meal, outgoing concern dictates that those who can drink wine forego it for that occasion. Remember Romans 14:21: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

See the article, "Alcohol in God's Church — What's Right Use?," in the June-July *Good News* for more information.



WINE AT A GLANCE

Wine Variety	Grape Variety	French or German Equivalent	Typical Characteristics	Typical Food to Accompany
Red	Cabernet Sauvignon	Bordeaux	Olive-like, dry	Steaks, prime rib, lamb, turkey or chicken
	Pinot Noir	Burgundy	Dry, berrylike	Same
	Gamay	Beaujolais	Dry, fruity, light	Roast beef, chicken
	Zinfandel	None	Dry, fruity	Any red meat
	Petite Syrah	Cote du Rhone Chateauneuf-du-Pape	Dry, fruity, robust	Any red meat
White	Chardonnay	Chablis, any white wine from Burgundy	Dry, fruity	Fish, chicken
	Riesling	Wine from the Rhinegau or Moselle	Dry to sweet, apple-like	If dry, fish If sweet, alone
	Chenin Blanc	Vouvray	Flowery, dry to slightly sweet	Fish
	Sauvignon Blanc and Semillion	White wines from Bordeaux	Very dry, light	Fish
	Gewürztraminer	Alsatian wines	Extremely strong aroma, dry to sweet	Pate, cheese

grape skin, and smaller grapes mean a higher proportion of skin to juice. With wine, as with many other things in life, quantity tends to degrade quality.

Thus quality wines come from only a few select varieties of grapes among the many thousands of kinds of grapes in existence.

These select few grapes can be counted on one hand: among reds, the cabernet sauvignon and the pinot noir; and among whites, the chardonnay and the riesling.

Other kinds of grapes (see chart), of course, can also produce extremely fine wine, but these few are the varieties that have been traditionally regarded as the world's foremost.

Finding wine made from such grapes is easy if the wine is from California — it will say so on the label. Finding French wines made of such grapes will depend on the region from which the wine comes.

The very best

Some French vineyards have been growing grapes since New Testament times. Matching soil to grape is itself a science, and the French have had centuries to perfect it.

For this reason French wine, unlike Californian, is not sold by grape variety, but by geographical location. A particular place produces a particular wine. California wineries, not having had such a long time to match grape and soil, often produce several different varieties of wines. But California wines are every whit the equal of the French and, as a general rule, more reasonably priced.

What, then, are the best wines?

In California, certain wineries have premier reputations and should be mentioned: Robert Mondavi, Beaulieu, Stag's Leap, Heitz, Chateau Monetlena, Sterling, Ridge, Callaway and Freemark Abbey.

Of course, other wineries also make excellent wine. The easiest rule to remember, however, is that almost any California cabernet sauvignon (and, to a degree, zinfandel, a grape variety unique to California but that can taste quite similar to cabernet sauvignon) from the Napa, Sonoma, Mendocino, Lake or Santa Clara counties should be Feast-quality wine.

The corresponding Bordeaux wines are those that were listed on the famous (or notorious) "classification of 1855."

Actually, this classification was merely a ranking of 65 Bordeaux wineries into five categories by price. Nevertheless, the list must have had something to do with quality, since the list has survived for more than a century and a quarter.

These 65 chateau are the Bordeaux wines with the best reputations (and, at the very top, probably the best quality). The very top ones are: Chateau Latour, Chateau Lafite Rothschild, Chateau Haut Brion and Chateau Mouton Rothschild.

Burgundy, the other premier wine region in France, produces much less wine than the Bordeaux by quantity, so less of it is likely to be available at the Feast. As a general rule, Burgundy is subdivided in myriads of small vineyards, most of which sell their wine to various shippers.

The greatest wines of Burgundy, of course, are from certain specific vineyards, such as Chambertin (Napoleon's favorite wine). As a rule, the smaller the geographic area covered by the label, the better the wine. Red

Burgundy is generally made from the pinot noir grape, white Burgundy from the chardonnay.

What about rosé?

A wine's color is determined by the color of the grape's skin, not its juice. Thus it is possible to make a white wine from a red grape (but not vice versa), because wine juice is generally white and by taking away the skins from wine juice prematurely, pink wine — rosé — is produced.

Generally, rosés from both California and France vary from pleasantly light and dry to, more usually, something akin to soda pop.

While it is often said that rosé is a nice compromise at a restaurant because it goes with anything, the fact is it is often an unsatisfactory compromise: a little too sweet for red meat, a little too heavy for fish.

Ordering red or white wine by the glass, or in half bottles, seems the wiser course. There are no really great rosés, and finding a good one is a hit-and-miss proposition.

This article has emphasized California and Bordeaux wines, partly because they will be most available to the majority of brethren at the Feast,

How to Read a Wine Label

The most important information on a California wine label is the name of the grape variety. A label that does not list a grape name but gives only a place name, such as "Joe Doe's California Burgundy" is a blend of various, usually lesser grade, grapes.

The next most important piece of information is the geographical location of the grapes. This is important because a winery may be in a tip-top grape-growing region such as the Napa Valley, but nonetheless sell wine made from grapes grown in lesser quality regions such as the central valley.

If the label, for example, says "California, Cabernet Sauvignon," the majority of the grapes were probably not grown in a premier region, since the wine could command a higher price (and probably be better wine) if it did come from a better region.

Sometimes the label will read something like "North Coast Counties, Cabernet Sauvignon." This is a little

better, since at least it means a majority of the grapes are not from the hot central valley (in which premier wine grapes do not do well). Better would be a more specific location: "Napa Valley, Cabernet Sauvignon."

And one California wine maker, Joe Heitz, has become famous for wine from a particular part of Napa Valley, "Martha's Vineyard," a small, 15-acre parcel.

The California rules as to whether the winery completely supervised the production of the wine, all the way from growing the grapes to bottling, are tricky but important. This is where the fine print, usually toward the bottom of the label, is important. In order of preference, here are the designations:

- "Estate-bottled" — the winemaker has 100 percent control, from vineyard to bottling.
- "Produced" — the vintner crushed, fermented and matured at least 75 percent of the wine in the bottle.
- "Made" — the vintner crushed, fer-

and partly because the author does not want to stray too far beyond his own experience. But great wines come from elsewhere in the world, primarily Germany, Italy, South Africa and Australia.

A fine art

Wine is appropriate to the Feast of Tabernacles because it represents such qualities as patience, hard work, thoughtfulness and cleanliness. The small bit of astringency in dry table wine can make our food taste better. Having a glass of wine with a meal tends to slow down the pace of the meal so there is more time for fellowship.

Wine, like all alcoholic beverages, however, is subject to abuse. Wine is not drunk for its alcoholic content and should never be drunk for any effect the alcohol might have. Wine is an aid to digestion (1 Tim. 5:23) and a part of the meal. Beyond that, wine involves the conscious appreciation of an art form, and appreciation means you never drink so much that it in any way affects your judgment.

And that is why we can have wine with our meals at the Feast, appreciate it and still strive to be moderate in all things (Phil. 4:5). □

Wine Etiquette

Many of us will be eating several meals in restaurants during the Feast. Not every restaurant knows how to serve wine, though the best restaurants will (even if they do charge outrageous prices for it — aren't you glad it's the Feast?).

A truly fine red wine should be opened as soon as possible after ordering your meal, because such wine needs somewhere between 20 and 30 minutes to "breathe" before it is at its best. White wine should be served chilled.

What kind of wine to have with your food?

Dry white wine goes well with fish because the higher acidity of the wine cuts the oil in the fish.

Really fine red wine should not be served with spicy foods, such as certain Mexican or Italian dishes, because the spices will make it hard to appreciate the various flavors in the wine. (Beer goes best with Mexican food, and most Italian wine is "harsh" enough to stand up to traditional Italian dishes.)

Sweet wine should be reserved for dessert because sweetness is deaden-

ing and tends to depress your appreciation of your food. For this same reason, when more than one wine is served, the sweet ones should be reserved for last.

After a bottle is opened, the host (or the waiter) pours a little into his glass first and then serves his guests. This is so any stray bits of cork floating in the wine go into the host's glass, not his guests'.

Also, better wine is drunk rather slowly, with some thought as to its qualities. There doesn't have to be anything pretentious about this, but it is considered bad manners to drink truly fine wine the same way you might quaff a glass of beer.

When tasting wine, you should take the time to notice its color (how brilliant? how cloudy?), its aromas and bouquets (its smell), its body (heaviness on the tongue) and its "finish" (aftertaste).

And after swallowing, think a few moments about what you just swallowed. As Robert Louis Stevenson once said, "A bottle of good wine, like a good act, shines ever in the retrospect." □

mented and matured somewhere between 10 percent and 75 percent of the wine.

