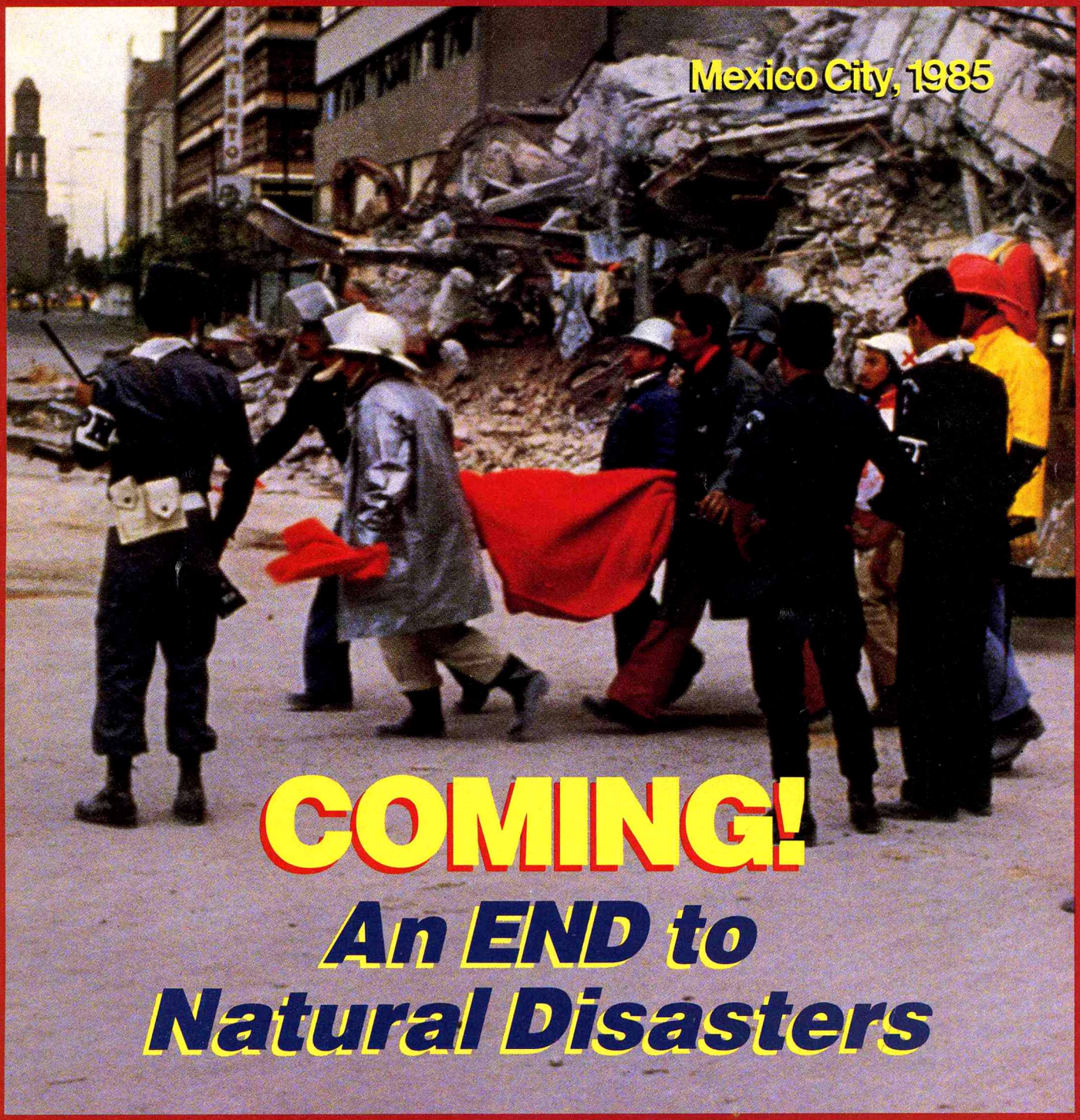
APRIL 1986

# The Good News OF THE WORLD TOMORROW




## COMING!

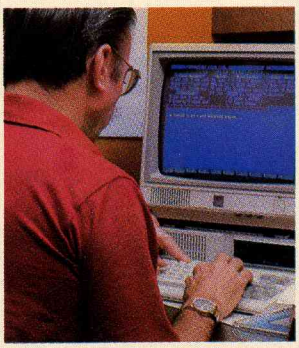
## An END to Natural Disasters

# The Good News
OF THE WORLD TOMORROW

APRIL 1986 CIRCULATION: 826,000 VOL. XXXIII, NO. 4




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**Effective Steps to Money Management**

**See page 24**



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**COVER:** More than 7,000 people died in the 1985 Mexico City earthquake. It was the worst quake in recorded North American history. Bible prophecy shows that earthquakes, volcanic eruptions and weather upsets will soon cease! Be sure to read the article beginning on page 6. Photo by T. Campion/Sygma.


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PERSONAL FROM Herbert W. Armstrong

# Emotional Maturity

*Before his death on January 16, 1986, Herbert W. Armstrong approved this "Personal" and his article beginning on page 3, and had all the other copy for this issue of* The Good News *personally read to him.*

**Do you feel deeply about things or circumstances that are moving or important?**

Did you ever check your emotional responses to know whether you have emotional maturity and stability?

Most people give little or no thought to this matter of their emotions. We humans start life as little babies. We have to grow up. But to fulfill life's real purpose and mission, we must grow up not only physically, but mentally, spiritually and emotionally.

Did you ever stop to realize how many people think primarily only of attaining physical maturity? If it were not for compulsory public school education for children in our Western world, how many would take the initiative to develop their minds? How many, in each hundred, have done so in some other nations, for example?

But what about spiritual development? The average person the world around automatically accepts the established religion of his parents and his country. Why are most Chinese Buddhists or Confucians? Why do most people of India follow the Hindu religion? Why do most of the Japanese embrace Shintoism or Buddhism? Why do most Arab peoples follow the Moslem religion — most Jews follow Judaism — most Italians, Spaniards and French, as well as South Americans, embrace Roman Catholicism — a majority of Britons and Americans call themselves Protestant Christians? How many give any real thought to why they believe the religious ideas they hold sacred?

How many of these hundreds of millions of people ever give serious thought to spiritual growth? Yet no person attains true maturity unless he attains spiritual maturity, as well as physical growth.

But fewer still ever give so much as a passing thought to the need for emotional development.

Just what do we mean — emotional maturity? Few know the meaning of the term. Do you? Yet it is one of the real secrets of human happiness.

But, if no one is truly grown-up — really mature — until he attains not only physical, mental and spiritual adulthood, but emotional maturity as well, where will you find it taught?

Do you know any school or college that offers a course in "Emotional Development"? It most certainly is something we need to be taught. Few will ever teach it to themselves.

No one is born with it. It must be learned — developed. We need, continually, to realize that we are born as helpless little babes, knowing nothing at birth. We do not come equipped with instinct, like the dumb animals.

Ever see a little calf born? The mother cow doesn't go to a hospital to have her young delivered by an obstetrical physician, attended by white-capped and gowned nurses. She has no delivery table. No one helps her. The little calf comes into the world by an instinctive, natural process. Almost immediately it struggles to its feet. It finds its legs a little wobbly — but in a few minutes it stands on all four. No one teaches it to walk — and it doesn't have to wait a year to learn. It starts



***Unlike animals,*** *humans do not have instinct. The human infant has to be taught — especially in the right use of emotions.*

Good News photos

walking at once. No one teaches it where to go — it knows! It has instinct built automatically into its brain. It goes after its dinner. No one tells it or teaches it where the dinner is located. The mother cow simply stands stupidly by, waiting for the calf to find its dinner.

No newborn human knows that much. Yet the human infant has something the dumb animals do not possess — human mind. Humans, however, have to grow up. They have to learn — to be taught.

And one of the basic things every human needs so vitally to learn is the right use of the human emotions. So you see, the human mind has something vital to do with human emotions. Yet most people never give thought to controlling emotions with the mind!

But our emotions need to be understood, taught, trained and controlled by the mind!

Our minds were given us for a purpose!

Where is the logical and proper place to begin such training? It ought to be taught to 1-, 3- and 6-year-olds, and in the early primary grades in school. That means this teaching ought first to be taught by parents in the home. But how can parents teach children when they themselves are still emotionally immature? How can schoolteachers disseminate what they have never learned themselves?

Just what is emotional maturity? One author defines it this way: development from a state of taking to a state of giving and sharing. There's also a spiritual principle involved — development from natural impulses and responses of human nature to the principle of loving one's neighbor as oneself. Few realize it's a recipe for happiness. It is something that must be learned — by the mind — and developed by self-discipline. As I said, it's something you were not born with. Human nature is totally contrary to it.

God's law is based on the giving principle. Its basis is love, and love is outgoing concern. Human nature is a magnet — a pull — in the direction of self. But the way of God's law, which is the way to peace, happiness and everything good — ah, that is a way humans must be taught. Giving, sharing, serving, helping have to be learned.

But humans are equipped with emotions. And, from babyhood, all humans are actuated more or less by their emotions. Emotions are feelings — disturbances — departures from a calm state of rational right thinking and acting. Emotion is an impulse toward action or expression of feeling, unapproved — unless taught and controlled otherwise — by the mind. Among the emotions are such feelings or expressions as fear, anger, resentment, jealousy, hatred, grief, sorrow, surprise, desire, elation, joy.

Emotions have a first cousin — our moods. The emotionally immature usually are moody, and have not learned to control their moods.

More and more I am impressed with a most important truth we humans are prone to overlook. While animals are guided by instinct into the course intended for them by the Creator, man is given powers and potentialities infinitely higher. The spirit in man imparts to the brain the powers of the human mind — an intellectual and even spiritual quality.

Dumb brutes cannot appreciate a Gainsborough, a Rembrandt or a Goya painting, a Beethoven sonata or a Schumann concerto or the literature of great authors. They cannot acquire scientific knowledge, weigh facts, make decisions, render judgments, exercise self-discipline, develop character. They cannot attain access to and union with Almighty God, become begotten of Him as His very child, enjoy actual communion with the eternal Creator, have their minds opened and enlightened by His Spirit, come to comprehend spiritual truths and, finally, become born as a son of God in His very divine Family!

