

SEPTEMBER 1982

The Good News

OF THE WORLD TOMORROW

Feast of Tabernacles



Special Edition
1982

The Good News

OF THE WORLD TOMORROW

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COVER: Faculty and students of Ambassador College in Bricket Wood, England, presented this silver sculpture to Chancellor Herbert W. Armstrong in June, 1970, to commemorate the 10th anniversary of the campus there. The sculpture portrays the scene described in Isaiah 11:6-9 and is symbolic of the soon-coming world tomorrow, which the Feast of Tabernacles (Oct. 2-9) pictures. Photo by Nathan Faulkner.

Letters

The May issue

Thank you for the wonderful articles in *The Good News* [May]. The more I read and study, the better I can understand God's Word. It is truly the way of love and giving, and of being thankful for all things.

The lesson of Pentecost is, I believe, to have a part in preparing ourselves for the Kingdom of God and in backing the great commission of proclaiming the true Gospel to the whole world. Mr. [Richard] Rice's article on esteeming others better than yourself was very good. We need to be kinder, more thoughtful and have an outgoing concern for all. "Is There a Place of Safety?" was interesting. I hope and pray that I will so live that I'll be worthy to go there.

Mrs. Gerald Shireman
Richland Center, Wis.

Place of safety

The article on the place of safety [May] was very strong. It really shocked me and shook me up. I'm reminded of the verse that says, "If the righteous shall hardly be saved, where do the unrighteous and sinner appear?" It's scary . . . I am working harder on my character, but I have so far to go!

Jan M. Skipper
Harrisburg, Pa.

"First Aid for Christian Love"

Thank you for the May *Good News* magazine. The whole magazine is inspirational, but I most appreciated "First Aid for Christian Love." I think this whole world needs spiritual medicine. If this were applied, this place would not be in the wounded state that it is in. I realize that only God is able to heal this world, but the remedies He has given to us should keep the Church in a good, healthy condition.

Cora Carter
Cincinnati, Ohio

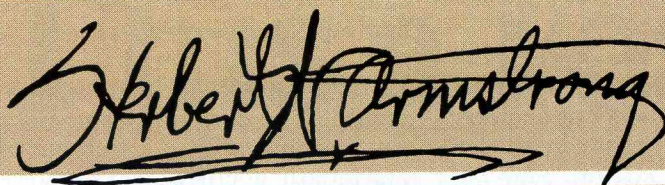
Interesting use for ministudies

I thought I would write you a few lines to let you know how much the senior citizens here in the Springfield, Mo., church enjoy the "Ministudy" in *The Good News*.

Our "60-Plus Club" has a dinner and Bible study once a month, and our minister, George Meeker, uses your "Ministudy" for the lesson. We sure do enjoy it and want to thank you very much.

Jesse McClain
Aurora, Mo.

Personal From



Exciting News! Peace Is on the Way!

The difficulties mankind now faces are simply more than any human being can properly handle, because this world of ours has progressed too rapidly *in the wrong direction!*

"Oh, I wouldn't say that!" many will exclaim. No, people don't want to believe it! They seem to prefer to deceive themselves with wishful thinking.

But therein lies the DANGER!

Most men are afraid to face the facts! But these are facts nonetheless. The development of engines of mass destruction has far outpaced the development of man's power to control them.

Man has built the awesome Frankenstein monster that threatens to destroy him. Man has reached that stage of development and "progress" where he is utterly unable to save himself!

These relentless forces now set in motion would continue until the fear so frankly expressed by top scientists of the blasting of human life completely out of existence would become a reality, IF it was not for one thing — the intervention of almighty God to save us from ourselves!

Shocking? Maybe to some. But thank God! His intervention is sure. It's time millions were

becoming ALARMED — yes, FRIGHTENED — aroused by what's happening today and a little more than curious to learn what's prophesied for the not-too-distant future.

Trouble ahead

For the immediate future — the next five, 10 or 25 years — the sobering revelation of Bible prophecy shows this world will go from bad to worse. World confusion, hatred, strife, warfare and terrible destruction will increase with rapid acceleration. It's the natural course to expect.

The United Nations won't be able to bring peace. The aggressor nations — and we are so gullible we never recognize them until AFTER they plunge the world into another war — will go right on with their scheming and diabolical planning for world rule.

The dreaded nuclear war we have all feared for so long will come — not because God wills it, but because men will choose to unleash this destructive power on one another.

The greatest prophet who ever lived looked down into our time and the now-imminent future and said: "And there shall be . . . distress of nations, with perplexity . . . Men's hearts failing them for fear, and for looking after those things which are coming on

the earth . . . And then shall they see the Son of man coming in a cloud with POWER and GREAT GLORY. And when these things begin to come to pass . . . know ye that the KINGDOM OF GOD is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled" (Luke 21:25-32).

World government needed

World government is needed, but through human leaders it is simply impossible! What man lives today who has the qualifications — who could safely be entrusted with that much POWER! What man would not abuse such vast power, exalt himself, wield it for his own ambitious and selfish purposes? What man has the wisdom to execute such power, to save this world from itself and to administer his great office for the good of the governed?

Human civilization has "progressed" adversely to the point where now it is utterly HELPLESS to save the world from itself. The world's sole hope now lies in the supernatural intervention of God!

We're so hopelessly involved and entangled in the type of paganized, competitive-government civilization built upon earth that we cannot extricate ourselves. Let's face it. We're in the death grip of an evil system, and

only God can save us from extinction.

But God will intervene. He will send Jesus Christ once again to earth, and this time not as a lamb-like, gentle teacher, but in all the supreme, supernatural POWER and GLORY of God.

"And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the TIMES OF RESTITUTION of all things" (Acts 3:20-21). Jesus Himself said, "If I go . . . I will come again" (John 14:3). And His coming happens to be the world's only hope.

World government through Christ

Few seem to have understood the purpose of either Christ's coming to earth more than 1,900 years ago or His prophesied Second Coming, now imminent.

He came the first time as a divine messenger, bearing a MESSAGE from God. That message was the GOOD NEWS (Gospel) of the KINGDOM OF GOD — a future WORLD GOVERNMENT.

That message was Christ's Gospel. In other words, it was the true Gospel of Jesus Christ — the very Gospel He commissioned all New Testament ministers to preach to all the world throughout this age. Yet almost universally that true Gospel message is rejected today, and men have, as prophesied, turned to another gospel — a gospel ABOUT a different Jesus, certainly not the same Jesus described so vividly in the New Testament.

Yes, it was Jesus Christ who first proclaimed to the world the idea of world peace through a future WORLD GOVERNMENT.

Jesus proclaimed Himself the future KING of that world government — and for this cause He was crucified (John 18:37).

But what men did not understand about His message was that His Kingdom was for the FUTURE. He said plainly, "My kingdom is not of this world" (verse 36).

Now notice the descriptions of Christ's imminent return to this

earth: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war [against evil]. . . . And out of his mouth goeth a sharp sword, that with it he should smite the nations ["For the word of God is quick, and powerful, and sharper than any twoedged sword" — Heb. 4:12. This is not a sword of steel to do physical harm, but the Word of God to correct and do spiritual GOOD!]; and he shall rule them [all NATIONS] with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath . . . a NAME written, King of Kings, and Lord of Lords" (Rev. 19:11-16).

Yes, Jesus will be a supernatural, divine world Ruler, a KING over all kings of the earth. His weapon will be the WORD OF GOD — THE TRUTH! And Jesus said it is the TRUTH that shall make men free (John 8:32).

He will be a "world KING" who shall judge all nations in RIGHTEOUSNESS. Surely that's the world's greatest need.

Is a real utopia impossible?

Men ridicule the idea of a utopia today, as though it were impossible. But WHY should utopia be thought of as impossible? WHY shouldn't men have it?

The answer comes through another question: Why is there so much unhappiness, strife, injustice, fear and suffering now? Simply because men are thinking, acting and living contrary to all the laws by which such happiness, universal prosperity and joy could come. That's the plain and simple answer. Because of selfishness, greed and vanity.

Suppose everyone on earth loved all his neighbors equally with himself. Suppose everyone was honest, kind, just, considerate, gentle, pleasant and cheerful, industrious, in perfect health and of keen, alert mind, humble, trusting fully in God and working happily with zeal and enthusiasm to accomplish all the good he could. Can you visualize what a

wonderful world would result? Well, it would be a real and practical utopia.

But, you say, that's contrary to human character. Yes, true. But Jesus Christ is coming to change that! The POWER OF GOD in one, through His Holy Spirit, changes, converts, that soul. It gives him power, if he wills, to master — to overcome — the nature within. Through FAITH he can be changed into the kind of person described above. And the mission of Jesus Christ of Nazareth at His Second Coming is to work exactly that change in humanity!

IMPOSSIBLE! Oh, no! Nothing is impossible with God! And Jesus is coming in all the supernatural power and glory of God!

A preview of coming utopia

It's possible, now, for us to peer into the future — on over past and beyond the hellishness this world will put itself through during the immediate future — and catch a preview of the world tomorrow!

First, the nature of Christ's world rule:

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the KNOWLEDGE OF THE LORD [Eternal], as the waters cover the sea [none deceived, as most are today — true knowledge universally — true education shall be a basic part of the program]. And in that day there shall be a root of Jesse [Christ], which shall stand for an ensign of the people; to it [Christ] shall the Gentiles seek" (Isa. 11:4-10).

Now for the *effect* — a preview of HAPPINESS and WORLD PEACE:

"But in the last days it shall come to pass, that the mountain [Kingdom] of the house of the Lord [Eternal] [that is, the KINGDOM OF GOD] shall be established in the top of the mountains [that is, reigning over the great nations of earth], and it shall be exalted above the hills

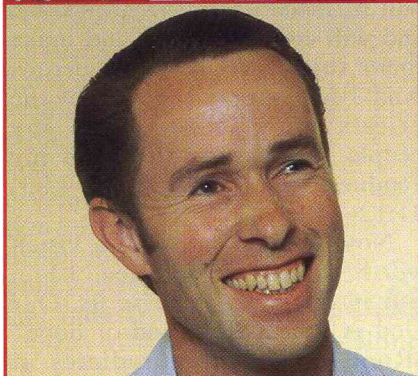
(Continued on page 37)

Make This a Feast of JOY



*Here's how you can properly rejoice
before God at the Feast of Tabernacles.*

By Neil Earle



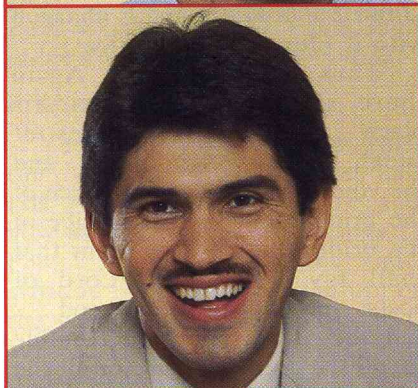
“A feast is made for laughter,” wise King Solomon observed (Eccl. 10:19).

Obviously, then, the great God, possessor of heaven and earth (Gen. 14:19), enjoys laughter and joy a great deal. He commands seven annual feasts (Lev. 23).

The Feast of Tabernacles, the sixth of these annual festivals, is upon us. The Feast of Tabernacles pictures the coming 1,000-year reign, on earth, of Jesus Christ and God's immortal, Spirit-born children in the Kingdom of God.

Rejoicing and celebration are inevitable results of God's government, as many scriptures reveal: “Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore” (Ps. 16:11).

“And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined” (Isa. 25:6).



“The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding . . . Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage” (Matt. 22:2-4).

How eagerly God wants us to understand that His Kingdom — the supreme quest of our lives — is no solemn, boring round of meaningless rituals conducted behind stained-glass windows. Neither is it an eternity of mindless, emotional frenzy. God's model for the Kingdom is the wedding supper, the commemorative banquet honoring accomplishment and overcoming (Rev. 19:9).

“Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them” (Luke 12:37).

Grasp the picture

What a picture! This is the time of year to grasp this incredible picture more clearly. God

does His part. He makes a sweeping gesture to epitomize the grandeur of life in His Family: He uproots multiple thousands of people from their normal lives and immerses them with thousands of other individuals and families all required to spend 10 percent of their incomes in eight days (Deut. 14:25)!

How bold — how dramatic! A time of compulsory rejoicing (Deut. 16:14). Seven days of vision (Lev. 23:34). A week of spiritual uplift and exaltation (Neh. 8:17-18). The Feast of Tabernacles pictures nothing less than the glorious, utopian reign of Jesus Christ and His handpicked staff, a royal Family, to rule with Him (Dan. 7:27).

Is this our feeling as we approach the Feast of Tabernacles? Or are we perhaps defi-

cient in the very second fruit of God's Holy Spirit — joy (Gal. 5:22)?

Do we really see ourselves as the light of the world (Matt. 5:14), or do our worldly cares dominate our lives to the point that we are, like everyone else in this society, shortsightedly absorbed with our own problems?

Are we convinced that God's Spirit is at work within us, or has it been a long time since we felt truly exuberant about our matchless opportunity to live forever (I John 3:1)?

If you feel overburdened with physical, mundane cares, then this Feast of Tabernacles is for you!



“If you only had my problems,” some people tell Christ's ministry, “then you'd be miserable, too.” Not necessarily. The

simple truth is that we all have our crosses to bear (Luke 9:23). And if we'd only rouse ourselves to see it, we'd discern that many of our brethren have it much worse (I Cor. 12:26).

As for the world — would any of us really change places with the people in war-torn or poverty-stricken countries, or the pitiful humans ebbing out their precious days at the end of a plastic tube? Or the thousands of Third World mothers who, before this day is over, will watch their children slip into tired comas as starvation enters its last phases?

Think — analyze — appreciate!

We must put ourselves more into God's great Feast of Tabernacles, a feast of rejoicing. To do so we must understand why God commands us to rejoice.

Why rejoice?

We must rejoice with purpose, not just imbibe a meaningless round of steaks, wine, sight-seeing and partying, perhaps ending up too tired to attend the crux of the whole Festival, the preaching services.

Why rejoice? Because even our attendance at the Feast is a demonstration of the most basic requirement for world peace — the willingness to submit to God's government (Isa. 9:7). Keeping the Feast is, in essence, an act of faith — our faith that God has the answers to the world's problems.

After a nightmarish but mercifully short dark age just ahead of us (Matt. 24:21-22), God will joyfully give the order sending Jesus Christ to this weary planet (Acts 3:20). Jesus' mission? Nothing less than the physical and spiritual restructuring of the human race (Isa. 42:1-4). Christ's return is the most enormous rescue operation in history.

What a prospect! Refugees, displaced persons, concentration-camp prisoners, scarred and

maimed victims of the war to end wars, all in need of shepherding to Palestine (Isa. 49:12-18). The rebuilding of the “waste places” will start there (Isa. 52:9-10).

Well-organized, ecologically integrated communities will spring up under the direction of the God Family (Mic. 4:4). Broad avenues lined with healthy, fragrant trees will shade youngsters and senior citizens (Zech. 8:3-5, Isa. 41:17-19). Rustic community centers in park settings will play host to church services, socials, youth activities, weddings — vital components in the abundant life (Isa. 61).

Notice: “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 . . . Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. 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).

Now *there* is hope — a vision worth hanging on to (Rev. 3:11). But it shouldn't surprise us. Our God is called “the God of hope” (Rom. 15:13). He radiates it (John 2:17). His Word is charged with it (Jer. 23:29). Notice:

“Thus saith the Lord; Again there shall be heard in this place . . . even in the cities of Judah . . . 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 . . . and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it” (Jer. 33:10-11, 9).

What a sparkling picture! God commands the Feast of Tabernacles as a sure token — an act of faith — that utopia is coming. We are to celebrate the world tomorrow in advance. Now project yourself ahead: Who will



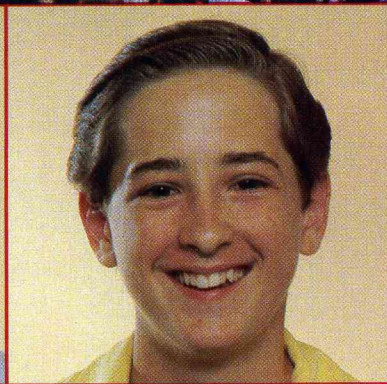
conduct the vital Sabbath services, the Bible studies giving key instruction to keep things "on track"? Who will organize the construction of halls, coordinate urban renewal and farm policy, streamline traffic and industry?

We will! That is our calling (Rev. 1:6). "Do ye not know," Paul asked, "that the saints shall judge the world?" (I Cor. 6:2).

Preparing to teach

Yet we are supposed to learn the right approach to God and His government right here and now as physical human beings (I Pet. 2:9). Developing the right attitude is the core curriculum of the world tomorrow (Matt. 5:5). We must learn God's way so well that we can teach it to millions of others in the Millennium.

Having the right attitude toward authority changes everything for the better (Isa. 66:2). When we look around the Feast site and see 500, 1,500 or 5,000 of God's people meeting together in harmony and order, do we ever think: "This is a miracle! You



can't even control 15 human beings without God's Spirit."

That is another great reason for rejoicing at the Feast: The order, loyalty and unity of God's people, thousands upon thousands strong, demonstrate to God at every Feast site that human beings, with God's Holy Spirit, are governable, that humanity is worth saving after all.

And proving that is part of our vital mission at the end of this age! Read Malachi 4:6 again and really understand it.

When God's people submit to headquarters by attending their designated site, accepting transfer rejections in good spirits; when we follow directions at the Feast site instead of always making ourselves the exception to the rules; when we hustle punctually to services; when we pay extra atten-

tion to the sermonettes and sermons and have children who do so as well — that gives God Himself 100,000-plus reasons for rejoicing (I Sam. 12:22).

But do we? Does the significance of what we are doing ever dawn on us? Do we ever think: "Like a mighty army moves the Church of God! This is exciting — God's government really works. And I'm part of it! I've seen the future, already. God's Spirit can change this old world after all!"

Ambassadors for the Kingdom

Aren't these excellent reasons for real rejoicing at this Feast of Tabernacles? Infused with godly hope and vision, we should resolve to act as ambassadors for the Kingdom of God (II Cor.

5:20). A key part in this we have already covered — following instructions.