• "Cellared," "Perfected," "Prepared" — the vintner did something with the wine somewhere.

Vintage year is also important. All else being equal, wine from certain years is better than wine from others. Also, at least for the premium red wines, you shouldn't drink them until a certain number of years after the vintage, lest they be too harsh.

The ideal time for drinking such wines from California is when they are somewhere between five and 10 years old. According to David Pursglove, writing in *Wine Magazine*, the best vintages in California over the past decade are 1978, 1974 and 1970, with 1975 through 1977 being good, solid years.

The French equivalent of "estate-bottled" is "Mis en bouteille au chateau." If the wine is from the Bordeaux, it is important that this be on the label, because only inferior quality wine isn't estate bottled.

For Burgundy wine, the rule is that the more specific the geographical informa-

tion on the label, the better. Unfortunately, there is no easy way to gain a mastery of Burgundy type wines without simply mastering the geographical names of the area. The easiest rule of thumb, though, is that the more north you go within Burgundy itself, the more special the wine.

Vintage years are even more important with French wines than with California wines, owing to the greater variability of climate. (Too little sun in the growing season or late harvest rains can ruin the quality of a harvest.)

The best years in the Bordeaux area over the past decade, according to the International Food and Wine Society, are 1978, 1976, 1975, 1971 and 1970. The best vintages in the Burgundy area have been 1978, 1976 and 1969 to 1972.

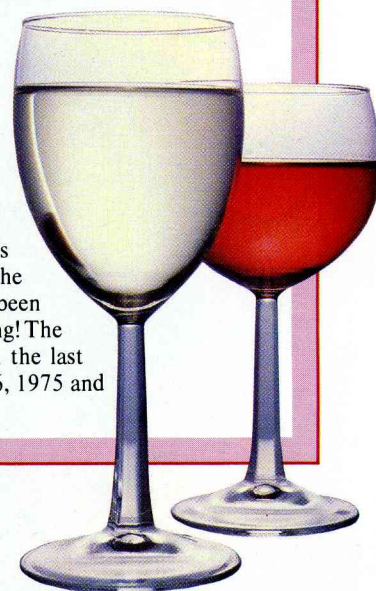
At least with German wines, though, picking quality is not difficult: The 1971 German wine laws provide for the grading of German wines into three categories in order of quality from best to worst: *qualitätswein mit prädiat*, *qualitätswein* and *tafelwein*.

Almost all German wines are white. Many of them are sweet and are not really

suitable for drinking with a meal, except maybe for dessert. Often, German wine has one of the following words on the label (if it doesn't, then the wine is probably flowery: that is, dry enough to drink with one's meal but also having a bit of sweetness in the aftertaste):

- "Kabinett" — dry.
- "Spätlese" — basically sweet.
- "Auslese" — sweet.
- "Beerenauslese" — very sweet.
- "Trockenbeerenauslese" — extremely sweet.

These degrees of sweetness depend on when the grapes are picked — Trockenbeerenauslese practically comes from raisins, the grapes having been on the vine so long! The best vintages in the last decade are 1976, 1975 and 1971. □



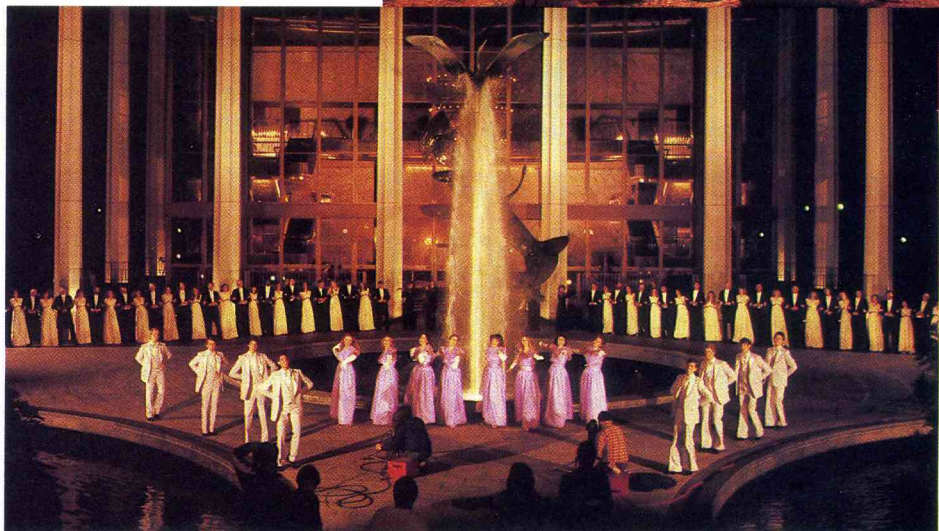


Big Beak, ever aspiring to stardom, tracks the Young Ambassadors (above); a cameraman at work (right).

Behind the 1981 Fest



Guitarist accompanies a Mexican dance (below), reflecting the international flavor of Festival '81.



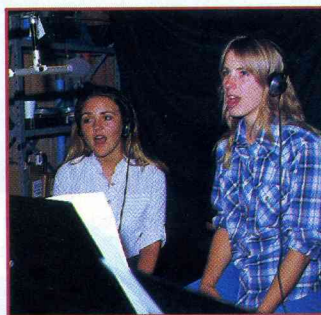
Young Ambassadors gather around a fire (top) and build a snowman (above); performers set up in front of Auditorium (above, center); singer and friend in "Talk to the Animals" (left).

Scenes at the Feast Show

"Festival '81," a special film featuring singing, dancing, comedy and all-around family



A Hungarian folk dance (left) is featured in Festival '81. Below, from left, Young Ambassadors blend their voices in "Chattanooga Choo-Choo" scene and singers record some of the film's 17 selections in the studio.



entertainment, will be shown at sites around the world this Feast.

The 75-minute show, the theme of which is the spirit of the Millennium, has been in production since the 1980 Feast. It features the Young Ambassadors, the Ambassador College Chorale, the Imperial School Choraliers and some 40 musicians.

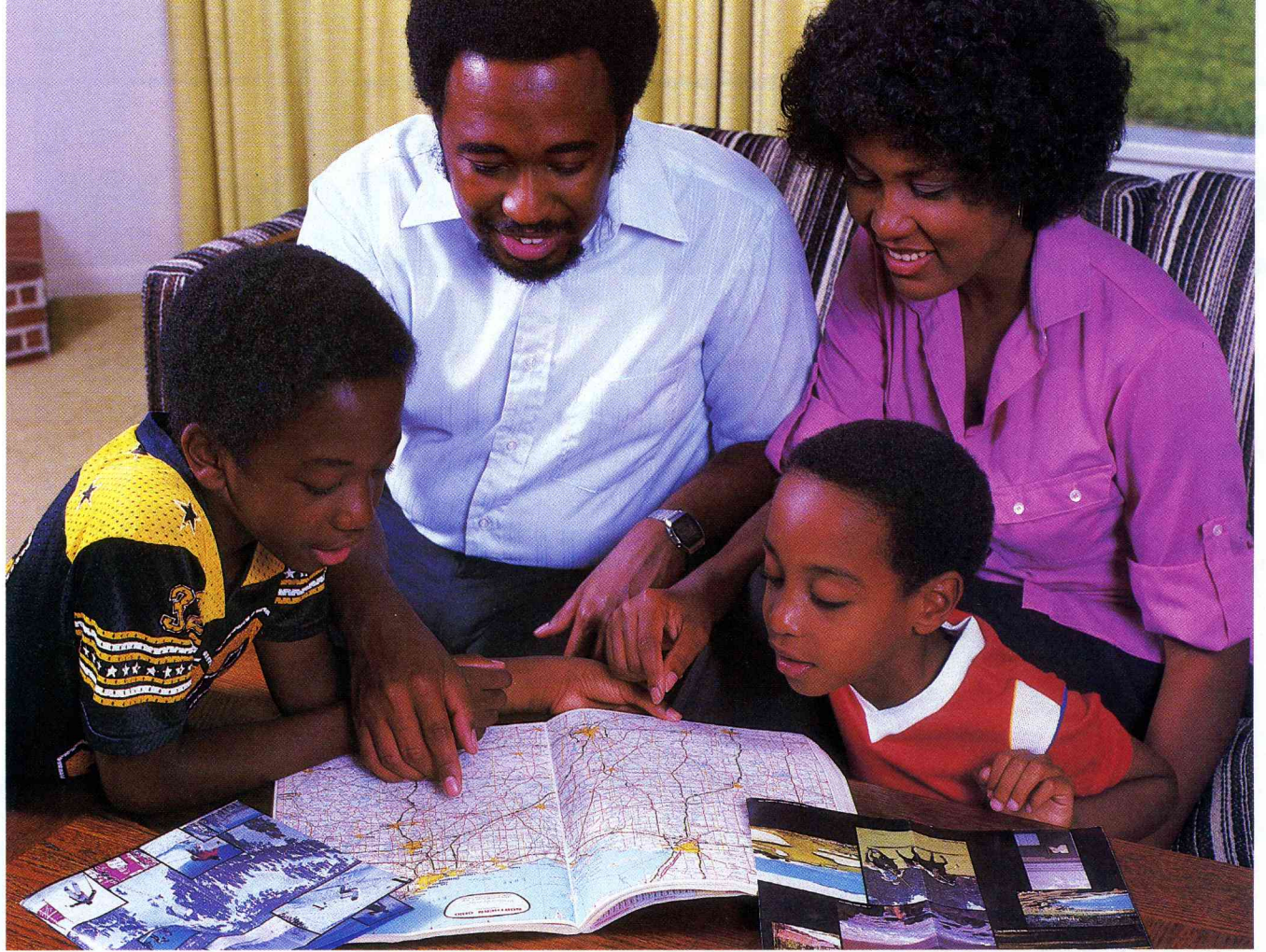
Festival '81 was filmed largely on the Pasadena campus of Ambassador College, with other sequences shot at Pasadena's Wrigley Mansion, the world-famous San Diego Zoo and a ranch in Fallbrook, Calif.