Man was put on earth to develop and attain to something infinitely higher than animal destiny. Man was intended to develop spiritual character — to become like the supreme God. This all comes through the marvelous human mind. One comes to knowledge of God through the mind. One realizes sin and repents of it in the mind! God's Spirit entering is the Spirit of a sound mind!

Not only spiritual development, but also emotional maturity, is developed through the mind. It comes by right knowledge, creative thinking, right decisions, the use of will, self-discipline. To rightly direct his actions is man's purpose in life.

Yet most people seem to assume humans to be merely the highest of the dumb brutes! They fail utterly to comprehend the magnitude of human potentiality! They allow themselves to act thoughtlessly on impulse, with feelings, moods, emotions being swayed and buffeted into troubles, tragedies and sufferings through irrational actions.

I once knew a tragic example. It was a man highly educated, a teacher who readily assumed the responsibility of teaching youths when he himself had never learned this central truth of life.

His mind was stored with knowledge about things — geology, astronomy, mathematics, literature — but he had acquired little knowledge about himself: his moods, feelings, drives, impulses, desires. As a child he had been pampered, petted and spoiled, permitted to have his own way. He had not been taught self-restraint, self-control or how intelligently to divert his moods and desires, and guide them according to wisdom.

He was married to a beautiful and intelligent wife, had a fine family, an honored position. But when he allowed feelings, impulses and moods to lead his actions instead of sound judgment and wisdom of mind, his home was broken by divorce, and in the grip of his moods and tendency to run from his problems instead of

*(Continued on page 17)*

# How Often Should We Partake of the Lord's Supper?

By Herbert W. Armstrong

THE LORD'S SUPPER, like so many points of the original true doctrine, has fallen into the mire of erroneous tradition.

Jude exhorts us to "contend earnestly for the faith which was once for all delivered to the saints" (Jude 3).



### Modern confusion

Today different church denominations take this sacred ordinance different ways. One church claims the bread and wine literally are transferred into the actual body and blood of Christ. Some churches take this "supper" every Sunday MORNING. Some take it once a month, in the morning. Others take it four times a year, and at night.

Truly, "All we like sheep have gone astray; we have turned, every one, to his own way" (Isaiah 53:6).

There is but one way to get back to the plain TRUTH once delivered to the saints, and that is to shelve our assumptions and traditions, and then with open minds diligently search the Scriptures, the only true record of what was once delivered.

### The first Lord's Supper

Let us examine the passages showing the first institution of this ordinance.

Notice Luke 22:14, 19-20: "And when the hour had come, He [Jesus] sat down, and the twelve apostles with Him .... And He took bread, gave thanks and broke it, and gave it to them, saying, 'This is My body which is given for you; do this in remembrance of Me.' Likewise He also took the cup after supper, saying, 'This cup is the new covenant in My blood, which is shed for you.' "

Notice, it was "when the hour had come" that Jesus first introduced the bread and the wine. There was a DEFINITE TIME — a definite hour — when He held this supper, setting an example for us.

Notice, too, He commanded them to observe it — "DO THIS." And why? "In remembrance of Me," Jesus said. It was, then, a MEMORIAL — in memory of His death. He instituted it on this tragic night, the very eve of His death.

In Matthew's account we read, "And as they were eating, Jesus took bread" (Matthew 26:26). It was "as they were eating" that He took bread and introduced this solemn ordinance we call the Lord's Supper. Eating what? Eating the PASSOVER (verse 17, Luke 22:15)!

Notice Matthew 26:2: "You know that after two days is the *Passover,* and the Son of Man

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will be delivered up to be crucified." Jesus knew His time had come. He was our Passover, sacrificed for us (I Corinthians 5:7).

"Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, 'Where do You want us to prepare for You to eat the Passover?' " (Matthew 26:17).

After sundown (the days began at sundown), Jesus sat down with His 12 disciples in an upper room (verse 20, Mark 14:15).

And as they were eating the Passover supper (Matthew 26:26-28): "Jesus took bread, blessed it . . . and gave it to the disciples and said, 'Take, eat; this is My body.' Then He took the cup, and gave thanks, and gave it to them, saying, 'Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins.' "

So we see it was the night of the final and last Passover supper that Jesus introduced the "Lord's Supper." To thoroughly understand the connection between the "Lord's Supper" of the New Testament and the Passover of the Old, let us make a quick examination of the Passover.

### The ordinance under the Old Covenant

The original Passover marked the Exodus of the children of Israel out of Egypt. God had been pouring out the plagues upon Egypt, to induce Pharaoh to let the Israelites go. You will find it recorded in the 12th chapter of Exodus.

On the 10th day of the first month (the Hebrew, or sacred, year began with the new moon in the spring, near the equinox, not midwinter), they were told to take a young lamb without spot or blemish, a type of Christ, the Lamb of God. This lamb was to be kept until the 14th day of the first month, Abib, when they were to kill it "at twilight" (verses 1-6). The literal Hebrew, margin, is "between the two evenings," and from the *Jewish Encyclopedia* we find this is the period between the time the sun goes down, when the new day has commenced, and the darkness, when the stars are out. So the lamb was killed in the very beginning of the 14th of Abib.

As soon as it was killed, the blood was to be sprinkled over the doorposts of their houses. The lamb was to be roasted and eaten in haste.

At midnight that night the angel of the Lord passed through the land, striking dead all the firstborn of the land. But, "When I see the blood, I will *pass over* you," the Lord told the Israelites (verse 13).

**Suppose the Israelites had observed this ordinance at some other than this set time? They would not have been saved when the death angel passed by that night!**

For seven days they ate only unleavened bread. The 14th of the first month, Abib, was the Passover, and the 15th was a feast day, or annual Holy Day (verses 15-16, Numbers 28:16-17). The 15th was the first of seven days of unleavened bread. The seventh of these, or the 21st of Abib, was also a holy feast day, or annual Sabbath, called a "high day" even still today by the Jews.

The lamb was killed as the sun was going down (Deuteronomy 16:6), yet it was eaten IN the 14th day (Leviticus 23:5-6), not after it was passed.

### Instituted forever

Year after year Israel continued to observe the Passover. The eating of the lamb symbolized the acceptance of the broken body and spilled blood of Christ, showing their faith, looking forward, that He would come.

Now notice Exodus 12:17, 24. The Passover was instituted as *an ordinance* FOREVER, just as circumcision was not done away, but was changed — today it is of the HEART (Romans 2:29).

In both cases God meant FOREVER, and so, as we have seen, at the last Passover supper Jesus CHANGED the manner of observance of this ordinance. No longer do we kill a lamb and eat it, since the Lamb of God has been sacrificed once for all. Instead, we take the bread, symbolizing His broken body, and the wine, symbolizing His shed blood, as a memorial, looking back to His death.

### How often observed?

Now notice Exodus 13:10, speaking of the Days of Unleavened Bread: "You shall therefore keep this ordinance in its season from year to year." This time is once a year, at night, after the sun has set in the beginning of the 14th of Abib.

Jesus set us an example (I Peter 2:21), observing it at this set time once a year (Luke 2:42).

Suppose the Israelites in Egypt had observed this ordinance at some other than this set time? They would not have been saved when the death angel passed by that night! God does things ON TIME. He has given us an exact time for this ordinance. Jesus instituted it "when the hour had come."

### The ordinance of humility

In giving us the account of the instituting of the "Lord's Supper" ordinance, Matthew, Mark and Luke describe the taking of the bread and wine. But John relates another part of this annual ordinance.

It is in the 13th chapter of the book of John. Verse 1 shows the event is the last Passover. And the supper being ended (verse 2), Jesus took a towel (verse 4) and began washing His disciples' feet

(verse 5). "So when He had washed their feet, taken His garments, and sat down again, He said to them, 'Do you know what I have done to you? You call me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, *you also ought to wash one another's feet.* For I have given you an EXAMPLE THAT YOU SHOULD DO AS I HAVE DONE TO YOU" (verses 12-15).

Many today do not want to humiliate themselves by washing the feet of their church brethren. Some argue that Jesus commanded only the disciples to wash one another's feet. But they will admit it was a COMMAND to them. Very well, turn to Matthew 28:19-20:

"Go therefore," He said to these same disciples, "and *make disciples of all the nations, baptizing them . . . teaching them to observe all things that I have commanded YOU.*"

So they were to teach US to observe ALL things that He commanded them. Surely God is no respecter of persons!

### Kept once a year in the apostolic Church

Now notice I Corinthians 5:7-8: "Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven . . . but with the unleavened bread of sincerity and truth."

Paul gives directions regarding the "Lord's Supper" in the 11th chapter of I Corinthians. Some have misunderstood verse 26, which says, "As often as you eat this bread and drink this cup," and interpret it to say, "Take it as often as you please." *But it does not say that!*

It says "as often" as we observe it, "you proclaim the LORD'S DEATH till he comes." And Jesus commanded, "This do, as often as you drink it, in *remembrance* of Me" (verse 25). We do it in remembrance of THE LORD'S DEATH — a memorial of His death. And memorials of momentous occasions always are observed annually, once a year, on the ANNIVERSARY of the event they commemorate. That is the way Americans, for instance, observe the Fourth of July today.

Jesus instituted this New Testament ordinance ON THE EVE OF HIS DEATH. It was the 14th of Abib, Hebrew calendar. He was our Passover, sacrificed for us — and He was sacrificed on the same exact day of the year that the Passover lambs always had been slain!

As the Old Testament Passover commemorated Israel's deliverance from Egypt, a type of sin, so the New Testament "Lord's Supper" — a continuation of the Passover with different emblems — commemorates Jesus' death, and our deliverance from sin.

**By following Jesus' example and observing this sacred ordinance at the same time He did, we *remember* His death, annually, on the very anniversary of His crucifixion.**

Immediately after that last supper, Jesus and His disciples went out to Gethsemane, where, later that night, Judas Iscariot led the bloodthirsty mob that seized Jesus and led Him away to be crucified during the daylight part of the same 14th day of the month.