Another important part we all have to play is to prepare, mentally and spiritually, to endure some inconveniences at the Feast. There are no perfect Feast sites, for the Church itself is still imperfect. Resolve now, well ahead of time, to accept trials and setbacks as challenges, hurdles to overcome, prods to our resourcefulness, stimulants (Jas. 1:4).

Be thankful for sticky problems (Rom. 5:3). A terrible rainstorm canceled the Festival Fun Show at Jekyll Island in 1964. But did it dampen the spirits of God's people? Not on your life! More fellowshiping took place that night than at any other time during that Festival — and all in a rain-drenched tent.

businesses. Some are Ph.D.s. Some have fought wars in far-flung parts of the world. Some are pressured ladies with hostile mates waiting at home. Some are single parents walking the financial and emotional tightrope. Many are strangers, lonely, widows and new members who don't know a soul.

And you can help. Maybe your family has a little time on its hands. Perhaps as a single adult you have a little extra second tithe. Why not set aside some time for some of the loners you notice? This is a foretaste of your role in the Kingdom of God.

It's living like Jesus Christ: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

we should all understand that there are scores of new members with children trying to "learn the ropes," or teens not yet convinced that this is for them. The Feast is an excellent time for us all to learn the big picture: "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom. 14:4).

Give people the benefit of the doubt. Nothing short-circuits our own joy like petty criticism and self-righteous nit-picking (Gal. 5:15). Learning to understand and tolerate other people is a requirement for successful community relationships, an essential character trait required in those called to government posts in the Kingdom of God.

Perhaps now we grasp more clearly the dynamic lessons and principles permeating each Feast of Tabernacles!

The fact is that humanity has lost the art of successful human relationships. Yet each Feast site is a miniature community, after all, a minute foretaste of an organizational pattern based on God's law of give. The lesson? Enjoying other people, learning to tolerate their idiosyncrasies, submitting to order and directions — all this is pioneering a way out for a hopeless humanity (Isa. 59:9, Matt. 5:14).

God's kind of Christianity works! It transforms people. It leavens community relations (Matt. 13:33). It will change the world, ultimately.

As one dedicated, highly motivated, submissive implement in God's hands, God's people will write another lesson of order and unity at the 1982 Feast of Tabernacles. The stakes are high: Can God take multiple thousands of human beings, give them His Spirit and produce not just unity and order, but rejoicing?

If so, we have discovered the practical keys to peace on earth. What a challenge — what a calling! Will we grasp it more clearly this year at God's great Feast of Tabernacles, a feast of joy? □



More blessed to give

Hundreds of brethren each year find that the Feast of Tabernacles was the pivotal experience to bring them out of themselves a little more — the time they learned more deeply how much more blessed

it is to give than receive (Acts 20:35).

Perhaps an unsung area of service to the entire Church is the extra efforts at child training that parents can make before the Feast. No one appreciates undisciplined children or those who insist on a trip to the facilities just after the opening prayer.

Older children passing notes or reading paperbacks or other books during the sermons or young children playing with noisy, distracting toys can subtly undermine the morale and attention of those there to focus on the vital messages God's ministers specially prepare for the Feast of Tabernacles.

Explain these points to your children before the Festival.

Of course, when hundreds and hundreds of God's people gather

"Peculiar people" (I Pet. 2:9)? Yes! Peculiar and unconquerable (Rom. 8:37).

Some get frustrated at the mammoth crowds at some Feast sites. They abandon as hopeless one of the special benefits of the Feast of Tabernacles — the mutual support and strength derived from active fellowship with other members of the Body of Christ (I Cor. 12:14).

Try this. Rather than selfishly resenting the big crowds, take the brethren one at a time. Radiate warmth and affection for those around you (Prov. 15:15). A little leaven does leaven the whole lump, after all (I Cor. 5:6).

These people at the Festival are our brethren, every one of them purchased with the shed blood of Christ (Acts 20:28). Some have their own successful



Why Should You Rejoice at the Feast?

You are specifically commanded by God to rejoice at the Feast of Tabernacles. But why? And what should you rejoice about?

By Clayton Steep

There's no doubt about it. We all like to be happy.

God designed us that way. He knows happiness is the best state to be in.

I Timothy 1:11 calls God the "blessed God." The word *blessed* here actually can be translated "happy." God is the "happy God."

And that is the way He wants us to learn to be always. He ordained His commandments and laws for the purpose of producing and preserving happiness.

The Bible shows God wants us to learn to rejoice all the time. "Rejoice evermore," urged the apostle Paul (I Thess. 5:16).

Paul would, of course, be the first to agree that this life has periods of severe trial, even for Christians. But, considering the final outcome — that all things work together for good to those who love God (Rom. 8:28) — we should be able to rejoice even in trials (Jas. 1:2). "Rejoice in the Lord always: and again I say, Rejoice," Paul emphasized (Phil. 4:4).

If that is true all year long, it is especially so at the Festival season.

Among the instructions God gave about how to observe His feasts, time and again He gave the command to rejoice in regard to the Feast of Tabernacles. "Ye shall rejoice before the Lord your

God," says Leviticus 23:40, for example.

Not only should you as an individual rejoice, but you should help others rejoice. The Feast is a time to come together with members of your family to worship before the Creator. It is a family occasion. And those who are alone — that is to say, without members of their physical families in attendance — are to be included in the rejoicing as well (Deut. 16:14).

Everyone is to have a happy time!

God's Church is one family. There should be no hard feelings among any of its members at the Feast (or, for that matter, at any other time!), no discourtesy, no competing for advantages, no selfishness — only seeking to give and serve in unity of spirit (Ps. 133:1). Each of us should, as much as lies within us, assure that not one unpleasant incident mars the Feast for ourselves or for anyone else. There should be only rejoicing.

God's Holy Days are rich with true meaning. Rejoice in that meaning and have a good time

Photos: Jeff Zhorne, Jonathan Jewell



within the bounds of God's laws. That's the rule of the Feast.

Rejoice about the past

Whatever your background, whatever kind of life you had before becoming a Christian, rejoice about it. Rejoice about the experiences you had, the lessons you learned. Be thankful for that which was pleasant



and profitable. And for that which was not pleasant, at least you can be thankful that it is past.

Since you have been called to a new life in Christ, you have left



behind all the sins and mistakes of your former life. This certainly is a cause for rejoicing: "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1). "My lips shall greatly rejoice when I sing unto thee," David exclaimed, "and my soul, which thou hast redeemed" (Ps. 71:23).

Rejoice also about the experi-

But What If 'Everything Goes Wrong'?

By Art Docken

The barracks was a long, narrow room with a door at one end and a single window at the other. Bare, unpainted, wooden walls and worn, splintered floorboards made the room about as inviting as a county jail.

Ancient cots — 10 to 15 of them — sat perpendicular to the wall. Equally aged pads served for mattresses and a single, threadbare blanket lay on each bed, to be used to ward off the near-freezing night chill. What few belongings the occupants possessed were hung from nails driven into the wall.

The common toilet was in another building down the muddy street. The shower room was in the other direction. The floor and one wall in the shower room were concrete. Out of the wall protruded several pipes from which poured water of one temperature — cold. Of course, there was no heat in any of the rooms.

Sound like a prisoner of war camp? A young man who lived under those conditions wrote to our office in Manila, Philippines, some years ago and described his feelings during his days at that camp.

"I thank God for making it possible for me to attend the Feast of Tabernacles!" he wrote. This was, he said, the first time he had ever slept on a real bed, the first time he had ever used a shower. It was also the first time he had ever

eaten three balanced meals in one day, fellowshiped with God's people, sang psalms, heard a choir singing praises to God or listened to a minister of God preach a sermon.

Yes, this young man was describing his first Feast of Tabernacles at Baguio City, Philippines. The drab barracks, cold showers, sparse meals, the rather inexperienced choir and even the speakers were all something rare and wonderful to him.

"Now," he declared, "I know what the world tomorrow will be like — I can imagine how wonderful it will be."

This man truly rejoiced in the Feast in spite of what many would have considered unbearably harsh conditions. For him, perhaps, it was easy to rejoice — so much of what he experienced was new and better than he had ever known before. It's unfortunate, but many of us are not that "blessed."

God commands His people to rejoice at the Feast no matter what the conditions are (Deut. 16:14-15, Lev. 23:40). And yet we are often beset by problems, both great and small, in preparing for and attending the Feast.

How can we rejoice when our car breaks down or our accommodations are not as nice as we had hoped for? How can we rejoice when a family member becomes ill and misses sermons, dances and other activities? Does God really expect us to rejoice if everything seems

to go wrong and we think we are having a terrible time?

Yes, He does. Remember, God does not promise that you will have no problems. He does not command you to "have a great time." He commands you to *rejoice*, and there is a difference.

Certainly, most of us have a wonderful time at the Feast. It is exciting to gather together with God's people, sing praises to God with one voice, hear inspired sermons. But we will have problems. We all do. But that, too, is part of the Feast.

The first year that the Feast of Tabernacles was in Baguio City, a typhoon raged through the Philippines. Roads were washed out, airports closed, electrical power was cut. Half of the members were unable to even reach Baguio City.

At the opening service a few candles were lit and some who had flashlights brought them to shine on the minister, Pedro Ortiguero. As the members sat in the drafty hall, wet and cold, Mr. Ortiguero read from God's Word the instructions concerning the Feast of Tabernacles. When he reached verse 40 of Leviticus 23 he read with special emphasis, "And ye shall *rejoice* before the Lord your God seven days."

"Brethren," said Mr. Ortiguero, "God commands us to rejoice and so we are going to rejoice in spite of everything!" How could they rejoice? Because they understood that the Feast pictured a better world tomorrow. They realized that



ences you've had so far in your Christian life. Recall what God has done for you — the times He has helped you, the strength He has given you, the lessons He has taught you.

out His salvation in your life.

Rejoice about the present

The Feast of Tabernacles is an excellent opportunity to take inventory of all your blessings, to

Never forget these experiences. Take time to recall and profit from them. The very reason you are now dwelling in a temporary tabernacle of flesh is to learn lessons that will qualify you for an eternal inheritance. Rejoice that God has been working

be thankful for them. And to tell others about them.

Have you ever been to a get-together or party where the conversation just seemed to be stuck on trivia? Actually, it probably didn't stick there very long; it more than likely began to degenerate as conversations in such situations often do.

It is to be hoped that you will not find yourself in such a circumstance at the Feast. But if you do, start referring to some of the things you are thankful for. Do it in a natural way — not like some of the boisterous, so-called testimonies certain religious groups in the world are noted for. You aren't trying to "witness for

the Feast looked into the future — that it did not focus on today's problems.

The difficulties we encounter in order to observe the Feast are as much a part of the Feast as are the sermons and other activities. Do you really think that all will be perfect on this earth on the day Christ returns? Certainly not.

The earth will be a chaotic mess (Isa. 24:1-6), probably similar to the wasteland described in Genesis 1:2. Someone will have to clean up that mess and we, God's people, will be the only ones able to do it properly.

Gathering and teaching Israel will be difficult. They will have been prisoners of war, half dead and still ignorant of God's way of life. It will take patience to teach them the proper way to live. And that's just Israel. Every other nation on earth will also require training.

But we will do it, patiently working with those people just as we must carefully deal with the unconverted (and sometimes the "converted"!) at the Feast. Not everyone will suddenly rush to Jerusalem to accept God's ways — Zechariah 14:16-19 proves that.

Ezekiel 38 and 39 describe a war that will take place against Israel after they have been reestablished and will be living in peace and prosperity. Isaiah 30:20-21 shows how we will need to be constantly working with people who want to go their own way.

All mankind will learn a new language (Zeph. 3:9). Have you ever tried to learn a foreign language? That will take much time and patience right there.

The waste cities will be rebuilt (Isa.

61:4), but they will be rebuilt properly. That means a lot of tearing down and cleaning up. We will solve massive problems of food and water supply, proper sanitary facilities — even providing vines and fig trees (Mic. 4:4)!

Problems? Certainly. But every Feast of Tabernacles will see more people coming to rejoice before the Lord. Every year greater numbers of people from every nation will venture to Jerusalem to learn the laws and ways of the God of Israel (Isa. 2:1-4, Mic. 4:1-5).

As the years pass there will be less sickness, fewer dying of famine, less rebellion, less suffering around the earth. It will take time, but at every Feast we will be able to look back at a year of tremendous progress and rejoice before the Lord in person.

We have always encountered problems at the Feast of Tabernacles. Hurricanes, wind, rain and snowstorms have disrupted many Feasts. Did you ever have your tent blow down in one of Big Sandy's famous rainstorms? Remember the hurricane that almost washed out the first Feast on Jekyll Island, Ga. — the blizzards that tied up traffic in Squaw Valley, Calif.? And speaking of traffic, how about those traffic jams at Lake of the Ozarks, Mo.? Does the Feast come right at harvest time for you, or do you have trouble getting your children excused from school?

The list could go on. God's people have faced, and either solved or endured, every problem, and still every Feast is "the best yet."

Some few do complain, but they see

the Feast only in light of the present. They forget the words of the apostle Paul: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

The young man who rejoiced in spite of the rather primitive conditions in the Philippines was able to do so because he saw a great contrast between what he had always known in this world and the conditions prevailing at God's Feast. He rejoiced because he could see that God's way is best and because he knew that in the Millennium God's influence will permeate the whole earth.

Today, most of our members in the Philippines enjoy better accommodations than were available at that first Feast — and they still rejoice before the Lord, looking forward to the Kingdom of God ruling on this earth.

Each year God's Church grows — in spite of problems. Those problems have only strengthened our resolve that God's way certainly is the only way to live.

Jesus Christ "for the joy that was set before him [the joy of knowing about the Kingdom of God] endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:2-3).

How much more should we endure the petty problems that may come our way during God's feasts and wholeheartedly rejoice before our God! □

the Lord," as they term it. You are just expressing gratitude to other brethren for some of the things God has done for you.

God listens for such conversations and they are noted in a book of remembrance, as Malachi 3:16 points out. Start the ball rolling. You may be surprised at how the whole tenor of conversation changes. (If it doesn't change, perhaps you ought to consider "rejoicing" elsewhere!)

Be thankful for the fact that God has called you, that you are among those personally and individually selected by the almighty God to be part of His Work and to partake of salvation now. Be thankful for the Holy Spirit, the Church and the brethren.

In addition to all the blessings in the spiritual realm, be grateful for all the physical blessings you have. Take time during the Feast to think about them. And to rejoice about them.

Rejoice in trials

It's easy to rejoice when all is going well, but how can you rejoice when things are not going smoothly, when you have major problems to go back to after the Feast, when you are up against an obstacle, persecution, even physical pain? That question is often asked.

But on what level are such problems? Are they not on the physical, material level — that is to say, the level having to do with this present, temporary existence? Of course they are!

Not a one of them can rob you of your eternal inheritance. Let's keep things in perspective! The reason we reside in temporary dwellings annually at the Feast of Tabernacles is to remind us that this life is only for a short while. We are only pilgrims.

We need to stop letting this limited, transitory, earthly sphere dominate our thoughts. "Set your minds on things that are above, not on things that are on earth," wrote Paul (Col. 3:2, Revised Standard Version). How well we do that will determine how much we can rejoice even in the face of severe trials.

If, with the eyes of faith, we are looking to Jesus Christ and the deliverance He shall surely provide — at the time that is best for us, in the way that is best for us — what is there that should be able to deprive us of joy?

No problem in the world can take our salvation from any of us against our will. Read carefully Romans 8:35-39, letting the meaningful words sink in: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . .

"Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Rejoice about God's laws

We should rejoice at the Feast about the way of life God has given us — His laws and commandments. This is contrary to our carnal, natural minds. But let's let that part of us that is being converted by God's Spirit rejoice.

Paul admitted his nature was contrary to God's laws (Rom. 7:23-25). But, he wrote, "I delight in the law of God after the inward man" (verse 22). As David expressed it, "The statutes of the Lord are right, rejoicing the heart" (Ps. 19:8).

If you have been in God's Church for any length of time, you no doubt know what an exhilarating experience it is when you do everything right according to God's instructions and the results are strikingly obvious: Everything turns out just fine. And you wonder, Why can't I do that more often?

You can. We all can, if we put more effort into it. After all, what is more important during this short period of time we are dwelling in these tabernacles of flesh

than to learn to obey and delight in God's laws?

Rejoice about the future

As God's children, our lot — our inheritance — is not in this life. Our hope is to awake in the resurrection, or to be instantly changed at the Second Coming of Christ (Ps. 17:15). We should never lose sight of that great occasion. At the Feast we are celebrating the fact that this fleeting life is not all there is. Far from it. What really counts is the life to come. And only what leads to that life matters now.

If, at the Feast location you attend this year, you have a view of the stars in the night sky, take time to look up at them. Gaze at the heavens. Let your mind try to encompass all those lights. Out there in the known universe are an estimated hundred billion galaxies, each with a hundred billion stars. And who knows what lies beyond that? Yet God comprehends it all. He created it all. He controls it all.

What does that say about the level upon which the God Family lives and operates? Can you imagine yourself someday stepping out of the physical existence that now confines you and "inhabiting eternity" along with God (Isa. 57:15)? Can you imagine yourself sharing the inheritance of all things with Jesus Christ (Rom. 8:17)?

Well, try to imagine it. Get used to the thought, because it is in your future and it is going to happen to you if you remain faithful to your calling!

The cheap tinsel this world has to offer can't even begin to compare to the glorified state we shall enter. The Feast of Tabernacles pictures that wonderful time. What a blessing it is to understand the meaning of God's feasts and to be able to rejoice in what they portray!

"Blessed is the people that know the joyful sound [an expression often translated "the festal sound" or "the sound of the trumpet"]: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day" (Ps. 89:15-16). □

Why is it so many professing Christians today seem to think that the reward of the saints will be to lie around on clouds and strum harps for all eternity?

Few of today's more than one billion professing followers of Jesus understand the true Gospel.

Most so-called Christians have been deluded into believing a false gospel about the person of Christ, while denying the actual message He brought to this earth nearly 2,000 years ago (II Cor. 11:4, 13-15, Gal. 1:6-9).