Ambassador students perform a clog dance native to America's Appalachian region (above), and a fiddler adds his touch to the show's "Square Dance" segment (right).

Here, in pictures, is a sneak preview of the 1981 Feast show.





Teach Your Children About God's Holy Days

Your children can begin to understand God's great plan if you teach them about His festivals. Here's how.

By Selmer L. Hegvold

I shall never forget the question!

My children were soberly watching through our station wagon's windows as "Booth City" and the Big Sandy, Tex., festival grounds receded behind us.

The Feast of Tabernacles and the Last Great Day had ended. We were

driving westward on Highway 80 toward Los Angeles, Calif., 1,500 miles away.

There was heavy silence as each member of my family retreated into his or her own nostalgic thoughts.

As the sun rose higher into the morning sky, my son suddenly asked, "Dad, how long will it be 'til next Feast of Tabernacles?" I took a quick

glance at my son's pensive face, and sensed that my children were about to burst into conversation.

They did! Each had his or her own most exciting experience to relate. It was almost too much to wait for the others to finish relating theirs. There were giggles and laughter and many a sigh.

We were a family united in pleas-

ant reminiscences of "the greatest Feast ever." Each of us wanted the Feast to last forever! Job and school seemed far away. We would long remember our eight days shut off from this world, being fed spiritual food and fellowshiping with our brethren before God.

This happy phenomenon always occurred, year after year!

Our children are different

Children in the Worldwide Church of God enjoy a special relationship with almighty God. God says your child is unique! The apostle Paul explained the powerful impact a believing husband or wife can have on unbelieving family members:

"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. 7:14).

This does not mean your child is either "lost" or "saved." It means that God has, for your sake, given your child access to spiritual knowledge and contact with Him. It means you can teach your child about God. It means your child's chances of being converted when sufficiently mature are multiplied.

Paul went on to say, "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" (verse 16). It's a matter of salvation for all within your family.

What a heavy responsibility God has given us as parents! You hold the key to your child's future. How much assistance are you giving your child so he can make the proper choices in life?

This world exerts incredible pressures — negative pressures — on your children, especially through their peers. Their friends are powerful influences.

Your child can choose to drift along, going where life takes him. That option appears to be the least complicated — just float with the tide. Your child can hope, and most young people do, that he will not have to "pay the piper" eventually — but everyone does.

On the other hand, some youngsters find it in themselves to steer clear of peer pressure and the wrong influences of their neighborhood or school. They set their sights on developing talents and achieving high goals *in this world*. Granted, these ambitions may be more desirable than the meaningless drives of the "floaters" first described.

But as Pastor General Herbert W. Armstrong states: "Modern education trains students to earn a living in the professions, occupations and vocations — but fails to teach them



how to live! It commits the crime of developing the machine, but it fails to develop the man" (*Tomorrow . . . What It Will Be Like*, p. 12).

But you as a member of God's Church can offer your child the chance for far greater and more exciting achievements! It is to be hoped that you are presenting God's way of life to your child colorfully and convincingly, from the cradle through adolescence! You must begin at birth to train and teach your child how to live a rich, full, happy, abundant life (Prov. 22:6).

To do the job fully, you must instill in your child the concept of God and His great overall purpose for all humanity. But how?

Teach God's Holy Days

Mr. Armstrong has written of the need to teach children about God's plan:

"Children *need*, as they need life itself, an awareness of the basic TRUTHS of the Bible, while these children are growing up. Years ago this

realization plagued me. God had called me to an important ministry that He was blessing with rapid and constant growth. But the children were being neglected in this ministry. How could I supply this lack?" (*The Bible Story*, Introduction).

The same realization has plagued me, you readers and the ministry as a whole. How can we instill in our children an understanding of and love for God and His great plan for humanity?

What you do with your children at God's festivals, and the way you do it, could decide how readily they seek out God and His way. Take advantage of their special relationship with God and foster in them a love for God's Holy Days and His plan!

First, teach them who God is and about His commandments — His way — and His great love (John 3:16). Then show them the meaning of each week and its last day — the *Sabbath*. Help them anticipate the Sabbath with excitement and pleasure (Isa. 58:13-14).

Think positively. Use your imagination. Reflect deeply on God's plan, pictured year after year in His Holy Days.

What about each Holy Day would have stirred your interest most when you were a child? Or, if you grew up in God's Church, what excited you most about each one? If you had to overcome some grave dislike you had as a child about the way your family observed any Holy Day, what would you change in its observance now so that your child today will come to love it?

Have you assumed that your child is not able to comprehend, at his tender age, God's great plan as pictured in His annual festivals? The earlier he gains insight into the glorious future you, his parents, are preparing for, the better for the entire family!

Show each spring how, beginning with the *Passover* and the *Days of Unleavened Bread*, another new year on God's calendar has commenced. Explain that, as the year unfolds, we are one year closer to the wonderful world tomorrow.

When the Festival of *Pentecost* comes around, tell your children how, more than 1,950 years ago, Jesus

Photo by Warren Watson

Christ began His Church by putting His Holy Spirit in 120 people. Explain how people must have God's Holy Spirit to really overcome their problems in this world ruled by Satan.

Show how your children's friends, through no fault of their own, have been blinded by Satan to God's marvelous truth. Teach your child what Christ meant in John 6:44: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

This scripture is also a promise that God will not overlook your child's friends, but will call them eventually. Give your youngster this hope!

Your child can enjoy good friends in and out of the Church and at the same time be an inspiring example of how to be happy by living the right way. Teach that simply living God's way, without trying to talk his friends into believing God's truth, is the best example he can set for them.

The fall festivals

Explain each year that the *Feast of Trumpets* pictures the angelic buglers creating a spine-tingling musical fanfare for the glorified Jesus Christ as He returns to earth. All eyes will point heavenward as humanity sees Christ coming in the clouds of heaven, to rule all the earth from His throne in Jerusalem.

When that happens Satan's hold on this world will be broken. Jesus Christ will then begin to open the way for all mankind to join us in the Kingdom, and eventually in the Family, of God. Teach your child to pray for this momentous event.

Show that God's fast day, the *Day of Atonement*, though difficult for us to keep, is really the joyous Festival that heralds the soon coming day when Satan the devil will be bound and put away in a special prison (Rev. 20:1-3).

Point out that as we fast, we are made powerfully aware of how important it is for the devil, who has deceived the whole world (Rev. 12:9), to be banished forever. Because Satan has deceived your child's friends, they are now literally *starving* for the truth of God's way,

the truth that could (and soon shall) fill them with happiness, joy and hope.

Then your children can focus on the coming day when their friends, blinded by Satan, can see and join them in joyous fellowship forever.

The Feast of Tabernacles

The *Feast of Tabernacles* probably seems to take a long time to come each year. One couple hit upon an interesting way to spur "Feast fever" in their home.

The family pasted together a paper-link chain to hang in their window. They removed a link each day. As the number of links grew smaller, their children's anticipation mounted.

Excitement reigned in that home the day the last link came down out of the window and it was time to leave for the Feast. Each child had been privileged to remove several links in turn with the others. It's not too late to make your own paper-link "Feast-fever" promoter.

You will certainly be able to think of other methods to keep your family enthusiastically oriented toward the Feast of Tabernacles.

Let every family member help plan your itinerary to and from the Feast. Great excitement can be generated by pointing out the areas of scenic landscapes that will unfold before you, for instance.