Jesus set us an example, and by following His example and observing this sacred ordinance at the same time He did — the same time the Passover always was observed, commanded to continue FOREVER — we do continue to *remember* His death, annually, on the very anniversary of His crucifixion. It is the most solemn and sacred occasion of the year — especially when observed at this correct scriptural hour! Notice verses 27 and 29 in I Corinthians 11. This is not speaking about a Christian being worthy or unworthy to take it. It is speaking of the MANNER in which we do it. To take of it UNWORTHILY is to take it in a wrong manner. Had the ancient Israelites in Egypt observed the first Passover at any time except the exact time appointed by God, they would have done it unworthily, and suffered the plague.

Surely if we, once we see and know the truth, partake of this most sacred ordinance at any other time than that set apart in the Scripture, we do it unworthily, and to our damnation. To take the bread and wine while not truly accepting the body and blood of Christ with the whole heart would be taking it unworthily and to one's damnation. Let us observe it WORTHILY!

### Example of the first-century Church

The first-century Church of God, under the original apostles, continued to observe this solemn ordinance once a year at the set time.

The Days of Unleavened Bread were still being observed. Notice Acts 20:6: "But we sailed away from Philippi *after the Days of Unleavened Bread.*" That was in A.D. 56.

Then notice Acts 12:3. God inspired these words, to tell us the time of year: "Now it was during the Days of Unleavened Bread." That could not have been written had these days been done away and kept only by Jews.

In the mouth of two or three witnesses is a thing established. Notice a third text, Acts 12:4. The word *Easter* in the Authorized Version is a mistranslation. The Greek word is *Pascha,* meaning PASSOVER. It is exactly the same word used for "Passover" in Matthew 26:2, 17-19. Many other translations faithfully render this "Passover" in

*(Continued on page 19)*




# An END to Natural Disasters!

*The Bible predicts that earthquakes, volcanic eruptions and weather upsets will continue to increase in the time just ahead. But there is good news beyond!*

By Norman L. Shoaf

Never before have nature's powerful forces exacted such high tolls in terms of destruction and human suffering!

Certainly, scattered calamities have occurred down through history. But now, the facts show that great disasters are actually increasing in number and in severity.

Bible prophecy reveals that the time is fast approaching when natural calamities will combine with man-made troubles and the actions of Satan the devil himself to threaten human life with extinction!

### Perilous times

Earthquakes, volcanic eruptions and weather upsets are pouring out unprecedented fury on this planet.

Did you know that from 1901 to 1944, during more than four decades, only three earthquakes measured magnitude 7 or over? Magnitude 7 can be defined as a major earthquake that causes widespread, heavy damage. Then, in just 10 years from 1945 to 1954, the number leaped to 21 quakes measuring 7 or over.

From then on, large earthquakes have increased dramatically. From 1955 to 1964 — in just one decade — 87 earthquakes measured 7 or over; from 1965 to 1974, 136; from 1975 to 1984, 133. In just one year, 1980, 14 earthquakes measured magnitude 7 or over. Thirteen earthquakes magnitude 7 or over were recorded in 1981, 10 in 1982, 12 in 1983, 8 in 1984.

People in general, without a historical overview, assume that the times in which we live are no different from any other period in history. But the facts — including the absolutely reliable predictions of Bible prophecy — show otherwise.

According to the U.S. Geological Survey, some three to five million lives were lost in the past 1,000 years from earthquakes and volcanoes. But during this 20th century alone, more than one million people have died, with untold monetary losses. That's in addition to the deaths and destruction caused by modern wars and events such as industrial disasters caused by man's carelessness.

### The year 1985

1985 in particular was filled with natural catastrophes — earthquakes in Chile and Mexico, a cyclone that claimed 10,000 lives in Bangladesh, a typhoon in the Philippines, widespread famine in Africa, flooding in the United States and a volcanic eruption in Colombia.

The November 14 eruption of Colombia's Nevado del Ruiz volcano, long considered dormant, killed upwards of 25,000 people, and left about 60,000 homeless.

The eruption ranked among the three leading killer volcanoes of all time, all of which have occurred during the past 103 years (Indonesia's Krakatoa, which killed 36,000 in 1883, and Martinique's Mont Pelee, which killed 30,000 in 1902, were the other two).

The Colombian disaster followed by only a few weeks a Mexico City earthquake that claimed more than 7,000 lives — the worst quake in recorded North American history.

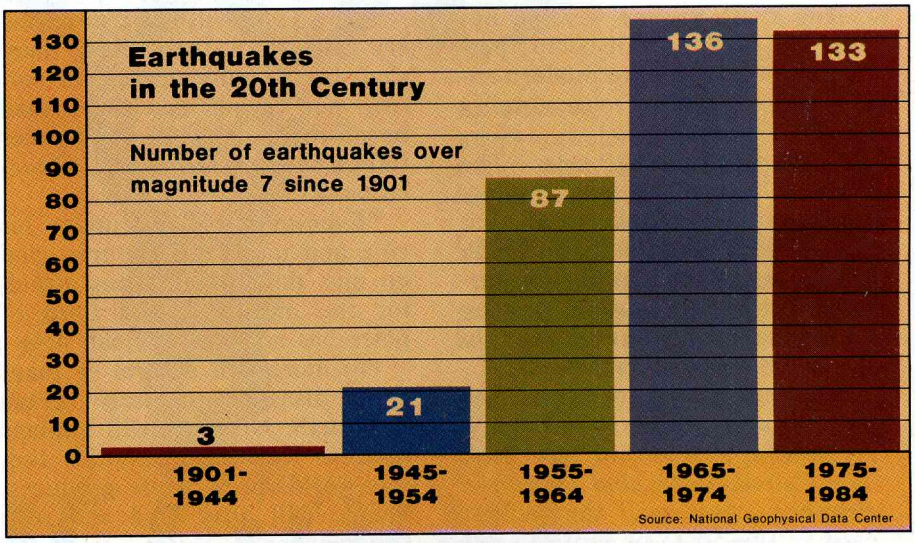
The Red Cross, the world's largest disaster-relief organization, reported that 1985 was its busiest year since the Red Cross began in 1919. And the monetary costs of natural calamities are unimaginable.

### This age is ending

Speaking of this end time in which we live, Jesus Himself said, "Unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened" (Matthew 24:22).

Why are such tragedies proliferating now? Why volcanic eruptions, earthquakes, weather upsets? They mark the closing years of this age!

The rest of Matthew 24, the pivotal prophetic chapter in all the Bible, details the specific events that will lead up to the return of Jesus Christ and the establishment of the Kingdom of God on earth.




Humanity as a whole has rejected its loving Creator. We have discarded His laws, which, if kept, would produce every good anyone could desire. Now God must intervene in the world to shake and awaken man from spiritual ignorance.

Prophecy shows that continuing and worsening natural disasters will play a part in God's correction of this world.

The ancient prophet Isaiah recorded this warning for our modern day: "You will be punished by the Lord of hosts with thunder and earthquake and great noise, with storm and tempest and the flame of devouring

Photos: Hal Finch, Good News

fire" (Isaiah 29:6). Revelation 16:18 foretells that the cataclysmic chain of events in this age will culminate in "a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth."

Notice what God says: "They have provoked Me to jealousy by what is not God; they have moved Me to anger by their foolish idols. . . . For a fire is kindled in My anger . . . it shall consume the earth with her increase, and set on fire the foundations of the mountains" (Deuteronomy 32:21-22). More volcanic eruptions are on the way! Notice also Revelation 8:8.

And death-dealing weather upsets and famines will occur, particularly affecting the modern nations of Israel (Deuteronomy 28:23-24).

Deuteronomy 28:20 says: "The Lord will send on you cursing, confusion, and rebuke in all that you set your hand to do, until you are destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me."

You need to know where the nations of Israel are found today! Request a copy of our free book *The United States and Britain in Prophecy*. Just mail the request card in this issue or write to our address nearest you.

Tremendous natural upheavals are set to occur in the near future, in addition to the horrifying warfare, famine and pestilence that God will allow man to bring on himself (Matthew 24:7).

### But then — a new world

There is, however, good news beyond the bad! That good news — the Gospel of Jesus Christ — is what this *Good News* magazine focuses on.

God does everything for our good. This coming period of world trouble will finally bring man to his senses. Then God will set up on earth a sparkling new society, ruled by His law and His government.

Jesus Christ will be the supreme ruler. He will be assisted by the then spirit-born children of God. God's future Family will be made up of those who are now preparing for the responsibility to teach and judge, under Christ, in the world tomorrow. They are the members of God's true Church today.

Bible prophecy also provides many facts about God's coming Kingdom. In contrast to the human suffering and world troubles of today, these Bible predictions and promises are comforting and inspiring:

"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" (Isaiah 11:9).

"And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying; and there shall be no more pain, for the former things have passed away" (Revelation 21:4).

"Everyone shall sit under his vine and under his fig tree, and no one shall make them afraid; for the mouth of the Lord of hosts has spoken" (Micah 4:4).

No more will natural or man-made disasters regularly ravage this earth. No more will humans need to fear the calamities that this world's way of life produces. People will obey God and reap the benefits.

Would you like to know more about how the world under Christ's rule will be? You can by sending for our free book *The Wonderful World Tomorrow — What It Will Be Like.*

### You can be spared

You are at this moment reading the announcement of the coming world tomorrow. That is the Gospel of Jesus Christ. That this announcement is being made proves we are in the last days!

Jesus pointed out that this announcement would signal His imminent return, in Matthew 24:14: "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come."

You are also being made aware of the horrible cataclysms that must, unless humanity repents, precede the establishment of that world.

If only our peoples today would follow the example of ancient Nineveh! When the prophet Jonah warned that Nineveh was about to be destroyed because of its sins, the people there instituted sweeping reforms in their lives, and God spared the city (Jonah 3:5-10).

God could do the same with this civilization today, if we would sincerely repent on an international scale and begin to keep God's laws. God derives no pleasure from the suffering humans bring on themselves through sin. He wants us all to change and qualify for eternal salvation (II Peter 3:9).

But even if the society around you refuses to repent, you can be spared from coming troubles! God has shown you the way out. If you turn to Him in repentance and ask for His mercy, He will hear you. Notice God's promise:

"A thousand may fall at your side, and ten thousand at your right hand; but it shall not come near you. Only with your eyes shall you look, and see the reward of the wicked. Because you have made the Lord . . . your habitation, no evil shall befall you, nor shall any plague come near your dwelling" (Psalm 91:7-10).