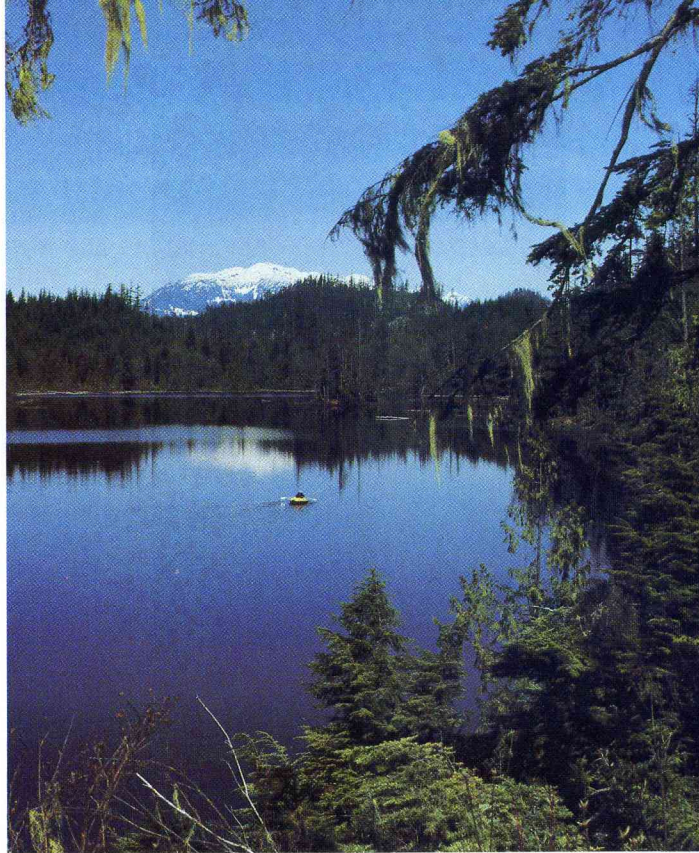
If today's Christianity really understood and taught the true Gospel — and the word *gospel* means “good news” — then this world would know that the Kingdom of God is soon to be established, literally, on this earth.

What this Feast pictures

The Feast of Tabernacles, or Feast of Ingathering, pictures the soon-coming, long-awaited, peaceful rule of the Messiah upon this earth for a prosperous, joyful 1,000 years.

Christ, the early apostles, Paul and the early Church kept and taught all of God's Holy Days, including this one. For solid proof from the Bible, see the special Bible study entitled “God's Holy Days in the New Testament,” beginning on page 17.

Edward Gibbon, in his work, *The Decline*



The Coming Millennium UTOPIA AT LAST

Jesus Christ is about to return to usher in, on earth, His 1,000-year reign of peace, happiness and prosperity. What does the Bible say about that glorious time?

By Raymond F. McNair

and Fall of the Roman Empire, clearly informs us that the early Christians did believe in Christ's literal rule on this earth for 1,000 years:

“The ancient and popular doctrine of the Millennium was intimately connected with the Second Coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to 6,000 years.

“By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection.”

Edward Gibbon states that this belief in the Millennium was the early Christians' common view:

“The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine.

“Though it might not be universally received, it [belief in the Millennium] appears to have been the reigning sentiment of the orthodox

Photos by Wil Berg

believers . . . But when the edifice of the church [false Christianity had now arisen] was almost completed, the temporary support [the belief in the Millennium] was laid aside.

"The doctrine of Christ's [literal] reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion and was at length rejected as the absurd invention of heresy and fanaticism."

When the apostles passed from the scene, false teachers arose. These false teachers denied the true Gospel that Christ and His saints would literally reign upon this earth, and turned to the fable that Christians, after death, went to heaven for their reward (Matt. 7:15-23, 24:4-5, 11, 24, Acts 20:28-31, II Cor. 11:3-15).

The Feast of Tabernacles, the great fall harvest Festival, was a perfect type of the soon-coming great harvest of human lives upon this earth.

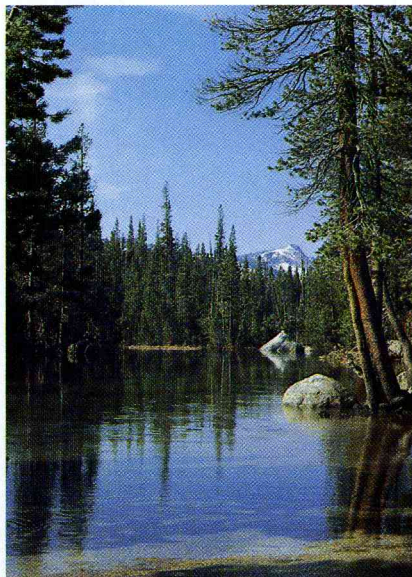
God's Kingdom set up on earth

Jesus Christ will return to set up God's Kingdom at the last moment before carnal man, under Satan's sway, finally destroys himself (Matt. 24:21-22). If the Creator-Ruler of the universe didn't intervene, not a single human being would be left alive on this earth.

The book of Revelation shows us what will happen when Christ returns to rule this world: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years [the Millennium] should be fulfilled" (Rev. 20:1-3).

One of Christ's first acts at His Second Coming will be to bind Satan so that the devil can no longer deceive the world (Rev. 12:9).

Then what will happen?



"And I saw thrones, and they [the saints] sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years [the Millennium]. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection [the resurrection of the saints, who will rule with Jesus Christ during the Millennium]. 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 [on the earth] with him a thousand years" (Rev. 20:4-6).

Jesus promised that the saints — those who allow themselves to be ruled by God's law, who overcome and who endure to the end — would be given power over the nations (Rev. 2:26-27, 3:21) and that they would reign with Him on the earth (Rev. 5:10, Dan. 7:27, 2:44).

Jesus will then be "Lord of lords, and King of kings" (Rev. 17:14). Zechariah prophesied that "the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9). Jesus' headquarters will be in Jerusalem (Jer. 3:17), from which He and His saints will rule the world.

At last — utopia!

God's Kingdom — God's Fam-

ily — will rule this earth in true peace, prosperity and happiness. Let us notice some of the many scriptures that describe the coming wonderful world tomorrow.

With Satan bound — put in an abyss and restrained, for 1,000 years, from deceiving the nations — what will happen?

"He [Satan] who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing" (Isa. 14:6-7). Yes, the nations will break forth into singing when Satan is bound. The earth will finally know peace — no more strife or war.

God will then open, for the first time, the minds of all people to His truth (Isa. 25:7). God will begin to offer His Holy Spirit and salvation to mankind as a whole. Man's very nature — his carnal, selfish orientation toward *getting* instead of *giving* — will be changed to God's way of giving, serving, sharing, of having concern for others equal to or greater than concern for self (Jer. 31:31-34).

At last, God's law will be written in the hearts and minds of all mankind, and crime, war, sickness and violence will vanish. Man will learn that obedience to God's law pays big dividends.

Mankind will actually begin to seek God — will want to learn of and live by God's way:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains . . . and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law [of God], and the word of the Lord from Jerusalem.

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against

nation, neither shall they learn war any more" (Isa. 2:2-4).

The prophet Micah adds this interesting detail: "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Mic. 4:4).

Today people live in constant fear of violence and crime from fellowman; nations live in dread of the nuclear mushroom cloud. But in the wonderful world tomorrow, "None shall make them afraid"!

Man will not only be at peace with his fellowman, but with nature itself. God will change the animals' nature also:

"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. And the cow and the bear shall feed [together]; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

What a wonderful, utopian age is about to dawn on this planet!

A world of abundance

Revolutions will take place in agriculture and construction. Man will no longer be occupied with war and trying to harm his fellowman. Under the direction of Christ and the immortal rulers, man will be able to devote his energies to food production and rebuilding — properly — civilization. God will even change the weather and landscapes to promote man's physical prosperity (Isa. 30:23-25).

Isaiah 35 gives further details about the Messiah's reign: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy

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and singing . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water . . . And an highway shall be there, and a way . . . of holiness" (verses 1-2, 5-8).

No more will thousands starve to death daily, while millions of others suffer malnutrition because of lack of food (Amos 9:13-15).

What a time of prosperity! Man will have abundant reason to rejoice (Jer. 31:12-13, 30:19).

During the Millennium, God's people will show the nations of this earth how to build and how to restore, unlike today, when so many are bent on tearing down and destroying (Isa. 61:4).

Right religion and education

Under the training of Christ and God's immortal, spirit-born children, man will finally learn and practice God's way — the way to every abundant blessing. Religion and education will be inextricably intertwined (Isa. 30:20-21).

The immortal saints will be able to suddenly appear and rebuke anyone who goes the wrong way.

True religion will be enforced. Mankind will begin to keep all God's laws, which will include observing His Sabbaths and Holy Days (Isa. 66:23-24, Zech. 14:16-19). Individuals who rebel against Christ's rule will be dealt with swiftly and surely.

When man begins keeping God's Holy Days, including the Feast of Tabernacles, he will learn that God's festivals reveal God's great master plan.

In addition, there will be no more confusion of tongues — the whole earth will be united with one language (Zeph. 3:9).

And during the Millennium Jesus Christ — God Himself — will dwell on earth, at Jerusalem, with mankind (Isa. 33:17-20, Joel 3:20-21). Jerusalem will truly become the "City of Peace" during the Millennium.

The whole world will rejoice

This earth cannot know true, lasting peace (Isa. 59:8) until the "Prince of Peace" (Isa. 9:6-7) returns to this planet and establishes His world-ruling government.

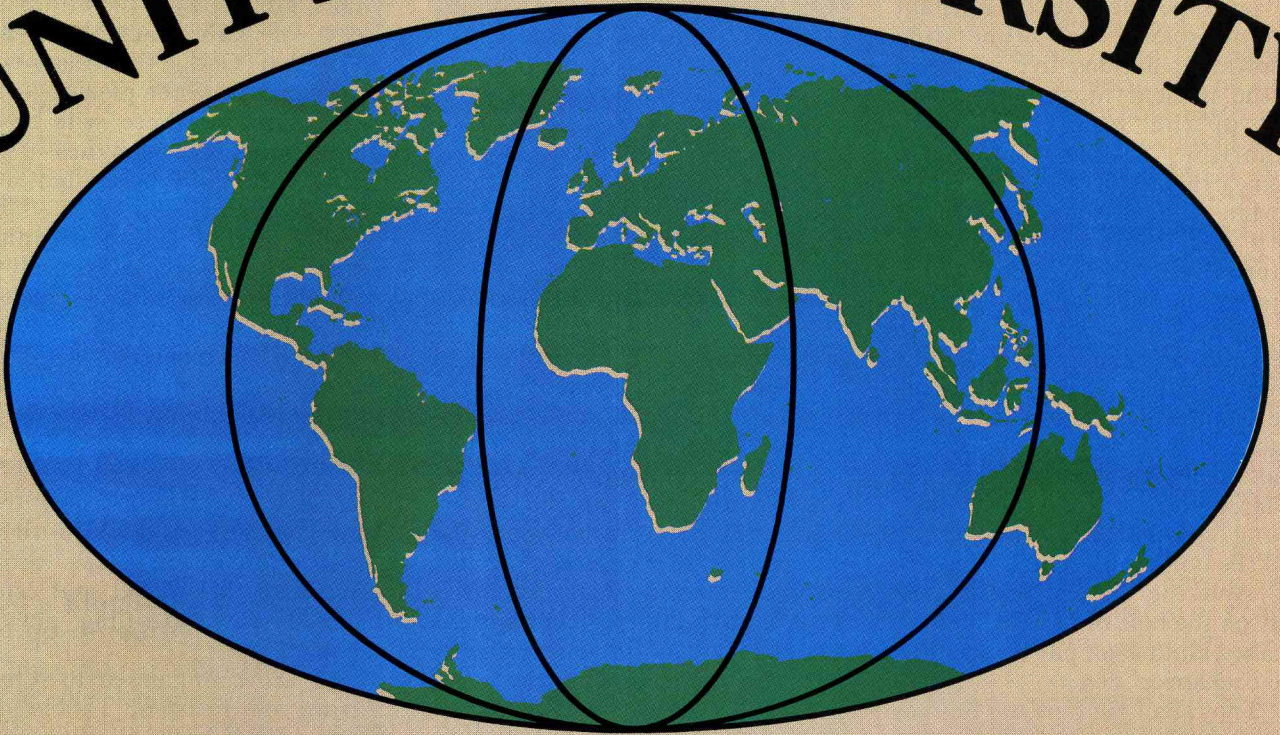
We are commanded to rejoice during our Feast of Tabernacles celebrations because this great Feast of Ingathering pictures the soon-coming Kingdom of God, when Christ will do just that.

God's Word has much more to say about what God's Kingdom will be like than we have been able to cover in this article. If you would like to know more, please write for our free booklet, *The Wonderful World Tomorrow — What It Will Be Like*. Just use the request card in this issue or address your request to our office nearest you.

When God restores His law and His way of life — His divine government — to this war-weary earth, then we shall have unprecedented peace, happiness, abundant health and worldwide prosperity. This wonderful world tomorrow — the 1,000-year rule of the Kingdom of God — will be a time of supreme rejoicing for all nations.

What a world that will be! □

FEAST OF TABERNACLES, 1982 UNITY IN DIVERSITY



At 77 sites in 44 countries, God's people — some in out-of-the-way corners of the world, many facing severe trials — will celebrate this Feast together.

By Rod Matthews

Did you know that some brethren in God's Church don't see any other members for months at a time — perhaps even for an entire year?

When these brethren think of the Feast of Tabernacles, they feel a swell of excitement. They start contemplating airline tickets, passports, hotel reservations — and their Bibles — a checklist of items related to the time that is, for them, the most wonderful of the year.

The excitement of seeing Pastor General Herbert



W. Armstrong on film, of glimpsing the spectacular Ambassador College campuses behind the Young Ambassadors as they sing and dance on film, of fellowshiping with brethren they haven't seen for a year, of listening to the stirring sermons that have far greater impact live than on tape — can we who are fortunate enough to live near other members, in larger church areas, appreciate the

Feast of Tabernacles as our scattered brethren appreciate it?

In 1982 God has placed His name at 77 Feast sites in 44 countries — at Cape McLearn in Malawi, Tar-

tane in Martinique, Krokklieva in Norway, Rotorua in New Zealand, Lago Rapel in Chile, Port Dickson in Malaysia. More than 100,000 people will praise God for His calling and try to grasp a stronger vision of the world tomorrow.

For most of us it will be the shortest week of the year, but especially for those who have faced hardships to get away from home and who have endured arduous journeys to their sites.

An arduous journey

Consider, for instance, this experience:

A week before the Day of Atonement, the brethren in southern Burma will set out for the Feast site at Kya In, on the nation's western border. There they will meet with brethren from the western Chin Hills district — in all the combined groups will number about 55 members — to keep an exciting eight-day Festival. But it's no easy journey.

Elder Saw Lay Beh and the members from the southern Irrawaddy River delta area will, on Sept. 20, depart from Sa Khan Gyi village on a motorboat, bound for the town of Myaung Mya. There they must board a government motor launch that travels, by way of the tributaries, to Rangoon, the capital. This journey alone takes an afternoon and a night — on a boat without cabins, where passengers recline on the deck — and they arrive in Rangoon early the next day.

At sunset Sept. 22, the brethren will catch a train in Rangoon for the provincial city of Mandalay, arriving there the next morning. From Mandalay, it's a day's bus trip west to Monywa, then another ride on a government motor launch, this one traveling against raging currents up the Chindwin River. The ship is always overcrowded and the trip from Monywa to the town of Kalewa takes three days ("provided the ship does not run



aground," according to Saw Lay Beh). At Kalewa another bus will carry the group southwest 30 miles to Kalembo. From there it is nine miles to Kya In.

They hope to make it before the Day of Atonement. In 1979, when traveling to the same site, the brethren were forced, because of sudden flooding, to use a rowboat for part of the last leg of the jour-

ney. They had to wade through thigh-deep water, with luggage held overhead, under a hot sun, on the Day of Atonement to reach Kya In, because there was no place to rest on the way.

The other main group of brethren in Burma live in the western Chin Hills district. During this time they also will be traveling to Kya In.

For two to three days, they must climb and descend high mountains on foot to reach the town of Haka. On a crowded bus they will come down from Haka to Kalembo and finally to Kya In. That will take another two days. Since it's the rainy season in Burma, the road will be slippery and dangerous.

The main road passes through paddy farms around the Feast site in Kya In. At the northern end of the site is a brook, crossed by a small bridge. A mile to the west stand the lower edges of the Chin Hills. It is a beautiful and peaceful locale.

The Feast is the only time during the year that the brethren from all over Burma can be together. They will rejoice in the fellowship and the meals — rice, soup, curry, vegetables and Burmese tea.

Feast-keeping trials

And for expenses? God says in Deuteronomy 14:26, in reference to second tithe, "And thou shalt bestow that money for whatsoever thy soul lusteth after [desires], for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household."

It costs about 400 kyats (\$60) to travel from the delta region to Kya In. This amount exceeds the second tithe the members can save from their meager salaries, which in Burma average less than \$400 per year. Festival assistance from the brethren overseas covers the expenses of those traveling and the needs at the site.

But it's all worth it, because there is nothing else like God's Feast of Tabernacles.

The trip back can be harder still. In 1981 members throughout Central America kept the Feast in Guatemala. War and guerrilla activity is a problem throughout the region, and traveling to the Feast can be dangerous.

On the trip home last year, members from

Costa Rica and Panama had to drive through El Salvador and Nicaragua. As soon as the cars entered Salvadorian territory they were stopped by soldiers so that the vehicles with Costa Rican license plates could be searched — arms shipments had been smuggled into El Salvador from Costa Rica.

The soldiers mistook one of the Panamanian members, a dark-skinned man, for a Cuban guerrilla. The soldiers immediately released the safety clips on their rifles and took aim! The man, just baptized at the Feast, thought his life was over, but a few hours later he and the rest of the group were permitted to continue their trip home. God was with them.

Travel in many areas involves some exposure to danger, even if only in having to use certain roads in countries where insurgent forces are operating. Roadblocks and personal searches can become a matter of course, and yet must be tolerated in order to reach the place set aside to observe the time of peace, prosperity and rejoicing to come.