Plan and take along fun games everyone can play — these will hold interest for hours during the trip. Don't forget any homework your child's teacher assigns. Encourage your child to complete his assignments beforehand, so as to free the Feast time for more pleasurable activities. On the way to the Feast select night lodgings, if possible, with a pool, playground or park where your children can romp and let off pent-up energy.

And encourage your children to make new acquaintances quickly at the Feast — don't let the days slip by. Our children always seemed to quickly break through any barriers of self-consciousness and make many new friends. The Feast actually promotes new friendships, especially for young people in God's Church.

When Jesus Christ returns, He will marry His Bride — His people, His Church — in a stunning, gala wedding ceremony and celebration (Rev. 19:7-9). Explain this tremendous event to your children and help them look forward to it with excitement.

Is your daughter, for instance, awed by large, beautiful weddings? Would she be interested in attending the most glorious and lavish wedding of all? Think of colorful, factual ways to communicate the splendor of Christ's coming wedding so she will be thrilled with anticipation.

You will accomplish a great deal if, in doing so, you fill her mind with the necessity of recapturing true values. Help her realize that she can attend that wedding, not as an observer, but as part of the Bride!

God's great plan

Has your child lost a relative or a close friend in death? Does he know he will see him alive again?

When the Feast of Tabernacles comes to a close and the *Last Great Day* begins, take the opportunity to picture to your child the wonderful day when those close to you both will come up alive again to learn what you have learned, so they can all be with you forever. Read and explain Isaiah 65:18-25.

How well are you teaching your children about God's great plan by making clear the meaning of God's Holy Days? Don't assume your youngsters can't understand — they can and they will, if you train them properly.

You can accomplish all that has been presented in this article. How? Begin a personal study, in detail, in your Bible, asking God to help you better understand and communicate to your children the fantastic vistas of who and what God is, of His Holy Sabbath day, His Church and these annual festivals and their impact on your child's future.

All else should fade into insignificance in relation to what God is offering these unique children of ours! With God and the meaning of His plan firmly fixed in their minds, they can achieve true success and happiness here and now! □

MINI STUDY

Rejoice With Your Spiritual Family at the Feast

Prepared by Richard H. Sedliacik

FELLOWSHIP

The Good News, in conjunction with the Correspondence Course Department, presents brief excursions into the study of the Bible, delving into topics relevant to the development of future members of the God Family. Bible study is one means by which Christians are renewed daily (II Cor. 4:16), so let's refresh ourselves with more of the precious truths of God's Word!

Instructions: The format of these ministudies is similar to that of the Ambassador College Bible Correspondence Course. Look up and *read in your Bible* the scripture references given in answer to the questions. Comments following the questions elaborate on the scriptures just read. That's all there is to it! (These studies are based on the King James Version of the Bible, unless otherwise stated.)

For tens of thousands of God's people around the world, the Feast of Tabernacles is the happiest time of the entire year! That's because the Feast has been ordained by God to be a family-oriented get-together.

Both parents and youths of God's Church look forward to the Feast with great anticipation all year long. For the children, the Feast is full of play and new things to see and experience. For the adults it's a wonderful change of pace and an opportunity to recharge our spiritual batteries, and to have a "family reunion" with our spiritual family — our brothers and sisters in Christ with whom we are going to spend eternity.

Let's review several basic scriptures regarding the Feast to see why God places great emphasis on rejoicing together at this annual, commanded assembly.

1. What is the divinely set theme for the yearly Feast of Tabernacles? Deut. 16:13-15. (Notice the words *surely rejoice* in verse 15. The Revised Standard Version renders this "be altogether joyful.") Does God intend for everyone — regardless of age, social strata or economic level — to rejoice in this Feast? Verse 14.

2. Does God intend for the husband to take his wife and children with him to rejoice together at the Feast of Tabernacles? Deut. 12:5, 7, 12,

16:14. Are families to live in temporary dwellings at the place designated by God for the observance of this Feast? Lev. 23:42.

Over and over God tells us that the Feast of Tabernacles is to be a happy, wonderful time. For the congregation of ancient Israel — God's physical, Old Testament Church in the wilderness (Acts 7:38) — it was a time of rejoicing because of the abundant winter's store of food that was harvested just before the Feast. But the Feast has far greater significance for God's spiritual Church today.

The Feast of Tabernacles pictures the prosperity, happiness, joy and universal peace that will come about in the Millennium under the righteous rule of Jesus Christ. Obedience to the spiritual principles of God's laws and God's revealed way of life will make the world tomorrow a supremely happy place!

3. Did Jesus Christ, as a young Child, keep the annual festivals with His human family? Luke 2:41-42. Did He continue keeping these days as an adult? John 7:1-2, 8-11, 14.

While on earth, Jesus Christ observed all of God's Holy Days from early childhood. Joseph, His human father, and Mary, His mother, obediently kept all the annual festivals together with Jesus and His younger brothers and sisters. Jesus rejoiced with His human family at the Feast of Tabernacles just as He — the Lord God of the Old Testament — had commanded ancient Israel to rejoice.

4. But will it sometimes be impossible to take all our family members to the Feast of Tabernacles with us? Matt. 10:36.

Of course it is not always possible for all of God's children to be with their physical sons and daughters or parents at the Feast — especially if these other family members have not yet been called by God and are therefore still unconverted. But those of us in God's Church who have school-aged children can take them with us to the Feast and rejoice with them.

5. Are only families to rejoice at the Feast of Tabernacles? What about those who are alone at the Feast for one reason or another? Deut. 16:14.

MINI STUDY

The Feast is not a time to go off away from others and have a private "vacation." God commands all of His spiritual children to come together to be taught, to fellowship and to rejoice, whether or not they are married and have children. Even if we don't have physical relatives with us, we can still share the joy and abundance of this Festival with others of God's spiritual family, especially the widows, orphans and others who are alone among us.

The Feast of Tabernacles is a fun time for young and old alike. It is an opportunity for families to be together for eight days plus traveling time to and from the Feast. It is a time of concentrated teaching by God's ministers, who remind us of God's master plan of salvation.

The Feast is also a time full of opportunities for fellowship with brethren from different parts of the country and even other nations. Christians at the Feast demonstrate now, by the way they live together in harmony, what this entire sin-sick, unhappy world will be like after Christ returns.

Clearly, the Feast is a great opportunity our heavenly Father gives us, in which many can strengthen relationships with their physical families and where we can all develop family ties now with our spiritual brethren. The Feast is a foretaste of sharing eternity together as glorified members in the very Family of God! For God is a Family. And God is in the process of expanding His divine Family.

6. Does God plainly show it is His purpose to increase His divine Family by bringing many spiritual Children into it? II Cor. 6:17-18, Heb. 2:9-10, Rev. 21:7.

7. Is Christ actually the "firstborn" of many Children of God? Rom. 8:29, Col. 1:18.

Jesus Christ is God's firstborn Son and our Elder Brother because we, too, will soon be born into the Family of God at the resurrection.

8. Are true Christians already called the children of God the Father? I John 3:1-2. But even though considered God's children, are they now only "heirs" — ones who shall, in the future, become inheritors? Gal. 4:6-7, Rom. 8:14-17. Why are they only heirs today? I Pet. 1:3-4.

Those who have been called by God (John 6:44) to be a part of His spiritual Family are now only Spirit-begotten children, not yet born of God's Spirit (John 3:1-8). It is when they are born of God at the resurrection that they become inheritors of God's Kingdom — divine, eternal members of the Family of God.

9. How does one become "begotten" of God?

Acts 2:38. Does one also then become a true Christian? Rom. 8:9-10.

When God gives you the precious gift of His Holy Spirit, you literally become a begotten son or daughter of God — His very own child, actually begotten of Him by His seed, so to speak — by His Spirit entering your mind, joining with the "spirit in man."

God is now your heavenly "Father" (Matt. 6:9). Not figuratively, in the sense that He created all mankind, but in reality! When begotten by the Holy Spirit, we clearly enter a family relationship with our Father in heaven and our Elder Brother, Jesus Christ.

But just as a physical fetus must grow physically large enough to be born of its human mother, so the begotten Christian must grow in the grace and knowledge of Christ (II Pet. 3:18) — must overcome and develop spiritual character during this life in order to be born into our heavenly Father's spiritual Family at Christ's return.

10. While we are in the spiritually begotten state, who does the Bible show is our spiritual "mother"? Gal. 4:26. How does she feed, nurture, guide and protect the spiritually begotten children of God the Father? Eph. 4:11-13, I Pet. 5:1-2.