Keep reading *The Good News* and *The Plain Truth*. Act on what you learn from them and from the Bible. Practice keeping God's commandments. Look more deeply into the unique knowledge offered by God's true Church. Pray for the welfare of others who are suffering in troubles around the world. Write for and study our free booklet *Are We in the Last Days?*

Bible prophecy shows that, before God's Kingdom is finally set up, this world must experience a time of trouble "such as has not been since the beginning of the world until this time, no, nor ever shall be" (Matthew 24:21). More disasters — natural, man-made and caused by Satan the devil himself — are coming.

But you can be spared. What will you do? □

# GOOD But Good Enough?



By John A. Halford

Nobody's perfect — but compared to the world around you, you must rate pretty high.

You don't curse, you don't smoke and you don't drink too much. You are faithful to your mate and you are honest. You go to church regularly, you pray, you study the Bible and you try to put it into action.

That has got to make you better than the average person. After all, many people today aren't even trying to be good.

That shouldn't be a surprise. The apostle Paul warned that the end-time society would be a place of falling standards and collapsing values. "Know this," he wrote, "that in the last days perilous times will come" (II Timothy 3:1-5).

Paul warned that people would become more greedy and selfish. He predicted the brutality and mindless violence of our age, when people would love pleasure more than God, and when even those who were "religious" would not understand God's truth. "From such people turn away!" he thundered.

If you are serious about serving God today, you must indeed turn away from this world before it collapses. But that is hard, and it is all too easy to relax and slip back into your old ways. And so the Bible tells those who are real Christians to examine themselves from time to time (and particularly during the Passover season) to see if they are indeed "in the faith" (II Corinthians 13:5).

(For more information about the Passover and God's other annual Holy Days, request our free booklet *Pagan Holidays — or God's Holy Days — Which?*)

When you measure something, you compare it with an accepted standard — a weight, a ruler or perhaps a thermometer. Then you can know how heavy, how long or how hot it is.

But how do you measure how good *you* are?

### How good are you?

If you compare yourself with the standards of the world around you, you would probably pass with flying colors. But is that good enough? There is a serious flaw in such reasoning.

Obviously this world's standard of what is "good enough" is not reliable, but do you know why? It is not just because it is wrong. It is also variable — or, to be more specific, it is declining.

"Evil men and impostors will grow worse and worse, deceiving and being deceived," Paul warned in II Timothy 3:13. He realized that the end-time world was not just going to be bad — it was going to get steadily worse.

Today crime is increasing, and violence and perversion are becoming commonplace. Young people are becoming ever more disillusioned and older people more frustrated. The world has its ways of hiding the truth from itself. Everyone wants to believe that things are getting better, and so more and more evil is tolerated. The unacceptable is made acceptable and the illegal becomes legal. What was once wrong is now accepted as "OK."

But legislating away sin and squelching the penalty never solves problems. All it does is ensure that more people are going to be harmed.

### Declining movie standards

The entertainment industry gives us a good example of how this society gradually tolerates more and more evil. Back in 1939, when Clark Gable used a rather mild (by today's standards) expletive in the movie *Gone With the Wind*, audiences gasped. But that was only the beginning.

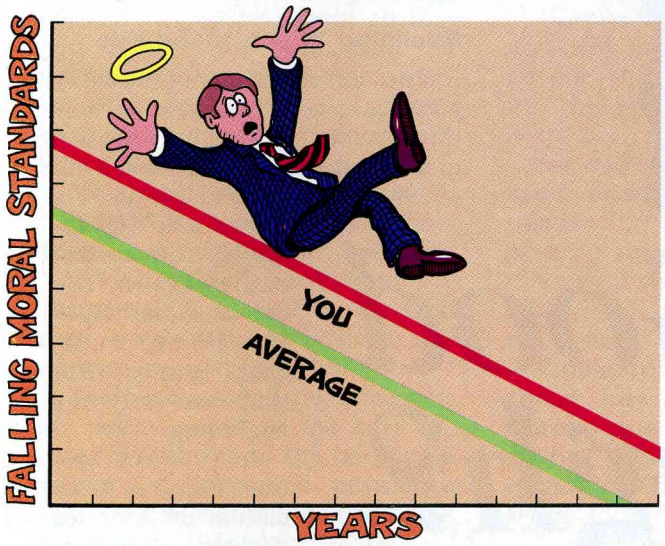
In 1968 the Motion Picture Association of America decided to regulate itself, adopting a set of standards by which new films could be rated. "G" meant the film was suitable for general audiences. "M" indicated that some of the material might not be suitable for children and that mature guidance was required. Then there was the "R" rating, signifying that children were restricted from seeing the movie unless accompanied by parents, while an "X" determined that no minors would be allowed to see the movie under any circumstances.

But did that action lead to more good films and less obscene

*Illustrations by Monte Wolverton*

rubbish? No — today half the films produced in the United States get an "R" rating, and many that now get a "PG" (which replaced "M") would have been rated "R" back in 1968. A "PG-13" rating has now been added to indicate that a film is more violent or sexual in content than a "PG" movie, but not enough to earn an "R."

Standards have dropped. What was unacceptable is now considered acceptable. Today you are probably allowing yourself to be entertained by movies with themes and language that would have appalled "good Christian folk" as little as 15 years ago. Explicit four-letter words and blasphemies glibly roll off the tongues of actors, even in "PG" movies. We barely notice them, and it takes a lot to make us gasp now.




So if you measure yourself by the rating standards of the world around you, you are kidding yourself. Even if your standard of righteousness is always better than the average, it doesn't take a genius to see that soon "good people" are actually worse than the average had been only a little time before (see graph). Those who consider themselves "righteous" by society's standards are kidding themselves.

### A lesson from the Pharisees

That was exactly the situation into which Jesus Christ came nearly 2,000 years ago. The standards of "good behavior" in that society were set by the Pharisees, a sect of self-righteous religious leaders.

By their standards, the Pharisees looked good. They prayed. They studied the Scriptures. They gave tithes and alms, and they fasted often. The average man in the street, seeing a Pharisee in action (and the Pharisees made sure they were seen) would have thought that they were indeed righteous people.

But Jesus saw right through them. He gave a parable that showed what He thought about these hypocrites:

"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men — extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.' And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be abased, and he who humbles himself will be exalted" (Luke 18:10-14).

Jesus showed that the goodness of the Pharisees, although seemingly better than average, was just not good enough. "Unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven," He explained (Matthew 5:20).

### Measuring accurately

Is there, then, a standard by which Christians can measure themselves? There is indeed — God's law is a standard you can trust, a standard that never varies. With God there is *right* and there is *wrong,* and He commands us to do what is right. Sin is the transgression of God's law (I John 3:4), and God doesn't grade sin. There are no "X," "R" or "PG" transgressions. The penalty of sin always has been and always will be the same — death (Romans 6:23).

Now that is too strong for some, and there have been many attempts to liberalize or even do away with God's law across the centuries.

But God does not move His standards up and down to conform with changing times, or to agree with what some liberal theologian chooses to define as sin. He doesn't alter His values to accommodate "progress" in a "more enlightened" world. He never condones sin. (He does, of course, forgive it, *if* we repent.)

Jesus summed up God's standard in Matthew 5:48: "You shall be perfect, just as your Father in heaven is perfect."

In that case, perhaps we should just give up. Who can become perfect like the great God?

But God is reasonable and understanding and does not hold out an impossible standard to thwart and frustrate us. He sets this standard to prevent His people, who are trying to stop sinning, from falling into the insidious trap of self-righteousness.

We must always remember that just reaching a better than average standard isn't good enough.

By all means be encouraged if in your Christian life you are showing some progress. That progress should spur you on to keep going.

But remember, you have not passed the test yet. God has a high standard. He has promised to help you grow toward it — but not if you bog down into smug self-satisfaction.

Don't be fooled by the collapsing standards of a world that has lost sight of reality.

You aren't "good enough" yet. □

# What Is True Holiness?

*Much is said about holiness in certain religious circles. But what is it? Do you know?*

By L. Leroy Neff

Holiness is important to God and should be to us, because without it we will never see God (Hebrews 12:14)!

But what is holiness?

Before we can understand the Bible teaching on the subject, we must understand what the word means. Some who talk a lot about it don't know!

### What holiness means

The word *holiness* is a noun that means "state or character of being holy." *Holy* is an adjective that means "belonging to, derived from or associated with a divine power," and also "set apart to the service of God."

In other words, that which is holy belongs to God. Conversely, whatever belongs to God is holy. It is *sanctified,* meaning "set apart for a holy use or purpose."

God can make an item or person holy when He claims it or becomes its owner. When an individual devotes or gives an object to God, the ownership passes to God and, since He is now the owner, the object becomes holy.

Why does God make an object or a person holy? He makes it holy so that He may use that object or that person to achieve His divine purpose, fulfill a specific function or accomplish some task.

Whatever is holy is not only set apart by or for God, but God will not use it if it does not meet the standards He sets. He selects the tools that can fulfill His purpose, and if they do not, He will select another tool instead.

The great God of all the universe expects the very best for His use. The sacrifices commanded under the Levitical priesthood were to be perfect and without blemish. Only the highest quality materials were to be used in the tabernacle and in the Temple. Anything dedicated or devoted to God was to be the best. When anyone gave an inferior gift to God, it was not acceptable (Malachi 1:13-14). All of these physical items pictured the spiritual perfection that would come later.

That spiritual perfection should be evident when we realize that one of the synonyms for *holiness* is *godliness.*

These quotes from various dictionaries relate to English words. We also need to understand a little about the Hebrew and Greek words from which these were translated.

In the Hebrew, the word for holiness is *qôdesh,* which is taken from a similar but different primitive root word *qâdâsh.* These two Hebrew words are translated "holiness," "holy" and "sanctify (or sanctified)." These English and Hebrew words mean essentially the same things, except some are used differently in sentences and therefore are translated differently.

In the New Testament Greek we discover a similar situation. The Greek word is *hagios,* with its variations.

### How can people become holy?

"You shall be holy; for I am holy," said God to ancient Israel (Leviticus 11:44). Not only did God expect holiness of those people, but He expects it of Christians, too. Peter repeated God's command: "Be holy, for I am holy" (I Peter 1:16).

That implies more than just being set apart. In the context of both Leviticus and I Peter, it includes living in a special way that is different from the rest of the world.