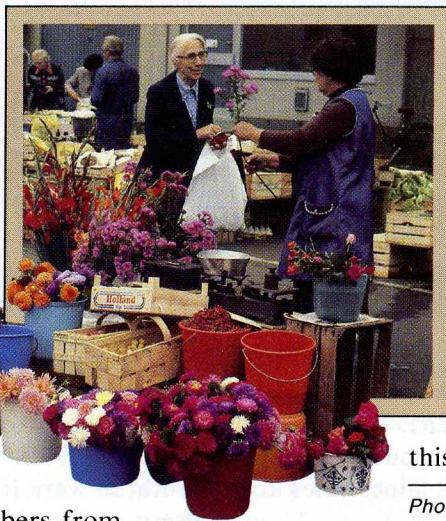
In other places brethren might experience outages of electricity, crackling phone lines that don't permit Mr. Armstrong's Holy Day messages to be heard well, endless traffic jams or even an unreliable supply of good food. But wherever the Spirit of God is found, a good-humored patience replaces carnal frustrations and the local people are inevitably impressed with this "different" group.

A worldwide family

This year people of like mind, with the same purpose, will praise God in English, French, Spanish, German, Dutch, Italian, Tongan and Burmese and possibly in numerous other languages. We are all part of a truly worldwide Work — an international body in the process of being "fitly framed together" (Eph. 2:21-22).

Don't forget, as you gather with the brethren at your Feast site on that first evening, that your brethren in India, Haiti, Australia, Malta, Kenya, Canada, Czechoslovakia, Fiji, South Africa, the Philippines and other places will also have met a little before you, if the Sabbath reached them earlier, or will do so soon afterward.

Regardless of race or language or country, if you could "drop in" at the Feast at any of the other sites than the one you are attending this year, you'd feel right at home. □

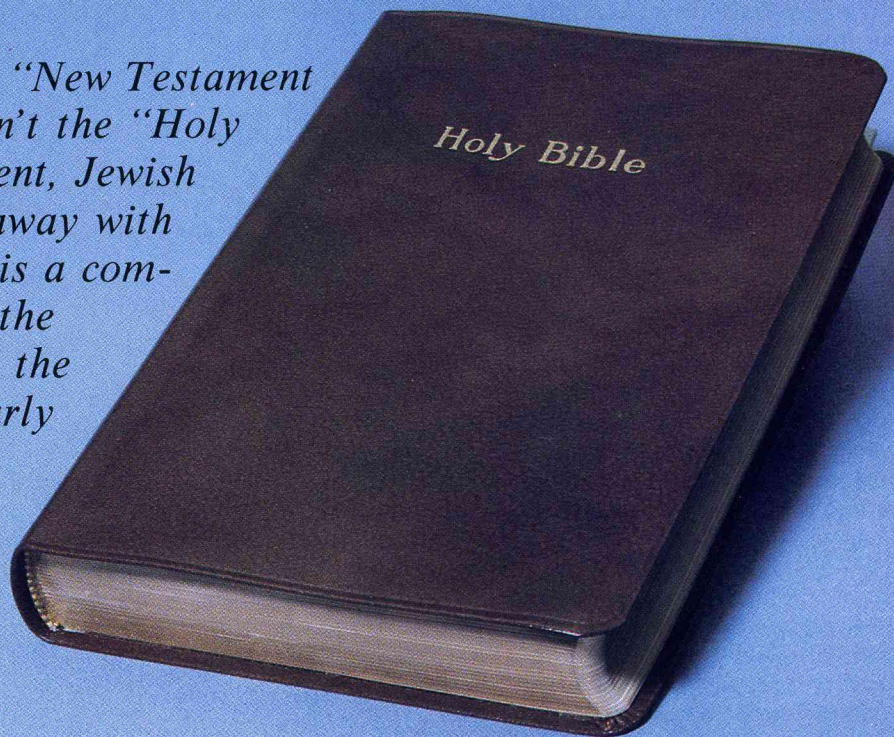


Photos: Jeffrey Patton, Gene Hogberg, Colin Kelly, Clarice Crossen, Glen Prokesch, Michael Snyder

God's Holy Days in the New Testament

What do you mean, "New Testament Holy Days"? Weren't the "Holy Days" Old Testament, Jewish observances, done away with at the cross? Here is a comprehensive look at the practices of Christ, the apostles and the early Church.

By Leroy Neff



I well remember the first time I heard Herbert W. Armstrong speak.

It was August, 1951. My wife and I were attending our first services of the Church of God in a small house used for local church services in Portland, Ore.

In his sermon, Mr. Armstrong referred a number of times to various feast days such as the Passover, the Days of Unleavened Bread, Pentecost, Trumpets, Atonement and the Feast of Tabernacles.

Except for one of these, the names all sounded strange to

me. I had read the Bible ever since I started reading, and yet these terms were "Greek" to me.

I had heard about Pentecost and knew it was important. However, I did not know whether Pentecost was a day or an event. I didn't know if it happened only once or many times.

In my thinking, not only were these names strange sounding, but they belonged to ancient history. I believed that these days were unchristian. I had been taught that they were "nailed to the cross" and that we would be under a curse — under a "yoke of bondage" — if we observed them. They were Jewish feasts and not for Christians.

Since that day I have learned a lot from the Bible — things I did not dream it contained.

After finding out that Mr. Armstrong and the Church of God observed these "Old Testament" days, I began looking them up in my own Bible. What a surprise, especially in the New Testament I thought I knew so well!

In my research I also found that most Jews don't keep these feasts, and that those who do don't keep them in the same manner, and in some cases not even on the same day, that the New Testament Church of God did.

As I began my research, I found that I could not find the word *Christmas* in the Bible,

either in Old or New Testament. Neither could I find New Year's (Jan. 1), Valentine's Day, May Day, Halloween or April Fool's Day.

I did find *Easter* (Acts 12:4 in the King James Version), but in the other versions it was called *Passover* instead. In checking further I learned that the King James translators in 1611 used the wrong word entirely, as the Greek manuscripts from which they translated read *Pascha*, which, literally translated, is *Passover*.

Since these holidays were not mentioned, what days were? I found that the New Testament, in many places, mentioned the days to which Mr. Armstrong had referred in his sermon.

I want now to take you through the same scriptures that I "discovered" in my study more than 30 years ago. You, too, will probably be as surprised as I was with at least some, if not all, of these texts and what they say.

What feasts did Christ observe?

It is logical to begin at the beginning, so I first carefully checked to see what days Christ observed. There was no record that He ever observed any of the well-known holidays I just mentioned.

What did He observe, then? I found that when Jesus was 12 years old His parents took Him to Jerusalem to observe the Passover: "Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast" (Luke 2:41-42).

Notice here that His parents traveled to this Feast annually; therefore, Jesus had been to this Feast several times before. He continued this practice with His parents as He was subject to His parents (verse 51).

And not only did they stay for the Passover day alone, but "fulfilled the days" (verse 43) — the seven Days of Unleavened Bread

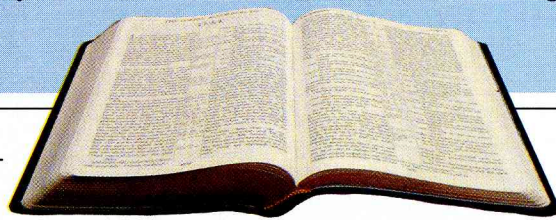
associated with the Passover (see Leviticus 23:4-6).

Why did His parents do this? Because they were devout Jews who "performed all things according to the law of the Lord [God's law]" (Luke 2:39). Most Jews of that time were really not devout in their religious worship,

returned home (John 4:45). They had seen what He did at the Feast, which probably includes all the events from chapter 2:13 to 3:21.

John 5:1 mentions another Feast. It probably was one of the fall festivals, and Jesus again went up to Jerusalem. Based on

We have seen that Jesus kept the Passover,
the Days of Unleavened Bread, the Feast of
Tabernacles and the Last Great Day
They were all included in the . . . Holy
Days. . . . Was there to be a change?



but the parents God the Father chose to rear His own Son were.

About 18 years later, when Jesus was about 30 years old, we find that He was still continuing His parents' practice as prescribed in the law of the Lord.

Notice John 2:13: "And the Jews' passover was at hand, and Jesus went up to Jerusalem." Some people wonder why this is called the "Jews' passover" when it is one of the feasts of God (Lev. 23:2). Two possible reasons exist: 1) Only Jews observed these days (gentiles did not), and 2) the Jews had made some changes regarding Feast observance since it was given to Israel in the time of Moses.

Here we see that Christ, now in His adult life and during His 3½-year ministry, was going to Jerusalem to observe the Feast. In addition to the Passover day, He also continued on during the "feast day" (Feast of Unleavened Bread, verse 23).

Some people from Galilee who also traveled to Jerusalem for this Feast received Jesus after He

the record of John, it would seem

apparent this was not the spring or Passover Feast. Events in the next chapter, which occurred later, mention that the Passover was near (John 6:4).

Quite some time later (possibly two or three years), Jesus again prepared to go up to the Feast. This time there were threats against His life so He stayed in Galilee as long as possible. This Feast was the great Feast of Tabernacles: "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand" (John 7:1-2).

Even though there were threats of violence against His life, Jesus still went to the Feast. He taught in the Temple during the Feast (verse 14) and at the end of the Feast, the last or eighth day (verse 37).

At this Feast He explained the spiritual significance and meaning of these days, and in particular the Last Great Day (verses 37-38).

Later, as the time of His cru-

cifixion drew near, He again prepared to go to Jerusalem. Many of the people speculated as to whether He would come (John 11:55-56), as they apparently knew of the threats against Him.

Jesus knew in detail what would happen to Him this time at Jerusalem, and plainly told His disciples on the way (Matt. 20:17-19). Knowing all this, He still went to observe the commanded Passover!

Christ's last Passover

All the gospels record this last Passover in great detail, and it would be unnecessary and repetitious to quote all four accounts. But we should see certain points regarding this climax to Christ's ministry and to His physical life.

In John 12 we find that Jesus came to Bethany six days before the Passover. Since Lazarus had been brought back to life (verse 1), the chief priests wanted to kill Lazarus too (verses 10-11). If they could kill Lazarus, they could discredit Jesus Christ and

The gospels and even some of Paul's writings, as we will see later, give the events of that evening in great detail. For our study, the important point to note is that He still observed this day according to the "law of the Lord." It is interesting to note that He also observed it 24 hours before the Jews did.

On the daylight part of that day He was crucified and died for our sins. Now notice: Everything that was "nailed to the cross" was nailed right then and there. Whatever the cross ended, was ended.

Holy Days "nailed to the cross"?

What now? Were the laws changed or done away with, as so many believe? Were people "saved" before this time by obedience to the law and now, because of what was nailed to the cross, would people be saved by disobeying that same law? We will see.

So far we have seen that Jesus kept the Passover, the Days of

Holy Days: 1) Devout Jews who worshiped the Creator God did, and He was a devout Jew. 2) The law commanded that the Holy Days be observed. Sin is the transgression of the law (I John 3:4), and Christ did not sin (I Pet. 2:22). 3) He was the One who gave the Holy Days to Israel (Lev. 23). He was the YHWH, or God of Israel (I Cor. 10:4), made flesh. He was the Word who was God, who became flesh (John 1:1-4, 14). He was only doing what He Himself told Israel to do centuries earlier.

What now? Was there to be a change? Were Christ's followers to have a new religion and observe different days than He did?

Let's pick up this fascinating story in Matthew 28. After Christ's crucifixion and burial He was resurrected exactly three days and three nights later, as He said He would be.

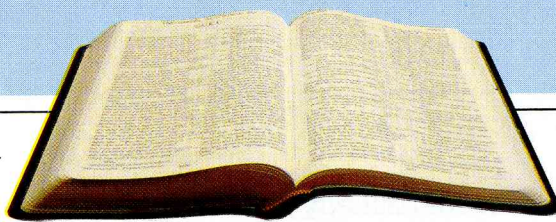
During the next 40 days He was seen by the disciples under varying circumstances. At the end of that time He gave His final instructions to the disciples at the Mount of Olives and then ascended to heaven in a cloud.

Here are those instructions: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost [Spirit]: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (verses 18-20).

Verse 19 is well-known and frequently quoted, but I would like to emphasize verse 20. He said that they should teach "all nations" (Jews and gentiles alike) to observe the things He had commanded them.

There is no direct command by Jesus in the New Testament to observe these days; however, He did command them personally to all Israel. And, by example,

In other words, we ought to live the way Christ lived. He set us the perfect example. From these . . . scriptures, it ought to be plain that since He observed the Holy Days, the New Testament Church ought to also.



His "miracles" in order that the people would no longer follow Christ.

Luke tells us how much Jesus wanted to observe this final Passover with His disciples: "And he said unto them, With desire I have desired to eat this passover with you before I suffer" (Luke 22:15).

Unleavened Bread, the Feast of Tabernacles and the Last Great Day. Even though the Feast of Pentecost, Trumpets and Atonement are not mentioned by name, it is obvious that He observed them, too. They were all included in the seven annual Holy Days.

Here are three reasons why Jesus observed all seven annual

which He had now set, it should have been clear. But there is even more, as we will see shortly.

Notice again that word *observe*. Some people think that all we have to do is have "love" (as they interpret the word *love*). When we really understand what love is, as the Bible explains it, that may well be so. But that kind of love includes obedience to God's commandments (I John 5:3, 2:3-6).

It should be apparent that the word *observe* in this context means a lot more than just having "love in your heart"! How do you *observe* love? *Observe* certainly includes what Christ *observed*. The Greek word from which this is translated literally means "to watch" or "to keep." It is translated 57 times as "keep" (including John 9:16). Certainly *observe* includes observing the days He observed.

Let's go one step further. I John 2:6 says we should walk as He walked. Or, in modern English, this means to live like He lived as far as religious matters are concerned. Peter tells us the same thing in different words:

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Pet. 2:21).

In other words, we ought to live the way Christ lived. He set us the perfect example. From these two scriptures, it ought to be plain that since He observed the Holy Days, the New Testament Church ought to also.

Paul also made a similar statement: "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

If Paul did not follow Christ, we should not follow him. If the New Testament Church did not follow Christ, we should not follow it. If the gentile Christians did not follow Christ, we should not follow them. This should be plain from these scriptures.

We now need to see whether

the Church really did follow Christ in observing these days. The facts are comforting and consistent for those who really want to learn God's ways and observe them.

Did the Church follow Christ?

The opening statements in Acts make it clear. The Church did follow Christ's example.

In chapter 2, verse 1, we find the Church observing a Holy Day — Pentecost! It was still a Holy Day. If such days had been nailed to the cross, it would not have been Pentecost any longer, but just another weekday of work.

If the Church of God had not been together on this high Holy Day, they would not have received the gift of God's Holy Spirit. They would not have been together and of one accord.

About 13 or 14 years later, during the Days of Unleavened Bread, Herod the king killed the apostle James (Acts 12:1-2). Notice: The Days of Unleavened Bread still existed. The reason they are mentioned here is so that

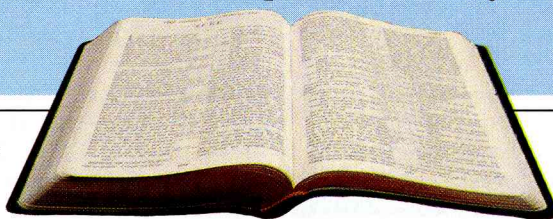
is also considered to have been Greek. The book was for Jew and Greek Christians alike.

If the gentile Christians did not know about the Holy Days it would have been useless for Luke to even mention that this event occurred during this Feast. The truth, as we shall see more clearly as more scriptures are reviewed, is that gentiles and Jews alike were keeping these days.

In this passage in Acts 12, not only are the Days of Unleavened Bread mentioned, but also the Passover. It is mentioned in verse 4, except that the King James Version incorrectly translates the word *Pascha* as "Easter" at this point. The New Testament Christians were familiar with the Passover.

Paul, the apostle to the gentiles, said, "I must by all means keep this feast that cometh in Jerusalem" (Acts 18:21). It would appear that this Feast was probably the Feast of Tabernacles. The people he was addressing in this text were probably mostly gentile Christians

Imagine . . . a gentile, writing to another gentile, 30 years after the cross and using a "Jewish" Holy Day to describe the time of year! . . . early Christians, Jew and gentile . . . knew about and kept God's Holy Days.



the reader will know the time of year this murder of one of God's apostles took place.

The author of this book was Luke, who is commonly and probably correctly believed to have been a gentile. He wrote specifically for his "patron," Theophilus (Acts 1:1), and by extension to all Christians. Theophilus

(verse 6). Here is the first of several examples in which we find this apostle keeping the feasts of God.

This same apostle and his associates sailed away from Philippi, in Greece, right after the Days of Unleavened Bread (Acts 20:6). Obviously they had observed the days before their departure. The

Days of Unleavened Bread still existed, now about a quarter century after everything was nailed to the cross.

Later in this same chapter we learn that Paul hurried so that he might be able to be in Jerusalem a few weeks later for Pentecost (verse 16).

holy to God (Lev. 23:2-3). But there are even more references in Acts.

Two more Holy Days in Acts

Notice Acts 13:14: "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the

A.D. 55, he sent the letter commonly known as I Corinthians. This church was composed of both gentile and Jewish Christians — probably mostly gentile. The church had serious problems, which Paul addressed in this letter.

One problem concerned immorality on the part of one man. The rest of the church knew about and condoned the man's sin.

Chapter 5 addresses the problem. The man was "disfellowshipped" and the church strongly admonished because of their wrong attitude. Three verses specifically tell them what they should do about this spiritual "leaven": "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:6-8).

Leaven is a type of sin. If put into a lump of dough, leaven will, in time, permeate the whole lump. Sin, if left alone, would, in like manner, permeate the whole Church.

The seven Days of Unleavened Bread are a time when all leavened products are to be removed. This physical removal reminds one of the spiritual implications and workings of sin.

Not only does leaven permeate the whole lump, but it puffs up the dough so that the bread will be larger and lighter in texture. This compares to sin puffing up the individual or the affected group of people.