God's Church is indeed the "mother of us all." As a mother carries her unborn baby where it is protected and nourished, so also God's Church, through God's called and chosen ministry, instructs, teaches, counsels, advises and protects from spiritual harm the unborn members.

It is through the ministry of God's Church that each Spirit-begotten child of God is fed the spiritual food that helps it to grow spiritually during the "prebirth gestation period" — the pre-spiritual birth state — that is this human life. And it is at the Feast of Tabernacles, as well as at God's other annual Holy Days and weekly Sabbaths, that begotten children of God meet together to receive spiritual nourishment from our spiritual "mother."

Soon we are going to be fed spiritual food by God's ministers for eight days at dozens of Feast sites around the world. And we all desperately need this spiritual nourishment from our mother, God's Church, as the time of our fast-approaching birth into the God Family nears.

Let's all rejoice with our spiritual Family at the Feast of Tabernacles — with God our Father, Christ our Elder Brother and with our spiritually begotten brothers and sisters, many of whom we will have the pleasure of meeting for the very first time! □

The Festival Tithe - Your Questions Answered

By Leroy Neff

With the Fall Festival season upon us, God's people are in the final planning stages for this year's Feast.

One major concern in planning for and attending the Feast is finances.

Thankfully, God has shown us the way to handle the financial aspect of attending His annual feast days.

God explains feast finances for us in Deuteronomy 14:22-27: "You shall tithe all the yield of your seed, which comes forth from the field year by year. And before the Lord your God, in the place which he will choose, to make his name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstlings of your herd and flock; that you may learn to fear the Lord your God always. And if the way is too long for you, so that you are not able to bring the tithe, when the Lord your God blesses you, because the place is too far from you, which the Lord your God chooses, to set his name there, then you shall turn it into money, and bind up the money in your hand, and go to the place which the Lord your God chooses, and spend the money for whatever you desire, oxen, or sheep, or wine or strong drink, whatever your appetite craves; and you shall eat there before the Lord your God and rejoice, you and your household. And you shall not forsake the Levite who is within your towns, for he has no portion or inheritance with you" (Revised Standard Version).

We have called this tithe or tenth part of our income a second tithe; however, the Bible nowhere calls it by a specific name. We have more commonly referred to it in recent

years as the festival tithe, as that is what it is used for.

This tenth of our income is not used for God's Work or the preaching of the Gospel, as the festival tithe belongs to us, to use in the way God specifies. God provides for the needs of His Work by His first tithe. The first tithe belongs to God and is not for personal use.

Here are some commonly asked questions about the festival tithe and their answers, based on biblical principles.

What is the festival tithe?

Simply stated, the festival tithe is a tenth of one's increase (income from personal effort), which is set aside for use in attending the annual festivals ordained by God.

How is the amount of the festival tithe calculated?

It is a tenth of your gross income, exactly the same amount as God's first tithe or tenth.

Is this amount commanded, or is it optional?

As the previous quote from Deuteronomy showed, saving the festival tithe is commanded by God, just as much as God's first tithe is commanded. Since it is a part of God's law, it is sin not to set a full tenth aside for the specified purpose.

How is it to be used?

The basic use of this money is to finance attendance at God's festivals, including (as specifically mentioned) food and beverages. The festival tithe would also cover travel expenses to and from the feast site, motel or hotel expenses and other related costs.

May any of this money be used to buy clothing?

The primary use of the funds is for travel, lodging and food.

However, in some cases, people may not have sufficient or proper clothing to attend the Feast of Tabernacles. In such cases, where there is sufficient money to take care of the other needs as well, it would be permissible for a person to use some funds to buy proper clothing so that he might be better able to go to the Feast and rejoice as God commands (Deut. 16:11).

This permission in unusual circumstances, however, has been used by some to justify large or expensive purchases of clothing or even whole wardrobes. Using the festival tithe in this way violates the basic spiritual intent of the law.

What about using some of the funds for car repairs?

In some cases the family or personal car is not in condition to make the trip, or to safely make the trip, to the Feast site. Under such rare circumstances, if sufficient funds are available for the other necessities as well as minor car repairs, it would be within the spirit of the law to make repairs. In other cases it would be wiser to consider alternate transportation.

What about purchasing gifts?

Some members have purchased gifts for their children so that the children might better enjoy the Feast. Gifts for small children at Feast time helps make the Feast special for them — a time to look forward to each year.

But in other cases, some people have overdone the giving of gifts at Feast time, sometimes buying expensive items they couldn't really afford. Usually such items are used during the rest of the year as well. This goes

far beyond the principle of using the festival funds to provide a joyous, happy Feast.

Is it proper to use the festival tithe for side trips?

The use of this money to visit natural wonders or special scenic areas or places of historical interest on the way to or from the Feast certainly could make the Feast more enjoyable as well as profitable.

Some scenic wonders, such as the Grand Canyon or Carlsbad Caverns, can preach eloquent sermons to the glory and magnificence of the God who created them. Limited funds for even short side trips to such areas would certainly be well spent.

However, long trips involving excessive costs and time and taking you away from the direction of the Feast site should not be paid for with festival funds. If in doubt, counsel with your minister about this or any other questionable expense.

I have heard that it is permissible to borrow from the festival tithe if I pay back an additional one fifth.

This mistaken idea comes from a misunderstanding of Leviticus 27. This chapter has nothing to do with the festival tithe, but an altogether different matter.

Borrowing from the festival tithe is not borrowing but stealing. Quite a number have learned the hard way that this "borrowing" does not work. Here is a letter pointing out this very thing from a member who wrote after the last Feast of Tabernacles:

"Dear Mr. Armstrong,
"This has been the most spiritually enriching Feast of Tabernacles.

"I learned the hard way not to 'borrow' second tithe for my own use. Soon after I did so, my work 'dried up' and God showed me that without His blessing I could not replace the stolen second tithe.

"When I finally appealed to Him to help me replace the second tithe I took, I again had work, but all my sources of income did not pay until after the Feast, so I didn't have the money to use during the Feast.

"I had enough second tithe to enjoy the Feast, but with the amount I had stolen the Feast could have been even more enjoyable. I am now

able to restore the second tithe I stole but the Feast is over and I can only send it in to you as excess second tithe. I have learned my lesson. I will never steal second tithe for my personal use again."

I have more festival tithe than I need. What should I do with the excess?

There are always those who have insufficient tithe to attend the Feast, or not enough to go and pay for normal expenses.

To provide for this need, it has always been the practice of the Church members who have more than they need to turn in this excess to the Church. The Church then, through the local church pastors, uses these funds to take care of such needs.

In the past, unfortunately, there have often been insufficient funds to send every less fortunate person every year. It would be wonderful if everyone could attend every year. The following scripture indicates that such people should be provided for:

"You shall keep the feast of booths seven days, when you make your ingathering from your threshing floor and your wine press; you shall rejoice in your feast, you and your son and your daughter, your manservant and your maidservant, the Levite, the sojourner, the fatherless, and the widow who are within your towns" (Deut. 16:13-14, RSV).

The only way some of these people would be able to attend would be for others who have excess funds to assist them. Jesus said that it was more blessed to give than to receive (Acts 20:35). Those who do give for this purpose will have the special joy that comes from being generous and having an unselfish attitude.

What about new people in the Church, who have not been tithing long enough to save enough festival tithe to attend?

Such people ought to talk with their pastors. In some cases, it may be possible to assist them with enough funds for this one year, so that they can go. In other cases they should save their tithe and plan on attending the next year.

If someone does not have enough festival tithe to go to the

Feast this year, may he stay at home and use his tithe there?

Let's let the Bible answer:
"You may not eat within your towns the tithe of your grain or of your wine or of your oil, or the firstlings of your herd or of your flock, or any of your votive offerings which you vow, or your freewill offerings, or the offering that you present; but you shall eat them before the Lord your God in the place which the Lord your God will choose, you and your son and your daughter, your manservant and your maidservant, and the Levite who is within your towns; and you shall rejoice before the Lord your God in all that you undertake" (Deut. 12:17-18, RSV).

I have heard some members talking about the tithe of the tithe. What is this?

Several years ago, because of the considerable expenses of providing the facilities and handling year-round administrative needs for the Feast, Pastor General Herbert W. Armstrong directed all members of the Church to send in one tenth of their festival tithe to cover these costs. This is commonly referred to as the tithe of the tithe.

It pays for all the festival facilities, whether Church-owned or rented; operation of the Fall Festival; and other year-round festival-related expenses.

These questions and answers should help you use your festival tithe and to rejoice before God at the Feast. Your pastor should be able to answer other questions.

When you go to the Feast, remember two things. First, God's Work must continue even while you are away at the Feast. Most people who attend the Feast have income continuing during this time. Don't forget to send God's tithe as well as offerings during this time.