To live that special way, we need to be and can be partakers of God's holiness (Hebrews 12:10). Christians should be more like God from day to day, and then in the first resurrection be literally like Him (I John 3:2).

God has selected His servants and called them to come out of this world, to be different and separate from the rest of the world. Jesus said, "I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the

world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world" (John 17:14-16).

The Christian must live in this present evil world, but his life must be different from the lives of other people in the world. He or she must come out from any of this world's ways that are sinful or evil — out from the religious and spiritual "Babylon" that is this whole world (Revelation 18:4).

Christians should be different because, as Paul said, "You were bought at a price" (I Corinthians 6:20). That price, Christ's sacrifice, makes it possible for us to be forgiven of our past sins and to receive the Holy Spirit. But, "If anyone does not have the Spirit of Christ, he is not His" (Romans 8:9).

**Many people see no difference between what is profane and what is holy. Making this distinction and living by it makes God's servants different from the world.**

When a person receives the Holy Spirit, he or she becomes a holy temple: "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (I Corinthians 3:16). We receive the Holy Spirit after repentance and baptism (Acts 2:38). But what does it mean to repent? It means to be deeply and sincerely sorry for past sins, to ask God's forgiveness and to turn around and determine to quit sinning. When we quit sinning, we begin to obey God's spiritual law, as sin is the transgression of that law (I John 3:4). God will only give His Holy Spirit to those who obey Him (Acts 5:32).

### Is love all we need?

Some believe that all they need is love to be pleasing to God. That is true, but only if you understand what that kind of love is, what it means and how it is expressed. Most people don't!

The love required is much more than affection or fondness for others. Love is even more than worship of God. Christ said that many worshiped Him in vain, teaching and following the commandments of men rather than God's commandments (Mark 7:6-7).

John also emphasized this point: "For this is the love of God, that we keep His commandments" (I John 5:3). The right kind of love includes obedience to God and His commands.

When God calls us, we are 100 percent carnal, unconverted and imperfect. But God wants perfection: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48, Authorized Version). "Walk before Me and be blameless" (Genesis 17:1).

God wants a glorious Church, not having spot or wrinkle (Ephesians 5:27). He wants perfection. He wants us to change, to live holy lives. That means a new way of living, which everyday is more the kind of life that Jesus Christ lived. We need to walk holiness, not just talk holiness.

"Hallowed be Your name," Jesus said (Matthew 6:9). To hallow means to make holy. The word *hallow* is actually from the same Greek root *hagios,* translated "holy" elsewhere. We should hallow God's name in all our thoughts, words and deeds.

Living a life of holiness, coming out of this world and being separate from the world involves every aspect of life (II Corinthians 6:14-17).

### The holy and the profane

Today there are many devout people who do not see any difference or make any distinction between what is profane and what is holy. One example that some have either not seen or have simply rejected is found in I Timothy 4:5. In this place we see that God created certain foods to be received with thanksgiving. They are sanctified by God's Word for that purpose.

The word *sanctified* comes from the same root Greek word *hagios,* which, as we have seen, is elsewhere translated "holy" and "sacred." What food has God's Word sanctified, or set apart for human consumption?

The answer is found in Leviticus 11, where God told Moses the difference between the holy and the profane, the acceptable and the abominable. It is in that context that God said, "You shall be holy; for I am holy" (verse 44).

This distinction, made personally by God, has never been changed, contrary to what some people try to read into the New Testament scriptures. For a detailed account of what the Bible teaches on this subject, please request our free article "Is All Animal Flesh Good for Food?"

Making such a distinction and living by it is one of the many ways that God's true servants are different from the rest of the world.

Instead of being immersed in the lawless and sinful ways of the world, we should put our thoughts on better things: "Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy — meditate on these things" (Philippians 4:8).

From the way some people live, one would think this verse should read: "Whatever things are false, whatever things are ignoble, whatever things are unjust, whatever things are impure, whatever things are unlovely, whatever things are of bad report, if there is any evil and if there is anything despicable — meditate on these things."

This scripture should clarify that we should avoid filling our

minds with entertainment that is sinful, lustful, sexually illicit or that is filled with murder, hatred or evil.

Some may say, "It's only a song — it's only make-believe — it's only a movie." On the contrary, Paul said we should be "casting down arguments and every high thing that exalts itself against the knowledge of God, bringing *every thought* into captivity to the obedience of Christ" (II Corinthians 10:5).

### Live a life of holiness

Christians need to be different from the rest of this world — to say no to sin, to evil and to wrong things. "Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

We will continue to be holy as long as we live a life of holiness. That is the way of obedience and conformity with God's ways and spiritual laws.

Here are some examples of what was holy in the past but is no longer holy today, because of failure to measure up to God's standards:

Ancient Israel was a chosen and holy nation, but they rebelled against God and His laws, turning to idolatry and sin. God cut them off, and they are not now His chosen and holy people. Instead God has called out His Church, which is a holy nation (I Peter 2:9).

The Levites were holy, but they failed in what God assigned them to do, so they are no longer holy and have been replaced by the priesthood of Melchizedek (Hebrews 7).

The Temple was holy, but Israel and Judah polluted it by their sins and wickedness, so it was destroyed. It no longer exists. It has now been replaced by a new and holy spiritual Temple, which is the Church (I Corinthians 3:16-17).

Other biblical examples show what was holy in the past and is still holy today:

The tithe was and is still holy to God (Leviticus 27:32, Malachi 3:8-12). It belongs to Him, and He has never made it unholy.

The weekly Sabbath was and is still holy to God (Leviticus 23:3, Mark 2:28, Acts 17:2). Will we remember and keep it holy, or forget what almighty God commanded forever? It is holy time, and we should keep it that way.

Many other scriptures relate to true holiness. To live a life of holiness, we must continue to learn from the Scriptures about the nature and way of our great God. As we learn, we must change to those better ways of God.

From all these scriptures it should be plain that holiness is not a sentiment or a feeling "in your heart." It is not following the religious traditions of men. To walk in holiness, a person must first be called of God, or set apart from the world. He or she must then repent, be baptized and receive the Holy Spirit. Following this, the person must be obedient to the commandments and ways of almighty God.

Then and only then does he or she begin to fulfill the holy use and purpose for which God called him or her.

### What is a saint?

The Bible mentions *saints* many times, but there are many misconceptions about what saints are. Do you know what a saint is? The Bible nowhere says or even implies that a saint is a good religious person who died many years ago and who is now canonized by a church. It is not a person who has a halo around his head, or God's Word would have said so.

A saint is a person who is holy to God. It is a person who is sanctified or set apart by God and lives a life of holiness. In the New Testament the Greek word for "saint" is the same word that is translated "holy." In the Old Testament it is sometimes the same word, or a derivative of the same word.

God's servants are "called to be saints" (Romans 1:7). They are sanctified (I Corinthians 1:2) but not yet perfect, as they still need to be perfected (Ephesians 4:12). Saints are described by the apostle John in Revelation 14:12: "Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus."

### Reward of the saints

The saints have been set apart for God's holy use and purpose. We had better be fulfilling that purpose. If we do, we will meet Christ in the air at His Second Coming (I Thessalonians 4:17), then return with Him to the earth (Zechariah 14:4), at which time the saints will possess God's Kingdom, under Christ, so that they may rule all the nations on this earth (Daniel 7:18, 22, Revelation 5:10).

Christians need to be different from the rest of this world — to say no to sin, evil and to wrong things. That is the way of obedience to God's ways and laws

That is the glorious future that awaits the saint who truly walks in holiness — who is truly sanctified and made holy!

For more information, request a free copy of our booklet *What Is the Reward of the Saved?*

It should now be evident that there is a lot more to holiness than most people realize, including those who may talk a lot about it.

Don't have a counterfeit "holiness." Have the real thing. Give your life to God as a living sacrifice, holy and acceptable to Him, and do not be conformed to this world, but be transformed by the renewing of your mind (Romans 12:1-2). □

# When Life Seems Despairing...

*Here is how to keep a cheerful courage to face life's challenges.*

By Graemme J. Marshall

Few stories are more despairing of hope than some of those from wartime.

A true story of raised hopes and dashed expectations was that of the Australians and Britons who, as prisoners of the Japanese, worked on the infamous Burma railway during World War II.

As the war began to go badly for Tokyo, allied prisoners were moved out of Burma for shipment as slave labor to Japan. As the POWs left the Burma railway, the years of torment, cruelty and death were left behind. Hope rose. Perhaps, some thought, the war would end before they arrived in Japan. Perhaps they would be rescued.

But hopes were dashed at the seaports when they learned they were to be shipped on ordinary merchant vessels — not ships identified as carrying sick, injured or POWs. And American submarines were stalking the South China Sea. Being torpedoed at sea was a high risk, despite convoy escort.

At sea one night, explosions and fiery flashes lit the darkness as ships went down under allied submarine attack. Soon POWs were floundering in the sea along with Japanese and Korean sailors. It was a long night in tossing waves, burning oil and cries of drowning and injured men.

### Adrift at sea

Only daybreak could usher in any thought of rescue. As the men drifted in the hot sun, hopes rose again at the sight of Japanese frigates searching and stopping, searching and stopping, picking up survivors. Then, the Australian and British hopes were dashed to depths of sheer despair: The Japanese were only picking up their own men!

After the whole day in the water, darkness fell, canceling any hope of rescue until next morning. The hopes and will to live of many collapsed. Capitulating to



what seemed inevitable, some simply let go of their rafts and sank into the ocean depths.

When daybreak came, hopes raised once more as allied submarines appeared on the horizon, zigzagging, stopping, searching, picking up survivors. This was a most difficult task in the tossing sea and worsening weather.

Anticipation grew as submarines came closer. Voices cried out to attract help. But many men weren't spotted. The submarines moved on. And then darkness again. Hopes again plummeted into utter despair. Again, scores gave in and committed suicide. As weather worsened and the days stretched out, the rafts drifted and the prospect of any rescue attempt became almost impossible.

It was at this stage that emotional contrasts became most evident. Despite surviving years of cruelty on the Burma railway, many now gave up, without further struggle, to death at sea. The few still alive clung to hope. Then, from thirst-wracked throats and famished bodies the spirits of some men broke out in the singing of "Rule Britannia." Survivors felt a surge of renewed hope and courage well up in them.