In this last quoted passage, note that the Church is told to purge out this leaven (sin) "as ye are unleavened" (verse 7). He was not saying they were unleavened spiritually, as the whole passage indicates the exact opposite. How, then, were they "un-

(Continued on page 36)

Paul next commands, "Therefore let us keep the feast" . . . This is a command to the Church, Jew and gentile alike. If it had been nailed to the cross 34 years earlier . . . Paul would not have penned these words.



The next place where we read of

a Holy Day is in Acts 27:9: "Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them."

This fast day is understood by nearly all biblical scholars to be the Day of Atonement — you can check this point in almost any Bible commentary. The Day of Atonement occurs in the fall of the year, at which time sailing was hazardous in the Mediterranean Sea.

Again, imagine, if you can, a gentile, writing to another gentile, 30 years after the cross and using a "Jewish" Holy Day to describe the time of year! It wasn't strange to Theophilus, but it would be strange to many people today who think they follow Christ, but who do not follow Him and His example concerning God's Holy Days.

We have seen seven different references to the Holy Days in the book of Acts alone. Of course, there are other references to the weekly Sabbath, which they also observed, and which is also a day

sabbath day, and sat down." The

words "sabbath day" in this passage are different from many other places in the Greek text. A literal translation in English would be "day of sabbaths." The word for Sabbath is plural, not singular. This term is used only three times in the Bible — here, Luke 4:16 and Acts 16:13.

This day could possibly be a double high-day Sabbath, when a weekly and annual Sabbath occur together. More likely the phrase refers to Pentecost, since Pentecost comes at the end of seven Sabbaths.

At any rate, Paul and his friends observed the day, as they did some time later (Acts 16:13).

All these texts in Acts should make it clear that the early Christians, Jew and gentile alike, knew about and kept God's Holy Days.

Did Paul instruct gentiles about God's feasts?

Paul raised up the church at Corinth, as we read in Acts 18. Some years later, possibly about

Make This Feast a Family

By keeping the Feast of Tabernacles we celebrate God's Kingdom in advance. And the joy of God's Kingdom should be present, in type, in our physical families today. In this special section you will learn vital keys to building family harmony for this Feast.

Fine Tune Your Marriage NOW

As husband and wife, resolve to make this Feast a turning point — for the better! — in your marriage.

By Richard Rice

Stop and think: The Feast of Tabernacles pictures God's Kingdom.

And God's Kingdom is God's Family — God's children ruling, under Jesus Christ, over this world — and eventually the universe — teaching and administering God's government and laws.

God Himself is a Family, as Pastor General Herbert W. Armstrong has explained. Truly called and converted Christians are to be born into the Family of God at the return of Jesus Christ (I John 3:2, I Cor. 15:51-53).

When Jesus Christ returns to restore God's government to this earth, He is going to marry God's Church — and the Church must be clean, pure, spotless, ready to unite with Christ in the perfect marriage (Rev. 19:7-9).

Now consider this: Can we, who are to wed Christ, allow conflicts, frustrations, selfish motiva-

tions to dominate our physical marriages now?

No! Now is the time to get our marriages "back on the track" — make them pleasing to God, preparing our physical families for life in God's spiritual Family.

The Feast of Tabernacles symbolizes the kind of marriage relationship that should exist in every home in God's Church. It pictures the peace, harmony and close love that Jesus Christ and His Bride will share.

Determine now to make this coming Feast a turning point in your marriage relationship. Make this your happiest Feast ever.

Where to start

Even though the Feast is only weeks away, you still have time to embark on a program to set your marriage in order. Plan for a Feast that will bring you as husband and wife closer together.

Study and apply the admonitions in Ephesians 5:21-28. Begin to iron out the wrinkles in your marriage — fine tune your mar-

riage, so to speak — committing your plans to God in prayer.

Ask God to help you appreciate, in a new way, the partner He has given you — to reawaken the love you and your husband or wife had for each other when you married. Reminisce on your courting days, honeymoon and first few months of marriage. Seek to rekindle the excitement you had for each other then.

Talk out differences or irritations. Pinpoint the areas that have caused the most trouble and that will likely rise again. Listen carefully while your mate is speaking in order to understand his or her point of view, including the sore spots.

Determine to change. Ask God to help you through the power of His Holy Spirit (Rom. 5:5, Eph. 3:16, 20). As you start drawing closer as a couple, resolve to continue to do so throughout the Feast season.

Bring your children into the picture — get them involved in your plans. Engage in formal as well as informal family discussions.

You can have special Bible studies on the purpose and meaning of the Feast of Tabernacles, explaining to your children why we travel to another place, why we stay in temporary accommodations.

Your whole family can pray for the success and safety of not only your own Feast, but also for the protection and benefit of other brethren around the world. Ask God to help each of you to be kind, cooperative and giving, thereby helping others to have an enjoyable Feast, also.

Build anticipation

As the Feast draws closer, spend some time each day talking about it, building up the excitement and anticipation. Discuss your family's Feast goals and how to achieve them. Start planning

Affair

what you can do to make this Feast special for each family member. Strive to accommodate, in balance and wisdom, everyone's wishes and desires wherever possible. Each person must keep in mind the needs of each other person in the family.

You may want to give some second tithe to your children ahead of time so that they may buy special gifts for themselves and others. Plan a family shopping trip sometime before or during the Festival period.

Do some research on the area where you will be attending the Feast and find out what it offers in the way of educational and recreational opportunities. Obtain maps and anticipate what you'll see en route as well.

Let nothing spoil your Feast

During the Feast we may have to sacrifice some of the creature comforts we are accustomed to at home. Family members will spend about two weeks or more in close proximity, traveling in the car and sharing a room or a small apartment. In such circumstances, irritations can easily develop. Tempers can flare.

But try to avoid family arguments that ruin the Festival for everyone — and that mar the picture we are trying to paint. Strive to maintain a spirit of cooperation and teamwork.

The father, as head of the family, should take the lead and set the example. He should be the one to exemplify kindness and consideration. If he does, his wife and children will be inspired to follow in his footsteps. Each father should think ahead about how to make the Feast most enjoyable and profitable for his wife and family.



If you are the father, consider this: Your wife has had a busy, tiring year, especially if she has small children, and needs a break just as much as you do. Therefore, make the Feast special for your helpmate, partner and the mother of your children. Plan to help her with the details of preparing for services. Entertain the children while she is getting ready. Look for ways you can lighten her responsibilities.

In everything you do, work at being kind, courteous and always encouraging, following Christ's example in His relationship with the Church (Eph. 5:25).

Older children can be assigned responsibilities such as helping with the dishes, making beds or preparing breakfast. This not only helps ease Mother's load, but teaches teamwork.

Parents should set the example for their children in helping and serving one another, practicing the *give* way rather than the *get* way. Point out how much more pleasant it is for everyone when

we have love and peace in our homes.

Concentrate on the Feast's spiritual aspect

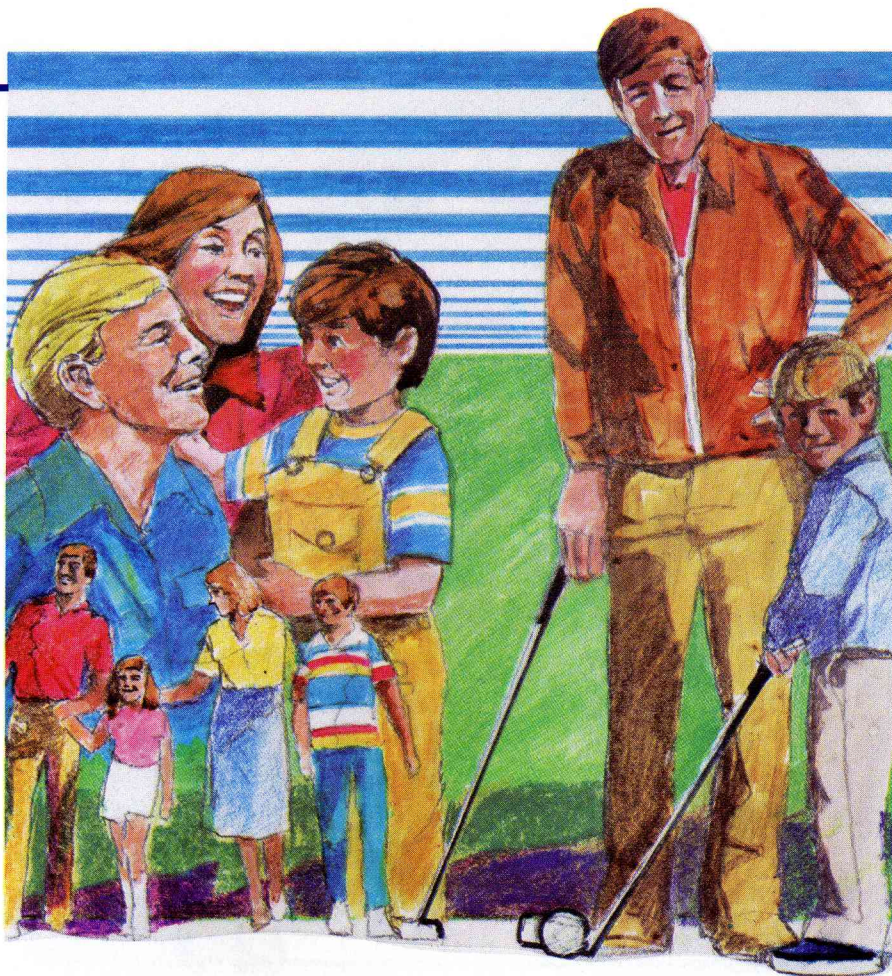
With the excitement and business of preparing for the Feast, it is easy to allow physical activities to interfere with your spiritual life. Don't let this happen — keep God at the center of your plans.

Maintain a schedule of daily prayer and Bible study. Remember, God has commanded your presence at the Feast that you may learn to rejoice and to fear Him (Deut. 14:23-26). Be sure to put Him first.

Bear in mind that the Feast symbolizes the wonderful world tomorrow, when peace and love will reign throughout the earth.

Your marriage and family life should typify the spirit and atmosphere of that glorious time. Make it your goal as a family — husband, wife and children — to picture God's soon-coming Kingdom in the way you observe this coming Feast season. □

Illustrations by Stan Gorman



How Your Children Can Rejoice

Whether your children are able to really rejoice at this Feast of Tabernacles depends on you!

By Bernie Schnippert

Make no mistake: God's Feast of Tabernacles is just as important for your children as for yourself or your spouse.

God, in fact, commanded that your children enjoy the Feast — that they rejoice just as you will rejoice (Deut. 16:14).

But an important difference exists between the rejoicing of an adult at the Feast and the rejoicing

of a child. Whether an adult rejoices depends largely upon himself. He determines whether he saves his second tithe, how he spends it and how he keeps the Feast.

But the same is not true for children. Their ability to rejoice at the Feast of Tabernacles depends upon their parents. What you do decides whether your children will rejoice. Read that again: What *you* do at the Feast decides whether your children will rejoice or not.

How about it? Will you keep the Feast in a way that will allow not only you and your spouse to rejoice, but also your children? You should, for the command that your children rejoice is just as strong and pointed as the command that you rejoice.

Probably most parents in God's Church sincerely want their children to enjoy the Feast. They know that their children are set apart by God as holy (I Cor. 7:14). They realize that this means their children can have a better chance of being in God's Church when they mature than the average young person in the world. They can have a better chance, that is, if their parents make good use of training opportunities (like the Feast of Tabernacles) while the children are young.

But how does one go about teaching his child to rejoice at the Feast?

Set the example

The place to start is with yourself. Anyone who has children knows well that they mimic us — sometimes too closely! Therefore, we should set a good example. We should keep the Feast properly ourselves.

The place to start is by strictly setting aside our second tithe throughout the year. If we don't save our second tithe properly, we will not have it to spend at the Feast and therefore cannot rejoice as fully as we might otherwise.

If we don't rejoice, it's a cinch that our children will not either. By not saving our second tithe properly we are, in effect, robbing our children of happiness. Certainly we have no right to do such a thing.

Also, we should make sure that we thoroughly understand the meaning and purpose of the Feast of Tabernacles. And while at the Feast, we should make a point of attending all services, obeying all rules and being coop-

erative in a Christian and godly manner. Our children will mimic our obedience and reap the joy that obedience to God's law brings.

Help children understand

Having resolved to set a good example ourselves, our next step in helping our children rejoice at the Feast should be to teach them about the Feast. Certainly, this should include some formal "child-in-the-lap" instruction where we explain the academic meaning behind the Feast and the things we do. But the most meaningful teaching for our children goes even beyond this.

Children learn by doing. That's why God commands us, though we are physical adults, to attend the Feast of Tabernacles ourselves. We are God's children, and we learn what the Millennium will be like by acting it out.

In the same way, we should help our children act out the Feast and teach them why we are doing what we are doing as we are doing it.

Notice Deuteronomy 11:18-19. God commanded: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

Notice that in these scriptures God does not say the teaching should be solely a classroom experience. No, He wants you to teach your children why you are obeying God and how to obey God as you yourself do.

Applying this to the Feast of Tabernacles is simple. As you save your second tithe throughout the year, explain to your children what you are doing and why. As you pack for the Feast, give them lessons about being prepared. As you travel to the

Feast, explain why you leave your home for a week and a half each year to meet in the place God chooses.

When you get to the Feast and pull up to the motel or into the campground, explain the meaning of temporary dwellings. As you go to the services, help your children understand what God's ministers are teaching and what all the speakers are saying.

Carry your teaching over to your leisure-time activities, also. If you eat in a nice restaurant, explain how you have received this blessing for obeying God and His ways. Tell them that in the world tomorrow all people will be as blessed as you are.

If you go for a walk in the park, explain how the animals in the world tomorrow will be tame and how children will be able to stand with one hand on a lion and another on a lamb without fear.

Give them special attention

Do you see how simple it can be to teach your children? Sometimes we as adults make things too difficult. Teaching your children about the Scriptures — even having them memorize certain key passages — is important, and this type of training should be included in your Feast of Tabernacles instruction. But the best instruction for the Feast is simply for your children to learn by doing what you are doing.

Tailor some of your activities especially to the children. The hubbub of important goings-on at the Feast can sometimes cause us to unintentionally shove our children into the background. We can think that the deep, beautiful spiritual truths of God can't reach young minds and therefore inadvertently leave them out of the action.

In fact, that's exactly what Christ's disciples did. And it was Christ's disciples' act of pushing the children away that caused Christ to rebuke them (Matt. 19:13-14).

If Christ took time out for spe-

cial attention toward the children, so should we. Plan now for special activities strictly for your youngsters. Take them to the zoo or to the miniature golf course or to a restaurant they might like.

And don't forget, while you escort them through the activity you should again remind them that they are having this fun because your family is obeying God.

Learn from them, too

It's true that this article is about how to help your children rejoice at the Feast, but another point should be made: While teaching your children, take a moment to learn from them.

See how teachable and believing they are as you explain to them about God's way. See how their minds reach out to understand God's truth as you explain it to them. Marvel at the questions they ask about God's way, and how willing their minds are to accept and believe what you say simply because you are their parent and they trust you.

Shouldn't you and I as adult members in God's Church be as receptive to our spiritual Father, the great God Almighty, as our children are to us? Certainly.

And we will be if we take time out to guide our children's way through the Feast instead of just letting the Feast happen to them. We will see the joy that they experience, and we will see more perfectly how teachable we should be as the spiritual children of God our Father.

The Feast of Tabernacles is a fun time for each one of us. We as adults should diligently help our children understand the Feast and see that they rejoice as we ourselves do.

If we do, our children will express the proper, teachable, humble, rejoicing, childlike attitude that Christ said would characterize God's children in His Kingdom. And the sound of our young people rejoicing at the Feast of Tabernacles will be deafening in God's ears! □

The Feast Is for Teenagers, Too

Here's information, addressed to both parents and teens, on how teenagers can make the most of this year's Fall Festival.

By Ronald Kelly

Nearly 14,000 teenagers will attend this Feast at sites around the world! That's about *one in every seven* individuals who will attend the Feast!

The Feast of Tabernacles is definitely for teenagers, too.

When God instituted His annual Holy Days in ancient Israel some 3,500 years ago, He said, "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feasts, *thou, and thy son, and thy daughter*" (Deut. 16:13-14).

God intended the Feast of Tabernacles to be a family affair.

To help prepare this article, I asked the freshman class at Ambassador College in Big Sandy, Tex., to write papers on how they looked back upon their Feast experiences during their teenage years. I was pleasantly surprised to see how many of them looked back with great joy at spending those valuable days together with their families at the Feast. Here are some quotes about family togetherness:

Most of the Feast I spent with my family, which I enjoyed. I noticed that in some families there was less family unity than in ours. Some teens were out doing one thing and the parents another. Seldom

did they get together as a family to do something.

As I look back upon it, I am so happy now our family did many things together. Some students who do not have close families have mentioned to me how much they wish their family had done — but never did.

And from another student:

The last few years I've noticed a change in attitude among many teens. It seems that more are becoming interested in the Church and interested in their families.

I think the teens still enjoy the same activities as always — activities such as dances, skating and boat rides. But I also think that teenagers, because of new interest in the Church family, have learned to enjoy family activities such as family dances, picnics, sight-seeing tours and amusement centers together.

Teen years provide the opportunity to build solid, enduring family relationships. The time spent traveling to and from the Feast plus the eight days at the Feast of Tabernacles and the Last Great Day give occasion, probably, for more family togetherness than at any other time of the year. Families should capitalize on this marvelous opportunity.

Most families begin their Festival planning many months

before the time that bright full moon signals the beginning of the Feast in the seventh month on God's sacred calendar. Of course, the first order of business is to decide which site to attend.

In some cases, this might be quite a problem. One family member may want to attend a site near home. Another may want to drive two or three days each way. The kids probably look to exotic recreational opportunities such as visiting Disneyland or a stop by the nation's capital on the way to or from the Feast.

In most cases, the family's finances and the time available off work and school will dictate the kind of Feast trip the family will take. But with so many exciting places to keep the Feast (77 sites worldwide this year!), site selection can be quite a problem.