Second, remember Nehemiah's words concerning the Festival: "This day is holy to the Lord your God . . . Go your way, eat the fat [good things, not animal fat] and drink sweet wine and send portions to him for whom nothing is prepared; for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength" (Neh. 8:9-10, RSV). □

Coming—God's Great White Throne Judgment

Is God judging the whole world now? What about the billions who have died without ever hearing of Jesus Christ? Are they lost forever? The Last Great Day reveals the answers.

By Raymond F. McNair

Just after the seven-day Feast of Tabernacles comes another Festival that lasts for one day.

This eighth day, a Holy Day (Lev. 23:34-36), is called in the New Testament "the last day, that great day of the feast" (John 7:37).

Do you know what this "Last Great Day" pictures in God's great master plan? The meaning of the Last Great Day is tremendously significant!

The great deception

One of the greatest deceptions Satan the devil has foisted upon this world is that God is now trying desperately to save all mankind.

The vast majority of Christians hold that, unless a person believes in God, accepts Jesus Christ as personal Savior or repents of sin during this lifetime, he will be sentenced, immediately after death, to "hell," a place of everlasting torment.

Those who do manage, during their lifetimes, to somehow "get saved" waft off to "heaven," a place of vague, eternal bliss, after they die.

In other words, all are to be judged immediately after death by God, the great Judge of all (Heb. 12:23), who will supposedly reward the "good" with heaven and the "bad" with hell. If one does not know and obey God during this mortal life, but dies in sin,

he is forever lost — doomed for all eternity!

But is this true, according to God's Word? What is God's judgment really all about?

God the great Judge

The apostle Paul wrote:

"But why dost thou judge thy brother? . . . for *we shall all stand before the judgment seat of Christ*. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more" (Rom. 14:10-13).

Why must we all appear before Jesus Christ? "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

What does "judgment" mean in the Bible?

Many Christians mistakenly believe that God's judgment has only to do with judging past deeds. According to this view, God's judgment is not an ongoing period of trial and testing, but a definite time when sentence is meted out for past actions.

The Bible uses the word *judge* in two senses: 1) to *judge* can mean to sit in judgment of someone who commits a certain act, or 2) to *judge* can mean to rule or govern.

So when we read about God judging man, we must determine whether God

is passing judgment on man's past deeds or whether He is judging man's present, ongoing conduct. And we need to know as well *when* God's judgment takes place. Is there only one time of judgment, or does God's judgment take place in several phases?

God's plan of salvation for all mankind is revealed through His annual Holy Days! And the matter of when the whole world will be judged is explained, in part, by the Last Great Day.

God simply is not now seeking to save the world.

At this time He is only offering salvation to His Church — that Body of believers He has called out of the devil's deceived world (the Greek word *ekklesia*, translated "church" in the New Testament, means "called-out ones"). All the rest of humanity have been blinded by Satan, the god of this world (Rev. 12:9, II Cor. 4:4).

Why does God allow Satan to blind the world? Isn't it necessary that everyone know the real Jesus Christ? After all, no one can be saved without accepting Christ as his personal Savior:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Christ said, "I am the door: by me if any man enter in, he shall be saved" (John 10:9) and "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

God has, for the time being and for

a good purpose, given the world over to Satan, that mankind might taste of Satan's way of get, of hate, of lust, greed and vanity — that man may learn once and for all that sin does not pay! Satan's way is the way of unhappiness and death.

Adam and Eve rejected God's way in the Garden of Eden, and God cut them off from Him so they could go their own way — actually Satan's way — and write the results of that decision in the miserable pages of human history.

Now is simply not God's time for the masses to understand the truth. Salvation is not now available to anyone except those few God calls for special purposes.

God, according to His great, wise master plan, has ordained three separate judgment periods in which He will offer salvation to all mankind.

The first period of judgment

After Adam and Eve rebelled against their Creator and chose the way of Satan, God drove them out of the Garden of Eden and barred them and their children — all mankind — from access to eternal life (Gen. 3:22-24).

But when the right time came, God sent Jesus Christ to die for the sins of all mankind, and ordained that Christ found the Church of God, which is composed of the Spirit-filled members of the spiritual Body of Jesus Christ.

Once God opens a person's mind to His truth and gives the person His Holy Spirit, that person is held accountable for his actions from that moment forward. In other words, God begins judging that person.

That's why we are told, "For the time is come that judgment must begin at the house [Church] of God" (I Pet. 4:17).

Judgment in the true sense did not begin with Adam and Eve in the Garden of Eden. Judgment first began with God's Church.

Spiritual salvation was nowhere offered to any group of people as a whole in Old Testament times. Of course, however, God did call the prophets of old for special jobs, and they form part of the foundation of the New Testament Church of God (Eph. 2:20).

When Jesus Christ returns to this earth, the members of His Church, both those living and those who have died, will be made immortal. That moment in history will end this first period of judgment.

God's second judgment period

Christ's return will herald the beginning of Christ's 1,000-year rule on earth, pictured by the Feast of Tabernacles. At that time Satan will be bound and removed from the scene (Rev. 20:1-3), and Christ will establish His wonderful Kingdom on this earth.

The resurrected saints of God, then made immortal spirit beings, will rule on earth with Christ, helping Christ judge the earth, during the Millennium (verses 4-6).

Daniel prophesied of this time when "the Ancient of days [Christ] came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:22).

Furthermore, says Daniel: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (verse 27).

This refers to the time when Christ and His saints will judge all nations on this earth. During this period human beings, under the rule of God's government, will be given the opportunity to choose God's way of life, receive God's Holy Spirit, develop God's character and be changed into spirit-born members of God's Family.

"And he [the Messiah] shall judge the world in righteousness, he shall minister judgment to the people in uprightness" (Ps. 9:8).

Yes, Jesus Christ and His resurrected, then glorified saints will together judge (here meaning to rule or govern) all nations on this earth for 1,000 years. Only then shall the earth have peace at last.

The third judgment period

But what about the untold billions of people who have lived and died and never so much as even heard of the

name of Jesus Christ or seen a Bible, let alone heard the truth of God preached in all its purity?

Are all of these billions doomed eternally to the lake of fire? Did they ever truly have a chance for salvation? Could a just God consign all of these misled, blinded, dumb sheep to everlasting oblivion?

Has God ever really judged them?

No. The vast majority of humans who ever lived never had a chance for salvation. It was not God's purpose to offer them salvation yet.

Most Christian missionary work is based on the idea that the churches must save as many "heathen" as possible before these "heathen" die and it is forever too late.

Many teach that if a sinner does not accept Christ and turn from his sins now, during this life, he will be forever lost — will never have a chance for salvation. If this is so, then God has Himself doomed many billions of people to oblivion.

But the simple truth is that the Creator Himself has ordained various times in which all shall hear the truth and have their opportunity to be saved.

"The Lord is not slack concerning his promise . . . but is . . . not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

Does that verse say that God wants all to come to repentance now — at this time — in this, their first natural life?

"For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" (I Tim. 2:3-6).

The fact that God wants everyone to be saved and that Jesus Christ died for all will be "testified in due time."

God has allowed Satan to confuse billions with all kinds of false doctrines. Man chose to reject God's government, and God is allowing man to burn his fingers,

stub his feet and beat his head against the rocks, so man can learn that "the way of transgressors is hard" (Prov. 13:15).

But God's Word reveals that a special time will come when God will raise up the dead who died in sin, reveal Jesus Christ to them and give them His Holy Spirit — then grant them true salvation.

Paul said there would "be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

Daniel recorded that "them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

"Marvel not at this," Christ said, "for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [the Greek word for *damnation* means "judgment"]" (John 5:28-29).

Jesus Christ mentioned two resurrections. One is the resurrection to life or the first resurrection — the one now awaiting the true members of God's Church (Rev. 20:4-6).

The other is the resurrection to judgment or the second resurrection. Jesus had quite a bit to say about the second resurrection, indicating that the people of Sodom, Gomorrah, Tyre, Sidon, Nineveh and the queen of Sheba would rise along with Israel in that day of judgment (Matt. 10:15, 11:22, 12:41-42).

This same resurrection to judgment is also spoken of in Ezekiel 16:53-55. Ezekiel foretells Old Testament Israel being released from the "captivity" of death along with the deceived and debauched peoples of Sodom.

Ezekiel 37 also depicts, quite vividly, the resurrection of "the whole house of Israel" from their long sleep in the grave.

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. . . . Behold, O my people, I will open your graves, and cause you to come up out of your

graves, and bring you into the land of Israel.

"And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves" (verses 11-13).

God says He will once again put life into these resurrected people of Israel and place them in their own land, and they will come to know that God has worked a mighty miracle on their behalf (verse 14).