What rescue could there be? But hope kept them alive. And numbers did survive that tragic ordeal.

### When all seems lost

What depths of despair assail the human heart when all seems lost and feelings of rejection and abandonment become overwhelming! Yet, much in this pitiful world we live in can promote despair.

Here is a tragic present-day story: A 17-year-old boy boarding at a respected private college was afflicted with the problem of obesity. This attracted scorn and abuse from fellow students. He was called cruel, comic-strip names for being overweight, and the ensuing mental torment became unbearable.

Overburdened with feelings of hopelessness, he reached a breaking point. It seemed no one at school, no one at home, not one friend cared for him.

Feeling rejected by society, he made his way one afternoon after classes to the area of the school flag pole. The pole was surrounded by bushes. There, in privacy, he hung himself by the neck — and died.

What a tragedy and indictment upon society, that a young person who should have had so much to look forward to felt there was no chance, no opportunity, no help from any source, and so ended the possible experiences and successes of a lifetime — at 17!

### Christians, too, can feel hopeless

One of the great Old Testament prophets, Elijah, suffered from a bout with depression. Interestingly enough, it was just after he had experienced a dazzling display of God's power: the burning up of a water-sodden sacrificial altar, the execution of the prophets of Baal, rain after three years drought and his aged legs outrunning King Ahab's chariot horses (I Kings 18)!

You'd have thought Elijah would have remained on an emotional high for quite a while after such dramatic divine intervention



Illustration by Henri Parmentier

on his behalf. But all it took to send him into depths of despair was a letter from Queen Jezebel threatening his life.

Instead of ignoring it or sending back a testy reply warning of God's judgments, Elijah fearfully packed his bags and headed for a distant hideout. He hiked for a day into the wilderness and, laying down under a tree, was beset by misery and depression: "And he prayed that he might die, and said, 'It is enough! Now, Lord, take my life, for I am no better than my fathers!' " (I Kings 19:4).

The pressures of living in an evil society can get to Christians. But there is much to hope for, even in the midst of apparent hopelessness.

When life's injuries happen, you can be faced with difficult adjustments and changes. The loss of a career can bring despair, particularly when an alternative good job just doesn't come up. The loss of a marriage, family breakup and separation can seriously disorient a mother or a father.

The loss of health and fitness, serious injury or becoming disabled battle against hope. A stroke that paralyzes an athlete imposes severe strains on his or her capacity to be cheerful, optimistic and courageous toward life.

And old age catches up eventually with everyone. The loss of mobility can strain the human spirit. When one is reduced to using a walking stick, then crutches, then a wheelchair and ultimately to be bedridden, the human spirit can almost give up and want to die.

Even Jesus Christ experienced what despair was like near the moment of his death. He cried out, "My God, My God, why have You forsaken Me?" (Matthew 27:46).

Christians feel the pressures of this end-time society. Jobs get harder, religious persecution can occur and general world trends worsen.

So what is the hope of Christians living in the end time? How can you have cheerful courage in facing the challenges of life?

### Your unseen partner

Christians are never alone, though they sometimes may feel like it. Even King David felt on occasion that God had left him: "How long, O Lord? Will You forget me forever? How long will You hide Your face from me?" (Psalm 13:1).

Yet David, overall, also exhibited strong faith in the merciful nature of God. He knew God hears, cares and can supernaturally intervene in our lives. God can lift you up from despair and hopeless situations. He holds the unseen power to change circumstances in your human life.

David wrote, "Many are the afflictions of the righteous, but the Lord delivers him out of them all" (Psalm 34:19).

Paul stated: "No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (I Corinthians 10:13).

Look upon each day as holding a possible breakthrough, a change of direction, a new attitude, a new approach.

Each new day holds hope because it is one day closer to Christ's direct intervention in the affairs of mankind. Each day brings closer the demise of man's Satan-inspired government — of the liar, the dictator, the pompous and the arrogant.

That hope can put strength into you to continue with life, and to be cheerfully courageous against adversity until changes come.

### Hope in God

Each day we are a step closer to the time when a righteous example will gain due reward. For now, your Christian charity is often unseen, unsung and can appear not to be appreciated. But trust that God means what He says. Righteousness will eventually pay off handsomely. God isn't mocked — His Word is true — the future will prove it (Luke 18:7-8).

As dynamic as Paul was, he, too, on occasion felt the depths of despair and discouragement. Yet, if there was one thing Paul was, he was a survivor.

God sent Paul to preach to kings, Jews and gentiles. And at times it might have seemed that all he got for his labor was opposition and hardship. To have gone through what he suffered, you would have become an expert at picking yourself up after beatings, stoning, shipwrecks and being literally under the sentence of death (II Corinthians 11:23-27, 1:9-10). Paul had to learn both the depths of despair and the heights of joy, to rebound back to faith and cheerful courage as he survived his trials (Philippians 4:12).

Yet this man who had survived so much, who bounced back from such adversity, one night sat in his prison cell close to despair. Soldiers had rescued him from a crazed mob bent on tearing him apart. He must have been in great need of encouragement and strength.

God was aware — He saw — He knew. And rather than let Paul struggle by himself, this time God personally intervened to lift his spirits: "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome" (Acts 23:10-11). What a comfort it is to hope in the expectation of God directly intervening in your life!

When all seems impossible, hope courageously in God, who has power over all things (Luke 18:27). What is humanly impossible is of no consequence to the Creator. Even in death He will resurrect.

God doesn't desert those faithful to Him. Each day draws closer to a time when hopelessness will be a thing of the past.

Keep buoyant your hope in the unseen power of God. He will give you the cheerful courage to face the challenges of this end-time age! □

# PERSONAL

*(Continued from page 2)*

facing and solving them, he fled in blind fear from his high position and brilliant future. He wrecked not only his own happiness, but his marriage and his home, and he forced great sorrow, suffering and unhappiness on many others.

He had allowed his emotions and moods, instead of his mind, to lead his actions. He had come to see circumstances through the eyes of his feelings, and his understanding had become warped and distorted. He had grown up physically. He had developed mentally. But emotionally he was still a very young child — and, as a sad accompaniment, his spiritual age was no older.

One is not really mature until emotionally and spiritually grown-up, as well as physically and mentally. Parents should realize it is their responsibility to study their own children — teach them right direction and control over tempers, impulses, feelings, angers, moods. Teach restraint of selfishness and vanity. Teach love and outgoing concern for others. Teach giving instead of taking.

But emotional maturity does not mean emotion*less* maturity. The truly emotionally mature control the emotions. They do not anesthetize them! They do express, at the right time, and in proper degree, enthusiasm, happiness, joy. They do feel deep gratitude for blessings and also they deeply feel reverence, adoration, in the worship of God. They sincerely feel compassion toward others — a feeling of true outgoing concern. They express sympathy and have mercy.

Emotional maturity does not crucify emotions — it controls and guides them with right knowledge and true wisdom. Emotional maturity develops hand in hand with physical, mental and spiritual growth — the four blending, finally, into the perfect spiritual character that is the true human destiny and the very purpose of life. It can bring very great and rewarding and lasting happiness.

Now, finally, let me describe the three categories into which people generally, and thoughtlessly, fall. And then let us see a few examples of the correct use of the emotions.

First, many, especially those of lesser education, let themselves go to an emotional extreme. They are mere babes emotionally. It never occurs to them to put any check or control on their emotions. They become highly emotional over inconsequential things. If these people drove their automobiles as they guide — or fail to guide — their emotions, their cars would run wild and create disaster.

Their feelings are worn on their shirtcuffs. They are upset over trifles. Their tempers fly, uncontrolled. They flatter, they gush, they exaggerate their compliments and their praise of others. They gossip, they slander, they speak evil of others behind their backs. They continually feel jealousy, resentment or excessive jubilation.

Some religious sects deliberately attract the overly emotional. In religious meetings their preachers work on the emotions of their congregations, encouraging uncontrolled outbursts of emotional response. They "work it up" — they generate increasingly energetic and noisy displays of out-of-control emotion. But Jesus Christ set no such example. Nor did any of Christ's own original apostles.

Then there are those who go to the opposite extreme. Often these are the intellectuals and the highly educated — though usually *mis*educated. They have controlled emotions with their minds to the extent that their emotions have been stifled and put to death. They no longer feel deeply about anything. They are utterly devoid of real sincerity, any depth of gratitude, any feeling of compassion or real sympathy. Their emotions never grew up to maturity — their emotions died in infancy.

Then there is the middle ground, equally unprofitable and tragic. These are those who neither choke off their emotions with mental control nor exert energy generating them. They are just listless — indifferent. They feel no purpose in life. They have no ambition. They have no spark. They do not radiate — they are like dead fish. In an introduction to another, they extend a cold, clammy hand with no grip whatever. They merely let you grip their hand — and it's like taking hold of a damp, dead fish. They have no personality. They are nonentities. There isn't enough life in them to generate any noticeable emotional response.

Which of these three are you? If you are any one of them, you are wrong.

Now look at some right examples! Where will you go to find the right teaching on emotional response? You'll find it where you find the true ways of life — in God's Word to man!

The Bible teaches us that our relationship with God must completely dominate our lives — until it simply is our life! It teaches us to feel deeply, though always intelligently, about it.

Look at God's instruction through Joel. A tremendous worldwide time of trouble is now generating — such as the world has never experienced before. Joel prophesied the coming

**One is not mature until emotionally and spiritually grown up, as well as physically and mentally. Parents should teach children control over tempers, impulses, feelings, moods.**

famine and disease epidemics. He foretold the plagues of the "Day of the Lord." He foretold the next, and nuclear, all-out world war — the most frightful trouble ever to be experienced by man.

Then God inspired Joel to instruct us how to escape and find protection. Does He say we should go through some routine motions, repeat by rote some prayer already written for us, which we recite without feeling or emotion? No, never!

Here is what He says: " 'Now, therefore,' says the Lord, 'Turn to me with all your heart, with fasting, with weeping, and with mourning.' So rend your heart, and not your garments; return to the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness . . . Let the priests, who minister to the Lord, weep . . . let them say, 'Spare Your people, O Lord, and do not give Your heritage to reproach, that the nations should rule over them.' . . . The Lord will answer" (Joel 2:12-19). God says we should turn to Him in dead earnest — fasting, rending our hearts — in deepest real feeling. This is no thoughtless giving way to uncontrolled emotion. This is full mental realization of purpose — of need — and, with deepest intense feeling, seeking God with all our strength and might.