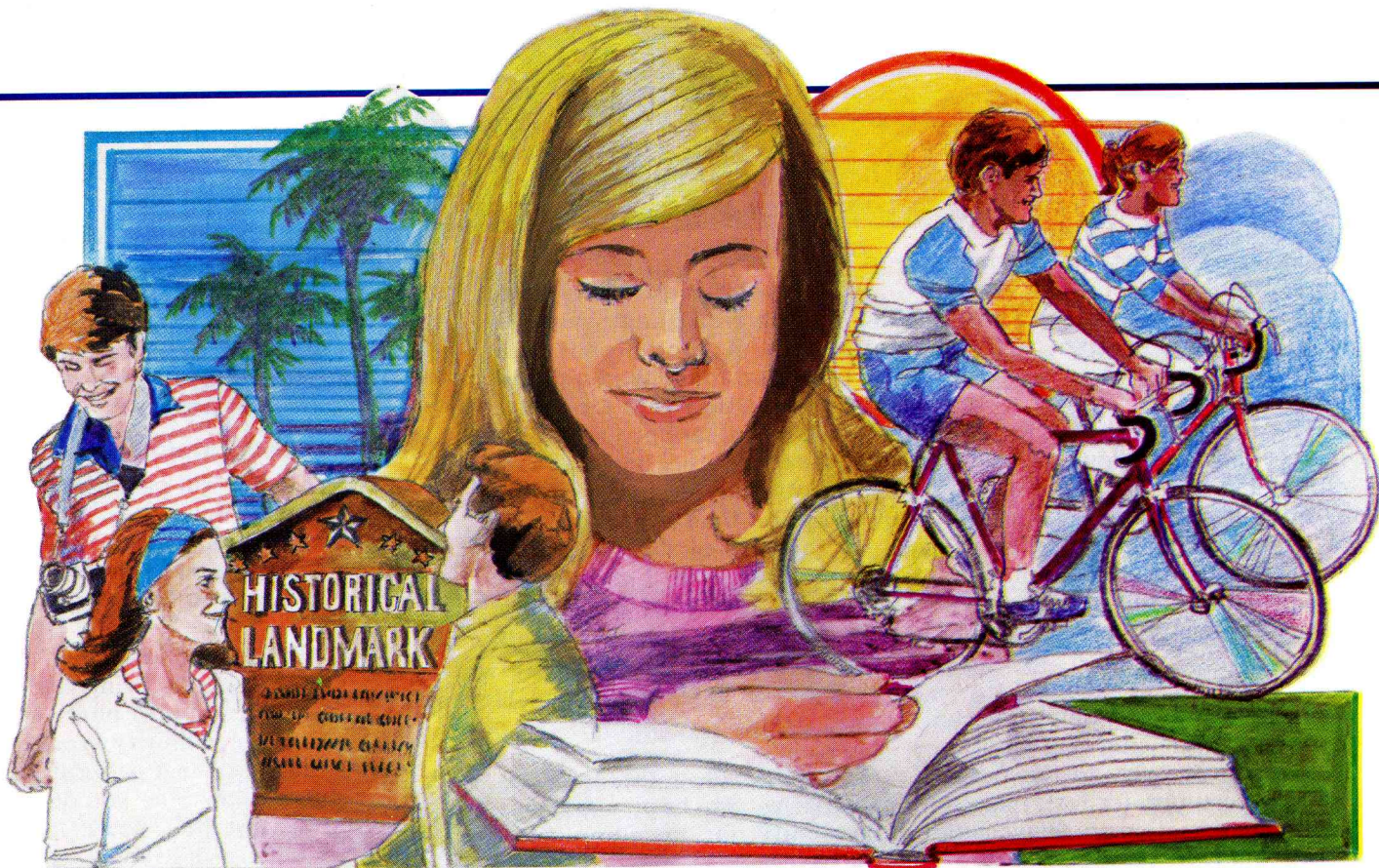
Leaving school behind

Of course, in addition to planning in terms of time and finances, each member of the family must make proper personal arrangements. Dad, for instance, will have to arrange vacation time from his job.

All the kids who are in school need to be sure they get off to a good start with school officials and teachers each new school year. Leaving school for eight or 10 or more days early in the school year can create difficulties unless properly handled.

So, early in your Feast planning, make arrangements for time off from school and establish the best possible relationship with teachers and school administrators. Over the years thousands of young people in God's Church have been able to properly arrange for the Feast time without undue hardships or academic difficulties.

Don't fall behind in or miss any schoolwork because of the Feast. Some teenagers go all out and do extra work beforehand so they won't have so much homework to do during the Festival. Others take their books along and make sure they spend a certain amount of time each day at their studies.



Make every effort to keep your grades up.

Travel is education

Education comes from many areas in one's life. Certainly, classroom instruction is important. But teens in God's Church may benefit in ways other teenagers may not be able to, by taking full advantage of the travel opportunities available in keeping the Feast.

Enterprising students have arranged with teachers to write themes about the trip and historic sites they visited. Others, who enjoy photography, have taken slides of their trips and put on slide shows for classmates. Thus the teachers did not view the students' trips to the Feast of Tabernacles as negative, but as positive. Most teachers recognize the value of travel in one's education.

Far too often, families barrel down the highways mile after mile without so much as even pausing for a few minutes to take advantage of the educational opportunities and natural wonders along the road. Families need to plan together, before the Feast, the route they will take and the sights

family members would like to see. Visiting national parks and reading historical markers can provide information and inspiration.

Here is one student's comment on his Feast travel experiences:

I remember on the way we would stop by different sites that made the trip special and entertaining. It kept that part of the Feast from being dreaded.

Benefit from the spiritual meat

Of course, the primary purpose of attending the Feast of Tabernacles in God's Church today is to receive the spiritual meat provided during the services.

By the time one is a teenager, he should be prepared to think more seriously about the meanings of the sermons and sermonettes God's ministers bring.

The college students were quick to point out how they began to realize, in their teens, the importance of getting something from the messages:

The sermons and sermonettes helped me realize my

responsibility for the knowledge I gained. Baptized or not, I was still under the law. The messages also helped me feel more a part of God's Church and His coming Kingdom.

Another wrote:

As a young teenager, it was often hard for me to follow the sermons. Some days we sat by ourselves and ended up playing little games during Church. But as I grew older, I found the Feast to be more rewarding when I paid attention during services.

Still another wrote:

Most of all, I remember the many services and messages we received. I think, though, that if I had been made to pay more attention I would have gotten more out of it. Now that I am late in my teen years, I appreciate the Feast messages more and more. Therefore, I have come to enjoy my favorite time of the year even more.

Encourage discussion on the way to lunch or back to the motel

after the sermons. Ask teenagers their opinions about the message — talk about the notes they've taken and the main points that were emphasized. A brief review while riding in the car can help cement thoughts and ideas in our minds as well as provide a platform for family discussions.

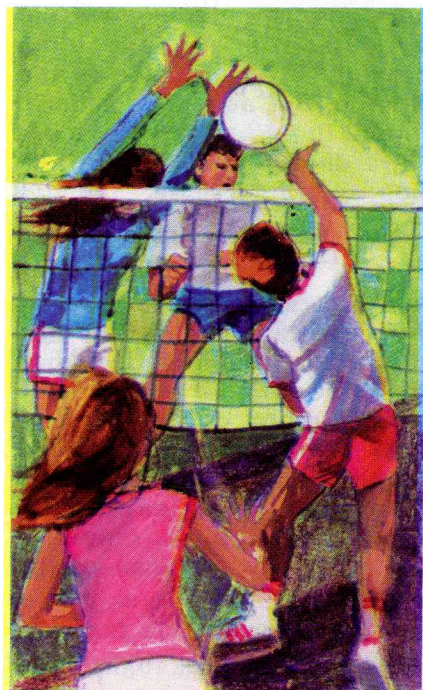
Recreation at the Feast

The Feast of Tabernacles is a time of spiritual fellowship, inspiration and instruction in God's Word, but in addition it is a time of Church fellowship and recreation. At Feast sites around the world, almost unlimited recreational opportunities are available.

We have already seen that travel is education. And coupled with visits to historic sites and natural wonders on the way to the Feast is the opportunity for rest, relaxation and recreation to rejuvenate every family at the Feast.

Many college students looked back on profitable recreational opportunities. Perhaps you will get some ideas for this year's Feast from them:

Group dates are an absolute blast during the Feast. Getting a carload of people and going bowling, dancing or just out for pizza or a beach



sing-along are good, clean ways of having fun. Recreational opportunities at the Feast were endless.

Another wrote:

A few years ago I saw how the Church was gearing up for teenagers. At one Feast site we attended there was a game room for YOU [Youth Opportunities United, an organization for Church youths] members at a teen center — this allowed us to spend time together.

By the end of the Feast the teen center had become an important factor of our being able to spend time with our peer group — that's what being a teen is all about.

Old and new friends

For a teenager, the Feast of Tabernacles can be a marvelous opportunity for spending time with friends.

Not only can close friends from a Church area be together for the Feast, but teens from different areas can become acquainted with one another.

YOU sponsors many activities during the Feast. In addition, there are movies, special films from Ambassador College, dances, sporting events and a host of other activities that encourage teenagers to spend time together.

If you have not been involving yourself with teen activities, plan to do so this year. Long-lasting relationships are started at the Feast of Tabernacles. Students often begin corresponding with fellow teens and find that enduring friendships are formed.

In this most important area of life, here's what a couple of students had to say:

As a former member of YOU, I can remember how important meeting new friends was. Various activities scheduled throughout the Feast made making new friends very easy. Outings to an amusement park were always popular. Other activities included beach par-

ties, roller-skating, horseback riding and dancing.

And:

The Feast is a terrific opportunity for young people to make new friends. The friendships do not have to end right after the Feast. Teens should take each other's addresses and become pen pals.

Make the most of the Feast

Your teen years will pass by all too quickly. You may, as a high school student, think college, marriage and career are far away. But they will be upon you before you know it.

During this special time in your life when you are still living at home, yet growing toward physical and emotional maturity, you are formulating personal patterns that will affect everything you do for the rest of your life. The Feast of Tabernacles can and should be one of the most important parts of your life.

Here are a few more comments from Ambassador students on those delightful years:

If it were not for the Feast days, I would have thought life to be quite boring.

And from another:

The last two things that I thought really added to my Feasts were Feast gifts and serving. These things, instead of making my Feast simply get, get, gave it a bit of balance and made it more fulfilling.

Here's one more:

The Feast of Tabernacles is a wonderful time of year that pictures on a small scale what the world might be like during the time of the Millennium.

Don't take the Feast for granted. The Feast for teenagers will not be enjoyable unless they make it fun, exciting and educational themselves.

Don't let the Feast pass you by — make the most of it this year and every year to come. □

What It Will Be Like in the World Tomorrow

Prepared by Richard H. Sedliacik

In last month's study we learned how Jesus Christ will rule the world tomorrow. His righteous government will spread from Jerusalem to the entire world. Reeducating mankind to God's way of life will receive top priority. As the world becomes reeducated, people will begin to experience the blessings that result from obeying God's law of love. There will be peace, cooperation, health, abundance and joy. And the whole world will come to understand God's master plan for mankind.

That millennial world is pictured by the Feast of Tabernacles, observed every year by the Worldwide Church of God. Let's take a glimpse at what that utopian world will really be like.

1. What does God prophesy regarding the end-time descendants of Jacob who will have been taken captive into foreign lands? Amos 9:7-11, Zech. 8:7-8, Ezek. 36:8-11, Isa. 27:6.

At His return, Christ will begin to rebuild the nuclear-bomb-ravaged nations of the earth, beginning with the descendants of ancient Israel. After rescuing them from captivity, He will resettle and make them an example for all nations to follow.

2. Where will the world headquarters of Christ's government — the capital of the earth — be established? Zech. 8:3, Jer. 3:17. Will it be an example to the entire world? Isa. 62:1-2, 7.

Being near the geographical center of the land surface of the earth, Jerusalem is the ideal focal point for world control. It will be rebuilt to perfection. No city of the past or present will equal its splendor and magnificence. It will become the future model city — the pattern for tomorrow's cities.

3. Will the devastated cities be rebuilt? Amos 9:14-15, Ezek. 36:33-35 (read all of

Ezekiel 36). Will there be happiness and joy in these cities? Jer. 33:10-11, Zech. 8:4-5.

Today's vast, pollution-laden, over-populated metropolises are rampant with every kind of evil. These conditions will not exist in tomorrow's cities. Cities in the Millennium will be small enough to promote healthy, happy family life, yet large enough for a proper balance between industry and those essentials that promote healthful living.

4. When Christ has forcibly put down those who filled the earth with violence and death, will He abolish the fear of war? Isa. 2:4.

5. Will all nations seek to be reeducated to God's way of life? Verses 2-3. Will people, as they learn of God and His way, begin to cooperate with each other? Isa. 52:7-8. Will the whole world finally come to understand God's way to peace, happiness, abundant living and salvation? Isa. 11:9, Jer. 31:34.

As we learned in the last ministudy, the coming Kingdom of God will be a literal, world-ruling government composed of immortal, spirit-born members of the Family of God. Under the leadership and direct supervision of Jesus Christ, the Kingdom of God will restore the laws and rule of God to the entire earth. And Christ's reeducation program for the entire world will bring about a new civilization based on God's way of life — His law of love — resulting in universal peace and prosperity.

6. Under the restoration programs of God's government, will the old waste places be made fertile, and will beautiful forests spread in the Millennium? Isa. 41:14-20, 35:1-2, 6-7.

During the coming millennial age, most of the earth's land surface will become productive. Beautiful forests, agricultural areas,

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fish-filled lakes and streams will be found all over the world, with no more polluted rivers or ravaged landscapes.

7. Confusion of languages is one of the major barriers to cooperation between peoples. Can you imagine what a world of one language would be like? Think what a huge step forward it would be if people everywhere could speak, read and write the same language. Will God give all the world one pure language so all can serve Him with one accord? Zeph. 3:9.

In the Millennium, Christ will usher in an era of worldwide literacy and education through one pure language.

8. Will people own property in the Millennium and reap the just rewards of their own labor? Mic. 4:4, Isa. 62:8-9.

9. Upon what conditions has God always promised to shower great material prosperity? Mal. 3:10-12. Will God cause the laws of nature to function for the benefit of those who obey Him in the world tomorrow? Ezek. 34:26. Will there be great rejoicing over the abundance of crops and cattle God will bestow? Jer. 31:12. Will there actually be a superabundance of foodstuffs? Amos 9:13.

The nations will learn that paying God His tithe really works. Obedience to God's laws is what will produce universal prosperity, peace and happiness in the Millennium.

10. Will city dwellers be afraid to go out in the streets, especially at night, as they are in many large cities of this "civilized" world today? Isa. 32:2.

A stranger in a lonely place at night will be a source of help, not someone to fear. Under God's system of government and education, human life will become precious in everyone's sight.

11. What about health in tomorrow's world? Will the deaf, blind, lame and dumb be miraculously healed? Isa. 35:5-6. Will all manner of sickness and disease be healed? Isa. 33:24, 58:8, Jer. 30:17.

12. What will happen to the Mount of Olives when Christ returns? Zech. 14:3-4. Will the valley thus formed become the channel of a mighty river that will spring from Jerusalem? Verse 8. Will half of this river flow eastward toward the Dead Sea, and the other half westward toward the Mediterranean Sea? Same verse.

13. Is the eastern channel of this river, from which "living waters" flow into the

Dead Sea, the same as the river described in Ezekiel 47:1-12? What will happen to the Dead Sea when this fresh water begins to flow into it? Last part of verse 8. Will the Dead Sea, now so heavily laden with salt and other minerals that no life can exist in it, then be able to support plant and fish life? Verse 9. Will this river also give life to the barren desert places through which it flows? Verse 12.

14. Does this river of "living waters" proceed from the spot where God's Temple will stand — from Christ's very throne in Jerusalem? Ezek. 47:1, 12, Joel 3:18, last part. Is the Holy Spirit compared to "living waters"? John 4:10, 7:37-39.

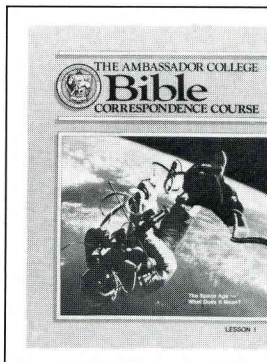
The Holy Spirit, which this physical river pictures, will go forth from Jerusalem and heal all the spiritual problems of mankind.

15. Will God change the natures of animals in the Millennium so that all creatures will be peaceful? Isa. 11:6-9.

16. In the Bible God speaks of man's heart as being symbolic of man's mind. What is man's heart — his mind — really like today as it is influenced by Satan, the invisible god of this world? Jer. 17:9. Is man's mind naturally submissive to God and His law? Rom. 8:7.

17. What does God say He will add to the minds of people in the Millennium to change the basic attitude or nature of man? Ezek. 36:26-27, Joel 2:28-29.

God will place His Holy Spirit — His own nature of outgoing love and concern for others (1 John 4:16, Rom. 5:5) — within mankind. People will then love God and their fellowmen and strive to make them happy. This is what will make the Millennium — the wonderful world tomorrow — the utopian paradise pictured by the Feast of Tabernacles! □



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What Your Life in God's Kingdom Will Be Like

The Feast of Tabernacles pictures the time when you will begin experiencing sonship in God's Family. Here is a glimpse at that everlasting, joyous life.

By George Kackos

You, if you are a truly converted Christian, have chosen a unique and difficult course to follow.

You have separated yourself from the way of this sinful world to go the way of God's righteousness.

That choice is not easy. You have turned your back on this topsy-turvy civilization, and that brings isolation and hardship upon you (John 15:19).

So why strive? Why endure? Because the end result is worth the effort!

"And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:29-30).

The Feast of Tabernacles pictures the time when you will begin experiencing eternal life in God's Family (Rev. 20:4). It will actually be the first time you have experienced real life, for, as Pastor General Herbert W. Armstrong has explained, this human

plane is only a physiochemical existence. God alone has life, but He wants to share it with mankind (John 10:10).

What will eternal life be like? What is it about this God-plane life that is so encouraging to think about — just how will it bring you everlasting joy?