Paul spoke of this same resurrection of the Israelites to mortal life:

"For if the casting away of them [the blinded, deceived Israelites] be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:15). Yes, they will eventually be raised from the dead and judged of God.

When all of these texts are combined, here is the picture that is revealed: All the people who ever lived and who never had a chance for salvation are going to be resurrected and given a chance to become part of God's Family. This is the second resurrection.

The "Great White Throne Judgment"

When Adam and Eve sinned, turning their backs on God and His way, their Creator consigned them and their children to Satan's deceptive sway. God decided to let man go his own way, sin, suffer and die.

Then, eventually, God would resurrect these deceived billions to a time of judgment, reveal His truth to them and then grant them eternal life — after they had first learned the lesson that sin does not pay.

This same "resurrection to judgment" is described in Revelation 20:

"And I saw a *great white throne*, and him that sat on it . . . And I saw the dead, small and great, stand [now resurrected] before God; and the books [of the Bible] were opened [to their understanding]: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (verses 11-12).

In other words, all of this earth's

deceived billions will be raised to mortal life, and will live for a certain period of time during which they will be judged by God, who will use the Bible as the standard of judgment.

How long will their time of judgment be? Some feel Isaiah 65:17-25 reveals that these resurrected to judgment will live for "a hundred years" (see verse 20).

These people will then have their first chance for salvation — their first chance to understand God's truth, accept God's way of life and be saved spiritually. But they will have a choice. God will not force anyone to accept His truth.

Any who do not freely choose God's way of life, but who choose the way of death, will be sentenced to death in the lake of fire — gehenna (Rev. 20:13-15). God will mercifully blot out their lives, rather than allow them to live on in the way that causes suffering, sorrow and every evil this world has known.

Then the new earth and the new heavens will be populated with Beings who have freely chosen to live God's way of peace, love, joy and happiness for all eternity (Rev. 21-22).

Now you can see why Jesus Christ stood up "in the last day, that great day of the feast" and spoke of the "living water" a salvation-thirsty mankind can and will receive during the Great White Throne Judgment (John 7:37-39).

If only mankind kept God's commanded Holy Days, they would understand His great master plan of salvation. The Bible clearly reveals three distinct judgment periods during which God will offer salvation to every single human being who has ever or will ever live.

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

What good news! How wonderful to know that our all-wise, loving God is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9) and receive their chance for salvation. The Last Great Day has a tremendous meaning indeed! □

See You Next Year!

To inherit God's Kingdom, we need to endure to the end of this age, relying on God's power to help us.

By Norman Shoaf



The Feast of Tabernacles always seems to be over too soon.

You sing the last, emotional hymn, perhaps with tears in your eyes. Somebody gives the final prayer.

You linger as long as possible in the auditorium to fellowship. Your children say good-bye to new friends.

And then you are in the parking lot, your car loaded. All is ready for the trip home — except you and your family. Living another year in the world is a challenge you would rather not have to face.

The air is heavy as you and your family become lost in thoughts about what a joyous time the Feast is, and what it pictures.

And somewhere, you will probably say to someone, "See you next year!"

But will you?

Most people who have been in God's Church for some time have, unfortunately, known brethren who have left the Body of Christ, some of them perhaps good friends.

Lost family members

The news that a brother or sister has given up the hope that lay in him or her gives you an overwhelming feeling of sadness and emptiness. You search for the reasons why the person left and wish you could strike out at the dark forces that led him or her away to spiritual destruction. It is like losing a family member.

And that's what these former brethren were — family members! Begotten members of the Family of God who, like the failed seed in Christ's parable of the sower (Luke 8:5-15), were either trodden down, withered away or were choked by the adversary who would like to destroy every one of us in like manner!

God tells us that to inherit His Kingdom, we must endure to the end (Rev. 2:26, 3:21). "Enduring to the end" means overcoming our human nature, the pulls of this evil world and the attacks of Satan the devil.

How can you make sure you endure to the end? Is there anything standing in your way right now that could cause you to turn away from God's Church and forfeit God's Kingdom?

If so, you need to follow Peter's instructions: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (II Pet. 3:17).

Why brethren leave

Why do brethren leave God's Church? Here are some major reasons:

- *Caught in personal sin.* Sin separates us from God (Isa. 59:2). But

true members of God's Church have been called out of sin and forgiven by God, after repentance and acceptance of the sacrifice of Jesus Christ. And we are to serve sin no longer! As Paul asked, "How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2).

We are all in the process of overcoming sin. We have to die daily (I Cor. 15:31), which means constantly repenting when we see sin in our lives and ever striving to measure

mind and ingrain His way of life into your character. And when God has forgiven you, *forgive yourself*. Get up and go on — don't wallow in guilt. *Grow* in grace and knowledge (II Pet. 3:18).

- *Disagree with doctrine.* Do you know what this Christian test is all about? Government. God's government. God allows us to be tried to see whether we will obey Him perfectly, immediately, agreeably, every time, throughout eternity.

that they teach no other doctrine than that Christ put into the Church through His apostles (I Tim. 1:3).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9).

True Christians practice what God's Church teaches, and will be blessed by God for so doing. Notice Paul's compliment to the Romans: "But God be thanked, that ye were



up to the perfect example of Jesus Christ (Eph. 4:13). John wrote, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). It is an ongoing process.

Are you grappling with some sin that seems impossible to overcome, no matter how hard or how many times you try? It could be anything — Sabbath keeping, overeating, smoking, gossiping. Well, don't give up or become discouraged. And don't let any sin become so big in your life that it takes you out of God's Church.

Go to God on your knees and ask Him for the strength to overcome. Go to God's ministers for help — that is where they are there for.

You can do all things through Christ (Phil. 4:13). God wants you in His Kingdom, and will give you all the help you need to develop His

Only after Abraham had proved his obedience to God by being willing to sacrifice Isaac could God say, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:12). Abraham qualified for God's gift of salvation by his obedience.

Jesus Christ, our High Priest, was exalted to Lordship over the universe only after He became obedient even unto death (Phil. 2:8-9).

In light of this knowledge, it is even more saddening that some brothers and sisters have fallen away from God's Church over points of doctrine! At baptism they supposedly gave their lives to God and determined to obey Him forever, but something along the way made them stumble.

Paul warned that "the time will come when they will not endure sound doctrine" (II Tim. 4:3) and charged Timothy and other ministers

the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17).

- *Imagined injustices.* Hurt feelings can pave your very own roadway right out of God's Church, if you allow them to.

Petty jealousies and minor offenses can turn into roots of bitterness (Heb. 12:15) and drive wedges between friends, between employers and employees, between husbands and wives — and between you and God's Church.

Though Scripture does not fill in all the details, an imagined injustice may have been at least part of the cause of Lucifer's rebellion against God (Isa. 14:12-14, Ezek. 28:12-15).

Given charge over perhaps a third of all the angels and the responsibility to take care of the earth, Lucifer somehow came to feel wronged.

Photo by Warren Watson

Maybe he felt put down — after all, here was this whole vast universe, and his dominion was only one planet. The Bible does not say how long he dwelt on thoughts like these — it could have been eons — but in the end he decided to abandon God's government and take to himself powers God had not given him.

The result? Read Genesis 1:2: "And the earth [became] without form, and void; and darkness was upon the face of the deep."

"For the creature [creation] was made subject to vanity" (Rom. 8:20).

And that is the exact cause of many divisions between brethren and the Church — vanity. Dwelling on imagined injustices only leads to trouble.

Have you felt wronged by what someone in the Church — a minister, a deacon, a writer in *The Good News*, another member — has said or done to you? Maybe you deserved that responsibility or honor, but someone else got it? You wonder what so-and-so meant when he made that little offhand remark to you? Is it really important?

Will you eventually choose to leave the Church because of it?

Go to your brother (Matt. 18:15). Talk it out. Many times hurt feelings are only the result of poor communication.

God's Church is made up of the begotten members of God's Family — let's all deal with each other in humility, with unselfish, deep love, as befits the future Gods we are.

• *Church leadership.* Many times brethren who leave God's Church do so because they forget about the uniqueness of this spiritual Body and who heads it.

Paul reminded the Ephesians that "There is [only] one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

There is only one true Church, and Christ is the Head of it (Eph. 5:23), under God the Father.

Under Christ are those human leaders He has placed in charge: apostles, prophets (of which there are none in the Church today), evange-

lists, pastors and teachers (Eph. 4:11).

Through these leaders works the government of God to which we are to respond: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

Don't get to feeling that you can "go it alone" without God's Church and the leadership He has placed in it. You can't.

If you are developing a sense of enmity or resentment toward God's leadership, quickly ask God to humble you and help you submit.

It is this organization through which God is working. God will not work with people who forget that.