In correcting Israel for their manner of indifferent prayers, God says of Israel, "They never put their heart into their prayers" (Hosea 7:14, Moffatt).

Look at some of the sample prayers quoted for us as examples in the Bible. Notice David's prayer of repentance, when he "came to himself" after his sin of adultery with Bathsheba and the murder of her husband. It is in the 51st Psalm. Notice how David, in dead earnest, put his whole heart into this prayer — with deep feeling of remorse and repentance.

David cried out: "Have mercy upon me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against You, You only, have I sinned, and done this evil in Your sight . . . Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which You have broken may rejoice. Hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with Your generous Spirit. Then I will teach transgressors Your ways, and sinners shall be converted to You. Deliver me from bloodguiltiness, O God, the God of my salvation . . . O Lord, open my lips, and my mouth shall show forth Your praise. . . . The sacrifices of God are a broken spirit, a broken and a contrite heart — these, O God, You will not despise."

Notice Daniel's prayers. He was in intense, dead earnest. His was no light, casual, routine prayer. He put his whole heart into it. Daniel says: "Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes. And I prayed to the Lord my God, and made confession, and said, 'O Lord, great and awesome God . . . we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments. . . . O Lord, righteousness belongs to You, but to us shame of face, as it is this day.' " In this deeply earnest prayer Daniel continued on, beseeching God with his whole heart (Daniel 9:3-19).

Can you imagine these men of God praying in this manner dry eyed? I can't. Surely tears were streaming down their faces. These were intense prayers — prayers of surrendered, yielded men to the great God!

God has graciously granted, by astonishing miracles, many answers to my prayers. But never have I received an answer from God except when I prayed earnestly from the heart. Yet do not most people pray casually, perhaps as a matter of duty, and without feeling or emotion? Perhaps this makes plain the reason most people have never received an answer to their prayers.

Jesus gave us an example of two men praying, the one a respected Pharisee, the other a hated tax collector. The Pharisee stood and prayed, without emotion or feeling, in his own self-esteem and vanity: "God, I thank You that I am not like other men — extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess."

The other, pounding his breast in earnest, heartrending, deep-feeling remorse and repentance, choked with emotion, could only say, amid his tears, "God be merciful to me a sinner!"

Of this latter, Jesus said, "I tell you, this man went down to his house justified rather than the other" — the self-exalting Pharisee (Luke 18:9-14).

Jesus Christ is our example. Can you comprehend what extreme, deep feeling Jesus experienced when He looked out over the city of Jerusalem, whose de-

**Jesus Christ is our example. He felt deeply about things. But he expressed feelings intelligently — it was not unguided sensual impulse. It was filled with deep meaning!**

ceived, erring, wrongdoing people He loved, and cried out: "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" (Matthew 23:37).

Here was emotion expressed. But it was intelligent expression of feeling — not unthinking, unguided sensual impulse. It was filled with deep meaning!

Of course Jesus had the divine power; He could have gathered the people of Jerusalem to Him by force! But, had He brought them to Him by force, His whole purpose of character-building by free choice and free moral agency would have been defeated — so He willed that they, themselves, should make their own decisions. And He was grieved through His whole being that they rejected truth and happiness and salvation and eternal life, and chose curses and suffering and death.

Should we ever feel deeply about things? We certainly should. Jesus did! Just before the Judas-led murdering mob came to lead Him to trial and death, Jesus went apart from His disciples and prayed: "And being in agony, He prayed more earnestly. And His sweat became like great drops of blood falling down to the ground" (Luke 22:44).

If we do learn to live by "every word of God" — by God's instruction Book — we will learn to guide emotions intelligently — but we shall not suppress them, neither let them run rampant and uncontrolled where they ought not.

Jesus Christ, at age 33½, was the most perfectly developed man, physically, mentally, spiritually and emotionally, who ever lived. He was fully mature, these four blending harmoniously into the one perfect whole man.

Let us study Jesus Christ's life, follow His example, live as He lived. And let us begin, now, to train our children as early as possible in the art of growing up emotionally! □

# Lord's Supper

*(Continued from page 5)*

this verse, as it should be. So this verse is, "intending after the PASSOVER to bring him forth to the people."

This was more than 10 years after the New Testament Church was established.

### The meaning of "break bread"

Some churches turn to Acts 20:7 — "Now on the first day of the week, when the disciples came together to break bread." To them this says, "Take the 'Lord's Supper' every Sunday morning."

Let us examine this. Notice verse 6. This is just AFTER the Days of Unleavened Bread, when the "Lord's Supper" had been taken.

Paul was holding a farewell meeting at Troas, ready to depart at sunrise. When was Paul preaching? It was not Sunday morning, but what would now be called Saturday night. It was between sunset, when the first day of the week commenced, and midnight (verse 7), and there were many lights burning (verse 8). But it was after midnight before they broke bread, when they were all getting hungry.

Notice carefully. It is in the 11th verse: "Now when he had come up, had *broken bread and* EATEN." This bread-breaking was not the "Lord's Supper," but eating a *plain meal.*

"Break bread" does not necessarily refer to the "Lord's Supper," as some have carelessly assumed. In fact, this term is NEVER used to designate the "Lord's Supper" in the New Testament. Notice Acts 27:34-35: "Therefore I urge you to take nourishment . . . *he took bread* . . . and when he had *broken it* HE BEGAN TO EAT."

Notice Acts 2:46: "And *breaking bread* from house to house, they ATE THEIR FOOD with gladness." Here they were breaking bread *daily,* eating food, and Paul says if we eat to satisfy hunger at the Lord's Supper, we do it to our condemnation (I Corinthians 11:34).

Then notice Matthew 26:29. Jesus said He would not again take the "Lord's Supper" until after His Second Coming, in His Kingdom. Yet, later, as He sat "AT MEAT," eating a meal, He broke bread and blessed it (Luke 24:30, Authorized Version).

They then used a kind of bread such as is used in many European countries today, and instead of slicing, they broke it. "Break bread" was a common term to indicate eating a meal.

Let us return to the faith once delivered. Let us humbly and obediently observe this solemn, sacred ordinance as we are commanded, and at the time set apart in the Bible, after sundown on the 14th of Abib, or Nisan, sacred Hebrew calendar.

The date, Abib 14, is calculated by the moon. The first day of the new year always begins with the day nearest the spring equinox when the new moon is first visible to the naked eye AT JERUSALEM.

The Jewish calendar as used by Jews today is correct. But it must be remembered that "in the 14th day of the first month at even is the Passover, and on the 15th day of the same month is the FEAST." The Jews no longer observe the Passover on the 14th. They observe the FEAST — one night *after* the Passover, on the eve of Abib 15. The "Lord's Supper" or New Testament Passover should be observed after sunset on the evening BEFORE the Jewish people celebrate their feast.

For more information on the Passover, the Days of Unleavened Bread and the other Holy Days in God's sacred calendar, request our free booklet *Pagan Holidays — or God's Holy Days — Which?* Also available, free of charge, is a full-color copy of God's sacred calendar for 1986-87, showing all the dates for God's annual Holy Days.

Just mail the literature request envelope in this issue or write to our address nearest you (see inside front cover for a list). □

# LETTERS

**"Who or What Is the Prophetic Beast?"**

I was very glad to receive *The Good News*. I glanced through it first, then went to the story of the beast. I was certainly impressed to read how clearly you brought forth the meaning.

I pray I will not receive the mark you were talking about. I wish to become stronger in my religious life, and I pray that your group will help me in this.

Elmer D. Fleck
Shipshewana, Ind.

**Terrorism**

Thank you for the timely article "How Terrorism Will Be Stopped!" by Keith W. Stump (December). It is just what everyone needs to know right now with terrorism so prevalent. To everyone on the staff: Hang in there. Keep up the good work.

Kathy Burns
Orlando, Fla.

**Contrary to previous thinking**

Your offer for *The Wonderful World Tomorrow* came in today's mail, along with several Christmas cards. I found myself opening your correspondence first, and it dawned on me as I did that that I truly look forward to and enjoy reading what you have to say.

Sometimes I have to read and re-read your articles to try to understand better. The one I've had the most trouble dealing with is "The Day God Made for Man" (December). It goes so contrary to all I've ever been taught. But I'm going to continue studying the Scriptures, for what you say and what the Bible says about the Sabbath makes sense, something I have, in times past, wondered about, but then thought, All the people who have taught me and go to church on Sunday can't be that wrong! And I capitulated. I have about run the gamut of so-called "Protestant" religions. So I don't go to any church now. And I keep studying, searching for the plain truth and nothing but the truth.

Your straightforward approach and back-up right out of the Bible and application to world conditions has been of more value to me than all that has gone before.

Faye N. Leedy
Sierra Vista, Ariz.

Many thanks for your article "New Wine and Old Bottles" (December). I could really relate to it, especially since I had a recent experience in which I proved that your article was indeed true. I used to go out partying at discos when I was in college. I graduated in 1983 and didn't go out partying for about two and a half years. In that time I became more aware and knowledgeable of God and His Word and consequently I totally changed.

Recently I went out partying with some friends and my husband and felt uncomfortable, out of place and saw things in a very different light. I had a terrible time. I will never do that again. My time is better spent with God and His Word.

Wendy W. Cheslak
Charlotte, N.C.

I thank you so much for the *Plain Truth* and *Good News* magazines. They have straightened me out on so many things that I had been taught wrong on all my life. I thank the Lord for you and your Work.

E.D. Angell
East Bend, N.C.

**Teenagers write**

I am 15½ and I have never written to any magazine. Many times I was tempted to write to you thanking you for the wisdom that you helped me obtain through Jesus. But after reading the article by Frank W. Nelte, "The World Tomorrow Is for Young People" (September), I could not hold back. It has changed my outlook into even a more joyful way than it already was.

I discovered the Worldwide Church of God by myself and have kept on reading *The Plain Truth, The Good News* and the *Youth* magazine for two years now. Since my mom believes in traditional "Christianity" and my dad doesn't even believe in God, I planned that I would be baptized and truly begin my life after college, and that meanwhile, without the Holy Spirit I can do nothing, and that it is better to be cold than lukewarm.