A perfect body

Your body is a marvelously designed mechanism, its complicated systems providing you the gift of physical life. But your body is subject to disease, injury and aging and these conditions can greatly reduce the joy of living. And death, inevitably, ends everyone's life altogether.

In the resurrection, you will be given eternal life in a spirit-composed body, and that life will be far more fulfilling!

Try to imagine being transformed from physical to spiritual. All illnesses, injuries and effects of aging will disappear. No more will you fear these conditions. Your body will be like God's body (I Cor. 15:49).

God has given us a sneak preview of what our resurrected bodies will be like, in the description of Jesus Christ's present body. You can read about it in Revela-

tion 1:13-16. Christ's body never grows old, weary or unattractive (Isa. 40:28, Heb. 13:8).

God, the Creator and Master of all the invisible laws of physics, can journey throughout the universe at will (Ps. 68:32-33) and pass through solid objects and manifest Himself in the flesh (John 20:26). You will share these same powers.

Right now, you are stimulated through the five senses of sight, smell, taste, touch or hearing. You love to see beautiful sights, smell pleasing aromas, taste delicious foods, touch exquisite things, listen to pleasurable sounds.

So does God! The finest things in the universe surround Him at all times. Imagine having your spiritual senses function on the God plane. For now, you simply aren't capable of drinking in all the pleasures God can!

The mind of God

Your mind is a masterpiece of God's creation. God has imparted to you, through the human spirit (Job 32:8), the ability to think, reason and understand. No animal has that — you are unique.

But your mind is imperfect. Satan constantly, relentlessly,

bombards it with the elements of his perverted nature (Gal. 5:19-21). The pulls of the flesh lead you to suffer the anguish of sin.

Wouldn't you like to exercise perfect character *all* the time — never sin? As a spirit-being you will be perfect (I John 3:9).

Your mind will be filled with knowledge as God unveils the secrets of the universe to you. Life's unanswered questions will be answered. Why did such and such happen in my life? What are the explanations to the questions asked by science?

Do you have a problem remembering things? God doesn't. He can name the billions of stars (Ps. 147:4). Your mind will become extremely efficient. Beyond that, you'll not miss a thing. A sparrow cannot fall on the ground without God knowing (Matt. 10:29), and your mind will be like God's.

Your mind will be filled with wisdom — the ability to make right decisions at the right time in harmony with the right laws. You will be like Jesus Christ, who properly evaluates situations and applies the right principles to produce righteous judgments (Isa. 11:1-4).

A position of rulership

How does it feel to rule today? Is it deeply satisfying? It seems that this world's rulers, even if their intentions are good, are frustrated in their ambitions. They live in a sea of instability, constantly fearing overthrow or ruin, and they lack the wisdom and power to effect positive changes. And most rulers, filled with the *get* philosophy that Satan has injected into the world (II Cor. 4:4, Eph. 2:2), only make their own rules more difficult by constantly seeking their own selfish desires.

But Satan will be put in a place of restraint at Christ's return (Rev. 20:1-3). No longer will his broadcasts bombard humanity. God's government will be far different from today's governments.

You will have no fear of being unable to maintain control — you will have the necessary authority to carry out your responsibilities

(Rev. 2:26, 3:21). Human rebellion will be dealt with firmly (Zech. 14:17-19).

God's rule will bring an end to the evils plaguing mankind. Prosperity will replace poverty. Peace will eliminate warfare. God's way will become the dominant interest in tomorrow's world (Mic. 4:1-4).

What a contrast with today's sin-sick world!

Happy relationships

Much of your happiness or sorrow as a human being depends on the quality of your relationships with other people. Sin is the enemy of happy relationships. It causes strife, backbiting, distrust and separation. And man, under Satan's influence, sins — constantly (Rom. 3:23).

As a Spirit-filled child of God in God's Kingdom, you will not be under this curse. With sin eliminated, relationships will flourish (I John 3:9). Ideal human relationships will become reality in God's Kingdom (John 17:20-21).

Oneness. Unity. Truth, not deception. Respect, not ridicule. Concern, not neglect. Happiness will permeate all our associations. We'll be able to rise above selfishness to express love in all our actions. This is the way God conducts Himself (I John 4:8).

Enjoyable activities

Eternity is forever. What will you be doing? How will you stay happy?

God keeps Himself happy. He surrounds Himself with enjoyable activities. "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11). God's desire is to share this pleasure with you (Matt. 25:21).

What does God enjoy? Family life, for one thing. God is expanding His Family (I Thess. 4:13-17). Together, as family members, you will worship God, rule, talk and, yes, even play. What satisfaction this will bring when you are filled with love.

Your work will be exciting as you help direct the rebuilding of

cities and the revitalization of farming. You will enjoy teaching people God's law (Isa. 30:21) and the words you offer will bring them real life (John 6:63). Their success will be your success.

There will be opportunities to learn, create and invent. Recreational games and some form of athletics will probably be played. Remember, this physical world is patterned after the spiritual.

Travel will not be a burden. Christ ascended to heaven and returned to the earth on the same day (John 20:17, Luke 24:39). Imagine being able to travel at the speed of thought.

The emphasis throughout eternity will be on constantly producing greater accomplishments and achievements, and positive achievement is the key to happiness (Ps. 16:11). God is a doer!

It will never end

Everything in this physical world is temporary — clothes wear out, homes deteriorate and you, eventually, will die.

"Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity" (Eccl. 1:2). Life in this world is vain — transient. Man struggles desperately to grab at fleeting moments of physical pleasure, fixing his eyes only on himself. But death sweeps all his accomplishments and joys away.

But you can conquer death. You have, as a begotten child of God, departed from the ways of this world to go the way of God. And you can be given eternal life — life that will be forever joyous.

You are awaiting the greatest event that could ever take place in the life of a human being — birth into God's Family. That knowledge should strengthen and motivate you. It should cause you to rejoice during the Feast of Tabernacles and throughout your life (Rom. 8:18-19)!

Ponder this: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9, Isa. 64:4). □

The Last Great Day— Not an End, But a Beginning!

The Last Great Day can seem sad — the Feast is over and we must go back into this world. But we must not miss the tremendous — and happy — significance of this day.

By John Halford

Just a little more than 1,000 years from now, a fantastic event is going to alter the life of nearly every person who has ever lived.

Yes, you read that right — nearly every person who has ever lived.

In scope and imagination, it will far surpass the wildest fantasies of the most creative science-fiction writers. But it isn't fiction — it's already being planned. It will have a greater impact on the lives of people than anything else that has happened to them.

It will be traumatic. It will be unexpected. And it will change the whole future of the human race. Let's take a look at it.

Meet "Ginger"

Believe it or not, we will start in the British Museum in London.

The British Museum is fascinating. It is particularly rich in

treasures from the ancient Near East: Babylon, Assyria and Egypt. There are great statues, dozens of carved panels showing the exploits of the very men who took ancient Israel into captivity, and row upon row of Egyptian mummies.

The mummies have fascinated me ever since I, as a little boy,

first saw them. From their glass cases, the kings, queens, priests and noblemen of ancient Egypt stare impassively back at their modern visitors. They are wrapped in linen and often gaudily painted, and it is hard to believe that they were once living human beings.

For me, the most interesting exhibit in the mummy room is Ginger. It's easy to see that Ginger was once a human being.

Apparently he died before the Egyptians began the custom of mummification. So he was placed, along with some cooking pots and a handful of corn, in a grave in the warm desert sand. His body didn't decay, but was preserved practically intact until he was found a century or so ago.

He was brought to the museum and lies there to this day in a replica of his grave, still surrounded by his cooking pots and the remains of his food. There is nothing grotesque or disgusting about Ginger. On the

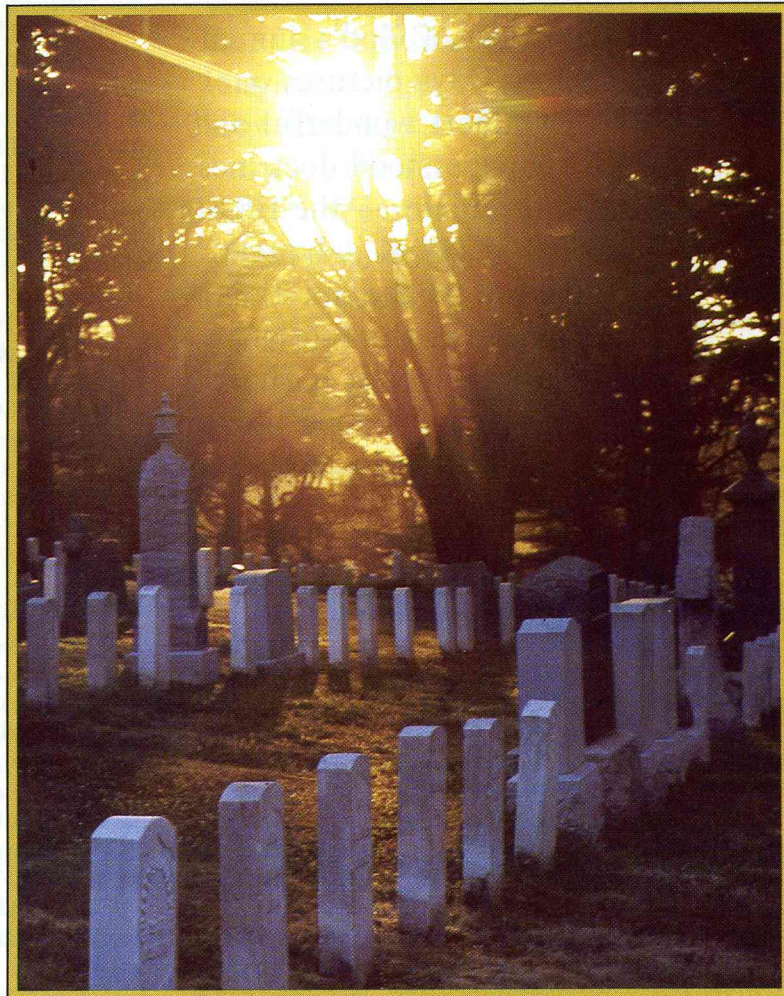


Photo by Gregg Mancuso. After-Image

contrary, he is a rather pathetic-looking figure lying huddled in his grave, oblivious to the gaze of visitors.

There is no way of knowing who he was, unlike the mummies, who were all carefully labeled before burial. So British Museum officials called him Ginger, after the color of what is left of his hair. But one thing is obvious about Ginger: He is very, very dead. Seeing him again recently, I couldn't help being reminded of the words of Ezekiel 37:3: "Can these bones live?"

And of course, the astounding answer is yes! They can and they will! One day, flesh and blood will return to the lifeless bones of Ginger's mortal remains and he will live again. That is the meaning of the Last Great Day of the Feast.

A wonderful — but misunderstood — truth

This last of God's annual Holy Days pictures one of the most wonderful and least understood doctrines of the Bible — the time of God's final judgment. It answers the question: What is the fate of the billions who live, have lived and will live, who have never understood the truth about God's plan?

The majority of human beings who have walked the earth are completely unaware of Jesus Christ, and yet it is only through Christ that they can be saved (Acts 4:12). Nearly all of mankind live and die oblivious to the plan of God and their incredible human potential.

God's Holy Days reveal that His plan of salvation is not just for some special "pets" who do Him the favor of accepting Christ — rather, His plan is for all mankind, past, present and future. The Last Great Day anticipates the fulfillment of that plan.

The Kingdom of God is planning — yes, literally planning — the most stupendous achievement of all. The government of God intends to resurrect the human race and give it eternal life!

Mankind, armed only with the carnal mind that Adam chose when he rejected the tree of life (Gen. 3:22-24), has made incredi-

ble progress in conquering physical problems. But against man's greatest enemy, death, we have made no progress whatsoever. The greatest minds, the most careful dieters, the most diligent joggers, the peacemakers, the warmongers, the educated and the illiterate all die.

We laugh at the superstitious relatives of Ginger, who sent him to his little grave with food and cooking pots to get him started in his afterlife. Poor people! They just couldn't accept that Ginger no longer existed.

This last of God's annual Holy Days pictures one of the most wonderful and least understood doctrines of the Bible — the time of God's final judgment. It answers the question: What is the fate of the billions who . . . have never understood the truth about God's plan?

But have things really changed? In California, you can arrange to be buried in an air-conditioned grave with soft music piped in. Other people have paid fabulous sums to have their bodies deep-frozen and preserved in a vault, hoping for the day when science has mastered the art of resurrection.

We can't accept death, it seems. We say that we "pass away" and invent myths such as heaven, hell, purgatory, nirvana or reincarnation — anything rather than admitting that when we die, we are dead.

But this life is not all there is. The Last Great Day proves that.

A day of judgment

Ginger and the mummies had been dead for several centuries when Jesus Christ began His earthly ministry. They would

have been greatly encouraged if they could have heard Him tell a group of His critics, "The hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth" (John 5:28-29).

Christ was not limited in vision to the first century. He could look back across the centuries to creation and see the misery that sinful man, guided by Satan, had produced. He could look ahead to the next two millennia, in which even worse things would be done. He saw the billions of deceived, frustrated and ignorant people who had been born and would be born. And He loved them.

He was about to die for each of them, so that one day their sins could be forgiven and they could have the chance for life. Not just a physical life of a few years on earth, but real life — the kind of life He had already enjoyed for eternity.

He knew that after His physical death, His Father would give Him that real life back. And the way would be open for Him to share it with everyone. For the Father and Christ are "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

But how? And when?

The second resurrection

God, never the author of confusion (I Cor. 14:33), has set in motion a great process. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15:22-23).

Those called and chosen, who overcame and remained faithful until death — Abraham, Moses, Elijah, Joshua, David, Peter, Paul and, it is to be hoped, you and I, will be born into God's Family — changed into immortal spirit beings — at the return of Jesus Christ (I Thess. 4:13-17). But what about the rest? What about Ginger?

Christ gives the answer in the book of Revelation. Christ showed the apostle John that,

after the stupendous events that occur at His Second Coming, "the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5).

What John had been shown so far was to lead up to the first resurrection. But then, after witnessing the final defeat of Satan, John saw "the dead, small and great, stand before God; and the books [of the Bible, hitherto closed to their understanding] were opened: 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" (verse 12).

John saw, in vision, the resurrection of those who had lived down through the ages. They had died, not having had the opportunity to know the truth about God, Christ and eternal life. Now, at last, the understanding of God's plan, as revealed in the books of the Bible, could be opened to their understanding. Free of deception, they could make a decision based on the facts.

They will see around them the fruits of the 1,000-year rule of the Family of God. They will compare it with the world that they left. And most will decide to live God's way.

This time, which comes after the Millennium, is pictured by the Holy Day that comes after the Feast of Tabernacles. That Holy Day is a distinct and separate Feast (Lev. 23:34, 36).

It is a period of judging, not sentencing. Just as God's Church is being judged now (I Pet. 4:17), the rest of mankind will be judged at that time, after a resurrection to physical, temporary life. But one thing will be different. Satan will no longer be around to deceive and mislead them — they, unlike us, will not have Satan to overcome!

What a wonderful time!

What a time it is going to be! Everyone who has ever lived will come back to life. A thousand questions about organization come to mind. Where will there be room for them? What will they eat?

What age will they be? Will babies who died be resurrected as babies? What about old people? What about those who had more than one wife or husband?

The Sadducees, who, reasoning humanly, had convinced themselves that the whole concept of resurrection was ridiculous, tried to trap Christ on this very point. They brought up the case of a tragic family of seven brothers, each of whom died. Since the brothers were obedient to the Old Testament teaching, when the oldest died, the second oldest

The Great White Throne
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took the oldest's widow to be his own wife. Then when the second oldest died, the third son took her, and so on until the unfortunate woman had been legitimately married to all seven brothers. Then she died.

Now, the Sadducees asked triumphantly, whose wife would she be in a resurrection where she and all seven brothers were raised to life (Matt. 22:23-28)?

Jesus replied confidently, "Ye do err, not knowing the scriptures, nor the power of God" (verse 29). It was a beautiful response. The answer to the question went far beyond the limited understanding of the Sadducees.

Such a decision would require tremendous wisdom, compassion, understanding and love — faculties beyond the capacity of a human being. But have you ever noticed that when we ask God to

help us with difficult decisions, where personal relationships are concerned, nobody seems to get hurt?

Don't underestimate the power, wisdom and love of God to solve this problem. And by that time, remember, the firstfruits of God's Family will have had 1,000 years of experience using God's power. We will be qualified to help God the Father and Jesus Christ in the momentous decisions concerning the last judgment.

Prepare for the future

It is hard to believe, but one day I am really going to meet Ginger. And you are going to meet and help your ancestors and thousands more. The Great White Throne Judgment is not just an interesting idea. It is an actual event planned for millennia by the only ones with the power to make it happen — the Family of God!

For years, Pastor General Herbert W. Armstrong has been telling us that the Church should not be on a campaign to see how many souls we can save. That is not God's Work now. But it will be one day.

We aren't avoiding a responsibility to the rest of humanity. We are learning a way of life so that when the time comes, we will be ready and qualified to teach them that way. That is why you attend your local church. That is why you go for intensive instruction at the Feast of Tabernacles.

There is an old saying that all good things must come to an end. The Feast of Tabernacles is no exception. At the Feast we have been happy and relaxed away from this world, but when the Feast is over we must go back and face the reality that God's Kingdom is not here yet. You say good-bye to your friends and start thinking about the journey home.

But if we let our minds dwell too much on good-byes, we will fail to appreciate the significance of the last day. So as you say your good-byes after the last service on the Last Great Day, do so with a smile. Why? Because you and your brethren have just anticipated the greatest "hello" in all history! □

Holy Days

(Continued from page 21)

leavened"? They were unleavened *physically*. These were the Days of Unleavened Bread. They (Jew and gentile Christians) had put leaven out of their homes and had eaten no leaven. Therefore, they were unleavened physically and now needed to also be unleavened spiritually.

Paul next relates that Christ is our Passover. He was the "lamb" that was slain: His death is commemorated each year by the Passover observance.

Not only had these Corinthians unleavened physically during this Feast of Unleavened Bread, but Paul next commands, "Therefore let us keep the feast" (verse 8).