Hold fast

The pain to the rest of us is great when Satan snatches away one of our brothers or sisters. But God warns that as the end of this age draws nearer, more, unfortunately, will turn aside:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first" (II Thess. 2:3).

This Feast, which pictures the fantastic world just ahead of us, is also a time of self-evaluation. It is a time to examine our spiritual condition, just as we do during the Passover season.

Peter wrote, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things [develop the Christian qualities listed in verses 5-9], ye shall never fall" (II Pet. 1:10).

Remember Paul's words: "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

If we are constantly vigilant and growing toward God's Kingdom, which this Feast annually reminds us of, then we can rest assured, because we have a God who "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). What a magnificent promise!

Have a great Feast, and see you next year! □

God's Feast!

(Continued from page 17)

as at any other time of the year — or even more so.

Of course, living in motels, hotels, trailers or tents with others, it may take real resourcefulness to find places and occasions to pray or study. It may not always be possible to spend the same amount of time in undisturbed prayer or study as can be spent at home.

One approach may be to arise early in the morning. This is literally putting God first in the day. Another solution may be to pray short prayers more often during the course of the day, and to keep your Bible constantly handy so you can turn to it often whenever you have a few minutes.

The important point is to keep mindful of God and in contact with Him throughout the whole Feast.

Around December you hear the resolution of the world's religions to "Put Christ back into Christmas." Well, He was never there in the first place! And He never will be in Christmas or in any other of the commercialized pagan holidays. But we are keeping God's feasts. Each of us will do well to resolve to "Keep God in His feasts."

You will find it much easier to accomplish this if you talk about God and His ways in your conversations with other brethren, discussing the sermons, the meaning of the Feast, even including Bible games at some of the parties, rather than talking only about affairs of this life.

God will be looking down upon us as we assemble before Him. Let this be what He sees in all our activities and celebrating and feasting:

"Then they that feared the Lord spake often one to another [about God and His greatness]: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name [as we should do all through the Feast]. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. 3:16-17).

That is the kind of meaningful Feast that pleases God and that best strengthens us to face the coming year. □

Millennium

(Continued from page 4)

with its four divisions; and the ROMAN EMPIRE, which has had six past revivals and is destined to arise once more as a union of 10 dictator nations or groups in Europe — ruled over by a great religious power (Rev. 17:12).

This gentile reign, and its END, is pictured in Daniel 2 and 7. You may be familiar with the dream IMAGE of Nebuchadnezzar, described in the prophecy of Daniel 2.

At the END of this gentile reign, what is to happen? Notice Daniel 2:44: "And IN THE DAYS OF THESE KINGS [not a thousand years after their reign] shall the God of heaven set up a kingdom . . . but it shall break in pieces and consume all these kingdoms, and it shall stand FOR EVER."

Now where will that kingdom be? The dream, interpreted by this verse, says "the stone that smote the image" — Christ and His Kingdom, which consumes these gentile kingdoms (I Cor. 10:4) — "became a great mountain [nation], and filled THE WHOLE EARTH" (Dan. 2:35).

And in Daniel 7:27, we read, "And the KINGDOM [God's Kingdom] . . . under the whole heaven, shall be given to the people of the SAINTS." Not IN heaven, but UNDER it!

Now WHEN? The "little horn" (a persecuting religious power) of this prophecy in Daniel 7, "made war with the saints, and prevailed against them; UNTIL the Ancient of days came, and . . . the saints possessed the kingdom" (verses 21-22).

The leader of this persecuting power is called the false prophet (Rev. 19:20), and he lasts UNTIL we reign UNDER the whole heaven. This prophecy positively precludes any 1,000-year reign IN HEAVEN!

Four misunderstood texts

Now consider four texts that are often woefully misinterpreted to reject the undeniable truth of other scriptures.

II THESSALONIANS 1:8: This verse is speaking of angels who will take vengeance on those who know not God and obey not the Gospel.

It is *assumed* that this text says that *all people* will be destroyed, but it *doesn't* say that. It is *only* those who refuse to obey who will perish. But there will be many other gentiles who shall repent of their wrong ways and admit that their "fathers have inherited lies" (Jer. 16:19).

II THESSALONIANS 2:8: This is another text supposed to teach that all wicked people will be destroyed by the brightness of Christ's coming.

Notice verse 3. Christ's coming will not occur until the MAN OF SIN is *revealed*. Who is the man of sin?

The same as the false prophet, for

Jesus shall so come
in like manner as
He went . . . He shall
COME with clouds. And
in the very DAY of
the battle before
Jerusalem, Jesus' feet shall
stand once more on
the Mount of Olives! . . .
He WENT from the
Mount of Olives, and
He shall RETURN to
the Mount of Olives!

he does the same deeds. Now notice verse 6 — he is to *be revealed* in his time.

Continue into verse 8: "And then shall THAT Wicked *be revealed*, whom the Lord shall . . . destroy with the brightness of his coming: EVEN HIM, whose coming is after the working of Satan" (verses 8-9).

Note it! Does this say ALL the wicked and unsaved people shall be destroyed by the brightness of Christ's coming?

No! The Bible does NOT say that — it says THAT wicked PERSON who is to be revealed — *just one man!* He is the FALSE PROPHET, and his destruction is also described in Revelation 19:20. How plain!

JEREMIAH 4:23-27: This is misapplied to mean the WHOLE earth during the Millennium.

Study the book of Jeremiah from the first chapter. God commissioned Jeremiah to WARN JUDAH to turn from their sins. If they did not, Nebuchadnezzar of Babylon was to bring his armies against them, make THEIR LAND desolate, their cities empty, and carry the Jews to Babylon as slaves.

Note chapter 4, verse 7: Nebuchadnezzar, "the destroyer of the Gentiles" is on his way "to make THY LAND DESOLATE; and thy cities shall be laid waste, without an inhabitant."

This is speaking of the cities of Judah. Study verses 13-17. It is only the cities of JUDAH (verse 16) to be made waste. Notice verse 30 — "when thou" — the Jews of Jeremiah's day — "art spoiled, what wilt thou do?"

This passage has no reference whatsoever to the thousand years, or to the whole earth, but the land of Judah ONLY, and during the sieges of Nebuchadnezzar, occurring over a space of about 20 years. The context shows that the original Hebrew word should be rendered "land," not "earth."

Jeremiah was speaking of the whole *land!* — the whole land of Judah!

JOHN 14:1-3: This text is also used as a proof text for going to heaven. Jesus said, "If I go . . . I WILL COME AGAIN, and receive you unto myself."

He receives us unto Himself WHEN HE WILL COME AGAIN — right here on the earth. We are to meet Him IN THE CLOUDS, and airplanes fly higher than that every day. That same day we come on down WITH Him to the Mount of Olives (Zech. 14:4-5).

"That where I am, THERE ye may be also" (John 14:3). After Jesus receives us unto Himself, He will remain here on this earth. We shall ever BE with Him. We shall sit with Him IN HIS THRONE — which is the throne of David ON THIS EARTH.

The places that Jesus is preparing are positions of responsibility in the KINGDOM He went to receive (Luke 19:12, Matt. 25:34) — note that the Kingdom is PREPARED, and its PLACE is on the earth!

What glorious good news — WE SHALL REIGN ON THE EARTH DURING TOMORROW'S WORLD (Rev. 5:10)! □

1981 Feast Notes

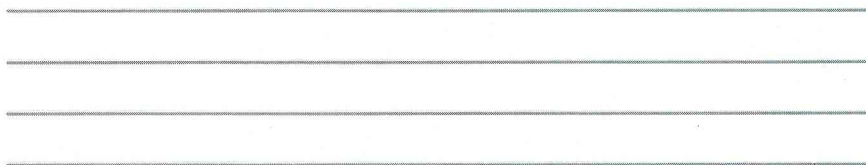
Blank lined paper.

Lined writing area with horizontal ruling lines.

A black and white photograph of the Great Pyramid of Giza. The pyramid is the central focus in the background, a large, rounded structure made of stone. In the foreground, the Great Sphinx is visible on the left, a large, seated figure. To the right of the Sphinx, a modern road with a white railing runs across the frame. Several vehicles, including a bus and cars, are visible on the road. The ground is sandy and uneven, with some smaller structures and debris scattered around. The sky is clear and bright.



Blank lined paper for writing.



This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.



This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There is no text or other markings on the paper.

Lined writing area with horizontal ruling lines.



This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



Schedule of Festival Activities

	MORNING	AFTERNOON	EVENING
Monday October 12			
Tuesday October 13			
Wednesday October 14			
Thursday October 15			
Friday October 16			
Saturday October 17			
Sunday October 18			
Monday October 19			
Tuesday October 20			