This is a command to the Church, Jew and gentile alike, to keep the Feast. If it had been nailed to the cross 34 years earlier, or if they would have been under a curse to keep it, Paul would not have penned these words.

A few chapters later, Paul again returns to the subject of the festivals of God. In chapter 11, verses 17-34, he explains in detail the history, purpose and manner of the New Testament Passover.

No longer is the Passover a roast lamb meal (verse 34). Instead it is an evening occasion of great symbolic meaning and purpose. It reminds us of our accepting Jesus Christ as our personal Passover lamb, our Savior and the One who has made it possible, through His shed blood, for us, to have our sins forgiven and to be healed of our physical ailments. These 18 verses are devoted entirely to details of this Feast of God.

In I Corinthians 16:8, Paul again refers to the Feast of Pentecost. On this occasion he intended to remain in Ephesus, keep the Feast there instead of at Jerusalem and after that to continue his evangelistic journeys. Pentecost still came every year. It still existed, now about 24 years after Christ's crucifixion.

It's surprising, but one of the

main "proofs" used by some to "knock in the head" the Sabbath and Holy Days is Colossians 2:16. This "proof text," when viewed in context, instead of proving that they were "done away" proves that a gentile church (at Colosse) actually kept the Holy Days!

Notice the key verses: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" (Col. 2:16-17).

Paul does not here say, "Do not keep Holy Days or Sabbaths," though that is what many people read into the text.

To start with, he warns them not to let a man judge them concerning the matters he then mentions. If they were not to let any man judge them in these matters, who was supposed to judge?

The answer is somewhat obscured by an added word in verse 17. This word, in the King James Version, is indicated by the italic type, meaning that there is no equivalent word in the Greek, but that the word was added by the translators in the hope that the passage would be more clear in English. In this case, though, it obscures the point.

Here is the specific phrase: "But the body *is* of Christ." This should read "But the body of Christ."

Here simply, is what Paul is saying in these two verses: "Don't let any man judge you . . . but let the Body of Christ judge you."

Outsiders were judging the Church

In Colossians 1:18 we learn that Christ is the Head of that Body, which is the Church. Christ, as Head of the Church and through His Church, will judge these matters. No one else should, especially someone not even in the Church.

The matters not to be judged by outsiders concern meat and drink and their relationship to 1) a Holy Day, 2) the new moon, 3) the Sabbath. In other words,

what people eat and drink on these days and what is done on these days are not to be judged by outsiders, but by the Church and its Head, Jesus Christ.

These days are a shadow (picture in advance) of certain aspects of God's plan of salvation. Each year as God's people observe these days, they understand more clearly His plan and how it is being carried out.

God anciently commanded the Sabbath and Holy Days, though He nowhere commanded observing the new moons. The new moons have been observed by some people at various times and in various ways, but nowhere in the Scriptures were they made days of rest.

The fact that Paul had to write to gentile Christians on this matter makes it clear that some people were judging what the people in Colosse were eating and drinking, or what they were doing, as a part of their observance of these days.

These people had not observed God's Holy Days before becoming Christians. They observed the pagan days previously. After starting to observe these Holy Days, false religious teachers began to condemn them about how they kept them and what they did on those days. Paul and the other true ministers, following Christ's example, showed them by personal example and by the scriptures how and when they should observe the Holy Days and Sabbath.

"Ye observe days, and months"

Another "proof text" supposedly condemning Holy Days is Galatians 4:10: "Ye observe days, and months, and times, and years."

Let's get our bearings and use some simple logic. First, who were the Galatians? Gentile or Jew? Clearly they were gentile, as Galatians 2:7-8, 3:26 and 4:8 show.

According to chapter 4, verse 9, they had turned back to these "days, and months, and times, and years." What days, months,

times and years had these gentiles observed before coming into the glorious truth of God? Answer: the days that the pagan religions observed.

Just as in Colosse, these gentile Christians learned for the first time about the Holy Days of God through the apostles and the true Church. After embracing these days, which were ordained of God, they had turned back to their old religious days, months, times and years.

God nowhere commanded as holy any months, times or years. He only made holy certain days — the weekly Sabbath and seven annual Holy Days. God, in fact, condemned the observance of times (Deut. 18:10).

This passage has nothing whatsoever to do with Holy Days, but it is mentioned here lest someone think an important “contrary text” was omitted.

It may surprise you that the New Testament has so much to say about God’s Holy Days. Yet these texts have been there all the time, and we have not covered them all even yet. The next to the last book of the Bible also has something to say about Holy Days.

What are love feasts?

“These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots” (Jude 12).

What are these “feasts of charity”? Most modern translations call them, more accurately, “love feasts.”

Adam Clarke, in his six-volume commentary, states that they “were in use in the primitive church till the middle of the fourth century, when by the Council of Laodicea they were prohibited to be held in the churches.”

Other commentators and dictionaries connect the love feasts with the Passover, the “Lord’s Supper,” the Eucharist or the term *breaking of bread*. Most of

these comments come from practices extant in the second to fourth centuries, and do not relate to practices at the time of Jude’s writing late in the first century.

When you take the Bible account and compare it with these comments from a later date, it becomes evident that the “faith which was once delivered” (Jude 3) had been watered down.

God is love (I John 4:8). The Holy Days are the “feasts of the Lord” (Lev. 23:2, 4). By extension we can say, then, that the Holy Days are love feasts. They are the only feasts God ever gave. They are an expression of love — God’s love — since He gave them to Israel and to His Church. They are a blessing and delight for God’s people.

The New Testament Church kept all these love feasts. In time, some religious but ungodly men (Jude 4) crept into the Church. They later “went out” (I John 2:19) and apparently took some of the beliefs with them, which in time became perverted.

The “love feasts” that they observed are all that the commentators have found to explain Jude 12. In due time even these perverted “love feasts” were dropped. Probably even these feasts were too “Jewish” for the liking of a church later identified in Revelation 17.

At the time of Jude, the ungodly men who had crept in unawares were spots or blemishes in the celebration, by the Church, of God’s festivals. This same problem is also mentioned in II Peter 2:13, showing again that God’s people in His Church were still keeping these feasts.

Do you keep these days?

We have now seen references to the observance of, or instructions about, God’s Holy Days or feasts in the four gospels, Matthew, Mark, Luke and John. Also in Acts, I Corinthians, Colossians, II Peter and Jude. Galatians is not included since it mentioned pagan holidays only. Nine New Testament books show clearly what days God’s New

Testament Church kept.

They did not keep Christmas, Easter, May Day or April Fool’s Day. Only the pagans observed such days, known then by different names. In later years the names of these pagan holidays were changed so that they appeared Christian. They were and are anything but truly Christian.

God, who later became Christ, commanded the Holy Days originally. Jesus Christ set the example by keeping these same days. The apostles followed that example and taught others, Jew and gentile, to do the same.

In Zechariah 14:19 we find a prophecy that even the gentiles during the Millennium will either keep the Feast or be punished by God.

The feasts were commanded forever (Lev. 23:41 and elsewhere).

The remaining question is this: Do you, too, keep these New Testament Holy Days? □

PERSONAL

(Continued from page 2)

[the smaller nations] . . . And many nations shall come, and say, Come, and let us go up to the mountain of the Lord [Eternal], and to the house of the God of Jacob; and he [Christ] will teach us of HIS ways, and we will walk in HIS paths: for THE LAW shall go forth of Zion, and the word of the Lord [Eternal] from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, NEITHER SHALL THEY LEARN WAR ANY MORE” (Mic. 4:1-3).

It is when people are undeceived by Satan, when God’s LAW goes forth, when people begin to seek God’s laws and live by His ways and when, through Christ and the indwelling of God’s Holy Spirit, we are able to develop in our lives the character of God that we shall have PEACE, PROSPERITY, HAPPINESS and JOY! □

How to Listen Effectively

By Dan Rogers

Has this ever happened to you? A friend tells you that he or she recently heard a “really great, powerful” sermon that was “just wonderful.”

You ask, “What was it about?” and your friend replies, “I don’t really remember exactly — but anyway, it was just wonderful!”

Sound familiar? The person did not benefit deeply from the message — he doesn’t even remember what was said! — because he did not listen effectively.

During the Feast of Tabernacles God’s ministers will be encouraging, correcting and instructing us in God’s way in

numerous sermons and sermonettes. Here are five keys to help you remember and apply what you hear:

1.) *Desire to learn and change.* The book of Proverbs tells us that those who desire to hear instruction are wise (Prov. 1:5, 8:32-34). You must be in a continually repentant attitude, willing to admit error and to submit to correction (I John 1:8-10).

Think about how to apply in your life what you are hearing. Listen as though the speaker were talking directly to you — he is!

2.) *Develop concentration.* Begin concentrating before the speaker says a word. This requires preparation. Make sure you have had a good night’s rest

the night before.

Books, pen and paper should be ready

— briefcases and purses put away.

It’s difficult to concentrate while rummaging through a purse, or while precariously balancing an open briefcase on your knees.

Give the speaker your undivided attention. A book may drop with a thud, or a mother may have to carry a child out of the room. Some people will turn to stare in amazement, as if they have not seen anything like it before, and break their concentration on the speaker. By the time they tune into the speaker again, they will have

missed a great deal. Do not daydream or become sidetracked.

Concentrate until the speaker finishes.

3.) *Increase your vocabulary.* Words are the building blocks of the mind. Our minds must build mental pictures from the words we hear. If you have a good vocabulary, those mental pictures will be sharp, vivid and memorable rather than fuzzy and out-of-focus.

As you hear or read unfamiliar words, make a note of them. Look up their definitions and add them to your vocabulary. Improving your vocabulary improves your mind and your ability to understand and retain what you hear.

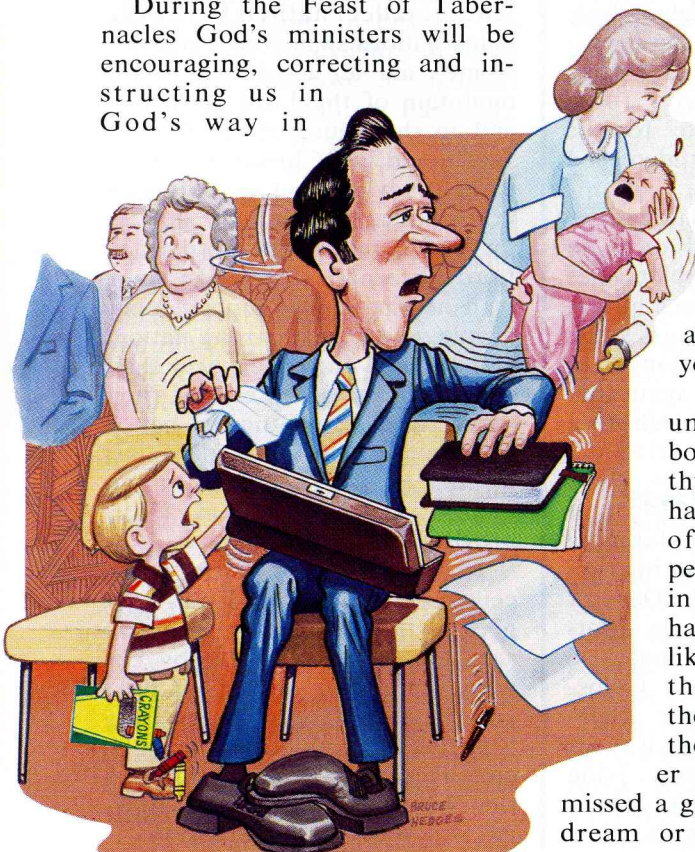
4.) *Take effective notes.* Most speakers use an outline. They will usually state a point and then develop it. Listen carefully and try to reproduce the speaker’s outline in your own words. Taking notes should help you concentrate and organize your thoughts as you listen, and notes can serve as a valuable memory tool. Of course, don’t take too many notes. While you are writing you may miss something the speaker says.

The pages following this article have been specially prepared for notetaking at the Feast of Tabernacles.

5.) *Realize that spiritual understanding comes through God’s Spirit.* The previous keys will help anyone become a more effective listener to most subject matter. Paul tells us, though, that man cannot discover, on his own, the knowledge of God (I Cor. 2:12). God must reveal it through His Spirit. And Acts 5:32 tells us God gives His Spirit to those who obey Him. Obedience is vital.

Another prerequisite for spiritual understanding is prayer. Ask God to bless the delivery of the message and also your hearing and understanding.

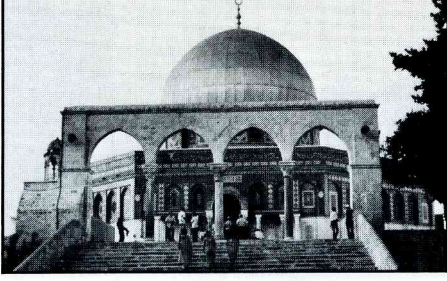
Learning to listen effectively is important to every Christian. God is revealing, to His end-time Church, much knowledge never before understood. We should realize what a privilege we have and how important effective listening is. If we apply these five keys, then Christ will be able to say to us, “Blessed are . . . your ears, for they hear” (Matt. 13:16). □



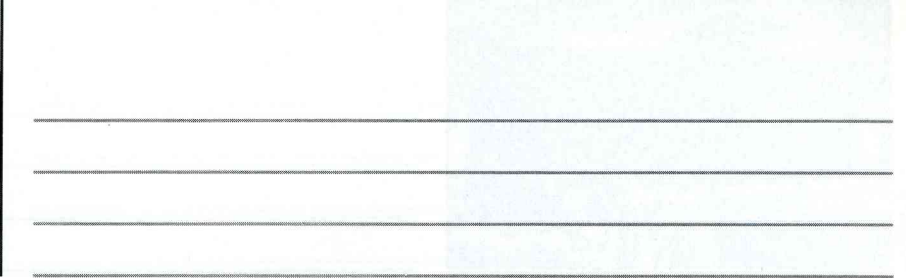
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F E A S T O F T A B E R N A C L E S 1 9 8 2

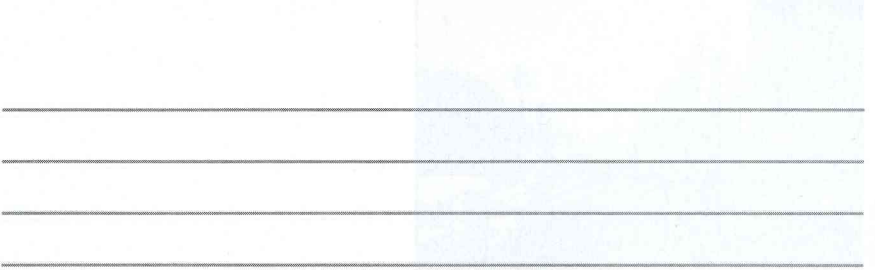
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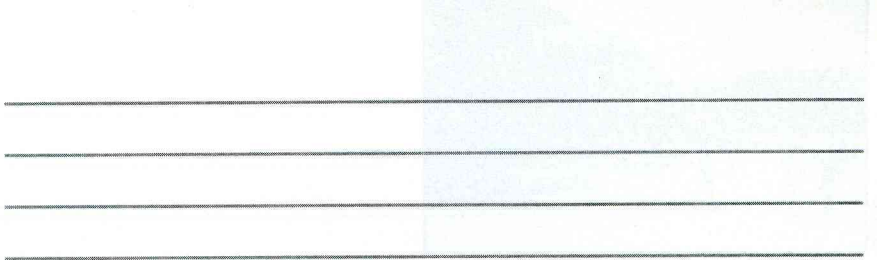
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France



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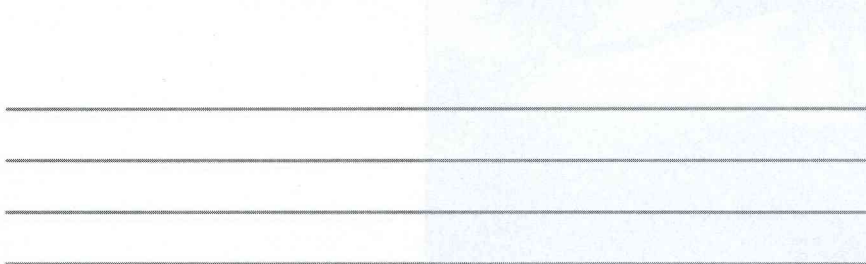


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A black and white photograph showing a group of people, including children, walking on a sandy beach. In the background, there is a large, elevated wooden structure, possibly a pier or a building, and a body of water.

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 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.



A large area of the page containing numerous horizontal lines for writing.



Activity Schedule

F E A S T O F T A B E R N A C L E S 1 9 8 2

Friday, October 1

Sabbath, October 2 (Holy Day)

Sunday, October 3

Monday, October 4

Tuesday, October 5

Wednesday, October 6

Thursday, October 7

Friday, October 8

Sabbath, October 9 (Last Great Day)

Note-section photos: Gene Hogberg, Ron Dodgen, Sheila Graham, Michael Snyder, Joe Rodrigues, Nathan Faulkner, Philip Stevens, Tom Williams, David Kolb, Eugene Kurseth, Colin Kelly

A Monthly Booklet Quiz

TEST YOURSELF #4

Just What Do You Mean...KINGDOM OF GOD?

- ✓ Why must you believe in the Kingdom of God to be saved?
- ✓ Did the prophet Daniel understand what the Kingdom of God was?
- ✓ Is the Kingdom of God something "set up in the hearts of men" — the good within you?
- ✓ Or is the Kingdom a real kingdom — a government ruling, with laws, over people on earth?
- ✓ Can you, as an individual, ever become part of God's Kingdom?
- ✓ What did Jesus tell His disciples when they asked Him when the Kingdom of God would be set up?
- ✓ If the Kingdom of God is not set up, what is humanity's alternative?

Is the Kingdom of God the Church? Is it the British empire? Is it the Millennium? All these ideas have been taught — but all are wrong! You need to know what the Kingdom of God is, what it will do and how you can be a part of it. Can you correctly answer all the questions above? If not, why not reread the booklet? Or, if you have not read it, you may request a free copy by using the literature request card inside this issue or by writing to the *Good News* office nearest you.