But after reading that article, I realized that I can try to become "hot," that is, obey the commandments. I know that God will know that I am trying very hard to do the best I can while I wait to be baptized and receive the Holy Spirit. I feel that God has called me through you and is telling me to get out of the world and its ways.

Reader
Hillsborough, Calif.

I'm 18 now and I've been a smoker about five or six years. I tried time and time again to stop but I couldn't. Then about spring or summer of this year I read verses 16-17 of I Corinthians 3 and tried to quit again but still couldn't.

On October 31 one of your ordained ministers visited at my house. I didn't have enough courage at that time to tell him I was a smoker. Well, the next day I smoked one cigarette after I read those same verses again. At bedtime I prayed the prayer of Luke 11:2-4 plus I said to God that I was a smoker and that I know smoking is a sin. I also asked for forgiveness of my sins. Then I said, "Please, dear heavenly Father, give me the will, the courage and the power to quit smoking." Ever since then I haven't smoked one cigarette. Whoever said God doesn't answer prayers either doesn't believe in God or doesn't have the right faith or enough faith. As for me, I believe God can do anything He wants.

Jerry Landreth
Andalusia, Ala.

**Helped by publications**

These magazines are more current than today's newspaper. Please enter me for another one-year subscription to *The Plain Truth* and *The Good News*. I enjoy reading them.

Jesse Ormond
Vanceboro, N.C.

This is to thank you for the exceptionally fine publication *The Good News* — truly inspiring! In fact, in no small part due to the quality of *Good News* articles, our TV hasn't been on for many months and hasn't been missed at all, and we are consequently experiencing a higher standard of living.

Mr. and Mrs. Eric Gentile
DeWitt, Mich.

I get so much from your publications and I, for one, want to thank those who make it possible to send us this free literature. I am on Social Security, which isn't large, and I know there are thousands of us who are unable to help financially but *do* appreciate each and every piece of news we get. *The Good News* is one in a million — full of educational material.

Betty Bernice O. Davis
Plainville, Kan.

Please continue sending *The Good News*. That seems to be the only place I can get any.

Phillip Smith
North East, Penn.

Prepared by Richard H. Sedliacik



# God's Way to Financial Security

Few people realize that God set in motion living, dynamic laws that regulate all aspects of human life. One of these laws governs personal finances.

You cannot afford to be unaware of this fundamental financial law and how it affects your financial security! Let's understand the biblical truth about this little known but very important law of God.

Simply look up and read in your Bible the scriptures that answer each question. Comments following the questions will elaborate on these verses. This ministudy is based on the Revised Authorized Version of the Bible, but you may use any translation.

**1.** Does God reveal Himself as the Creator and Owner of all things? John 1:1-3, Psalm 24:1, Job 41:11. Does all the gold and silver belong to God? Haggai 2:8.

God created everything, and by virtue of that creation He owns it all. Even we ourselves belong to Him. Therefore God also owns everything man produces on earth.

The Creator can be compared to a landlord. He allows humanity to occupy His earth as temporary tenants. God permits us to cultivate the land and produce the food we eat. He allows us to cut down His timber to build the houses we live in, and to use all of His raw materials in producing the thousands of products we use.

But God does not charge us high rent. God requires us to pay Him only a small portion of what we produce from His earth. And as we'll shortly learn, that small amount is actually spent for the benefit of mankind.

**2.** Was the patriarch Abraham obedient to God? Genesis 26:5. How did he honor the Creator and Owner of all things? Genesis 14:17-20, Hebrews 7:1-4. Was Abraham blessed? Verse 6.

Abraham was a tither! He gave a tenth (*tithe* means "tenth") of the spoils of battle to Melchizedek, God's representative on earth at that time. Abraham thus acknowledged God as the source of all his blessings.

**3.** Was Melchizedek God's minister? Genesis 14:18, Hebrews 7:1.

Tithing is revealed in the Bible as God's system for financing His ministry. Prior to the Levitical priesthood, the ministry was that of Melchizedek, who actually was the member of the God Family who later became Jesus Christ. As God's representative on earth, Melchizedek received the tithes from God's faithful servants. (For more information on the true identity of Melchizedek, write for our free reprint article "The Mystery of Melchizedek Solved!")

**4.** What did Jacob, grandson of Abraham, promise God he would do with all of his increase? Genesis 28:20-22. Was he greatly prospered? Genesis 30:43.

**5.** After Israel's deliverance from Egypt, God led them to Mt. Sinai. There He instructed Moses to formally write down His laws. Included was God's tithing law. To whom and for what purpose were the people to tithe? Numbers 18:21, 24. To whom does the tithe actually belong? Leviticus 27:30.

Melchizedek (Christ, the "Lord" of the Old Testament) selected the Levites to be His ministers. But God did not commission them to spread the Gospel. The Levites were merely to teach the Israelites God's laws, and to administer the rituals and sacrifices as reminders of sin. And the people were commanded to bring the tithe of their produce to the Levites. Christ (Melchizedek) thus transferred the receipt of God's tithe to the Levitical priesthood — His representatives on earth — for their support.

**6.** Does the seventh chapter of Hebrews show that tithing is not ceremonial or Levitical, having originated *before* the Levitical priesthood? Hebrews 7:5, 8-10.

Tithing clearly was practiced long before God instituted ancient Israel's civil law through Moses. Because tithing did not begin with the Levites, it therefore did *not end* when the Levitical priesthood ended.

Rather, according to Hebrews 7:11-17, God changed the priesthood back to the spiritual priesthood of Jesus Christ — the Melchizedek priesthood restored! Therefore a change as to *who* should receive the tithe for God was also made (verse 12).

Christ, our High Priest in heaven (Hebrews 7:3, 4:14-16), has authorized His New Testa-

ment ministry to accept His tithe to finance the spiritual work of God's Church.

**7.** What is Christ's commission to His ministry? Matthew 28:19-20, Mark 16:15. What Gospel would His ministers preach in this end time? Matthew 24:14.

Christ established a spiritual ministry. It is a ministry of salvation, of prophecy and of warning, as well as of good news — of prophesying His glorious return as world ruler to rescue humanity from self-annihilation and bring world peace.

In these chaotic days approaching the end of this age, God's Church is reaching millions of people around the world with Jesus Christ's message. It is a huge undertaking requiring not only financial support for hundreds of ministers and other employees, but also the use of expensive technological facilities — radio, television and the printing press among them — for proclaiming Jesus' Gospel of the coming Kingdom of God "to all the nations."

Today, God provides for the financing of the globe-girdling work of His Church by the same system He has used for millennia — the tithing system.

**8.** Did Jesus do away with tithing, or did He uphold it? Luke 11:42, Matthew 23:23.

Far from doing away with God's tithing law, Christ commanded tithing! He said that spiritual qualities such as judgment, love, mercy and faith are more important than strictly paying tithes on every little plant that might grow in your garden — especially when that strictness led to self-righteousness, as it did with the hypocritical scribes and Pharisees. But Christ said "*not* to leave the other undone" (Authorized Version) — not to fail to pay God your full tithe as He requires.

**9.** How have people literally *stolen* from God? Malachi 3:7-12, especially verses 8 and 9.

Can anyone afford to rob God?

God's tithe is *not yours* to "give," since it already belongs to Him. When you tithe, you are merely *returning* one tenth of the 10 tenths God has given you!

In the Garden of Eden, God reserved just one tree for Himself. Adam and Eve had no right to eat of it. But Satan deceived them into thinking that tree was also theirs to use (Genesis 3:1-6). When they took the fruit of that forbidden tree, they sinned — they stole from God.

Today, the same devil wants us to believe that *all* we earn is ours to keep. But don't believe it!

God has, in effect, put a "no trespassing" sign on the first tenth of our earnings — 10 percent of our profit, or adjusted gross income. It is reserved for Him, to be used as He directs His ministry. It is our responsibility to acknowledge God's prior claim over that first tenth of our income by paying it to the Church we have proved to be doing His work on earth.

**10.** What does one come under as a result of breaking this fundamental financial law of God? Malachi 3:9. How does one escape this financial curse? Verse 10.

God does not force us to tithe. But if we don't, there's a penalty. We lose the blessing that goes with honest stewardship. If we hold back the tenth of our income that God reserves for Himself, we come under a curse — the penalty of breaking His tithing law.

**11.** What does God challenge us to do to "prove" Him — to see if He really will bless us? Verse 10, Proverbs 3:9-10.

The simple equation is: Pay to God what you owe Him — the first tenth — and He will reward you with blessings. If you work diligently and are faithful in returning His portion to Him, making Him your financial partner, God will cause your partnership with Him to prosper.

**12.** What should be our attitude in paying God's tenth to Him, and even in giving offerings (Malachi 3:8) as we are able? II Corinthians 9:6-7.

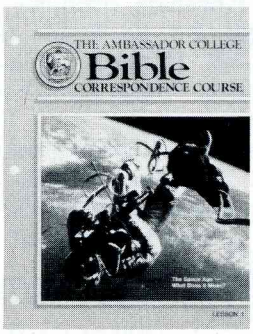
A generous attitude is fundamental to God's "give" way of life. God is a generous giver. He wants His children to reflect a like generosity within their comparatively limited means.

**13.** Does God promise that there are automatic blessings for living His "give" way of life? Proverbs 11:24-25, Luke 6:38, Galatians 6:7.

**14.** What great spiritual principle did Christ reveal about the use of our money? Matthew 6:19-21.

Storing up spiritual "treasures in heaven" is far more important than being prospered physically. But God promises both! Why not prove God by making Him your financial partner?

(For a comprehensive study of the subject of tithing, send for our free booklet *Ending Your Financial Worries.*) □




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By George M. Kackos

# Can You Be Wrong When You Are Right?

I'll never forget that day. My supervisor told me to trim a shrub in a specific way. But I knew a better way.

So I reasoned, If my way is better, why shouldn't I do it that way? So that's the way I did it.



His reaction was predictable. He looked at the shrub, then looked at me and — well, he got angry. Very angry. His words penetrated to the crux of the problem: "Why didn't you follow instructions? Why didn't you do what I said?"

But did I admit my error? No, I kept justifying myself, reasoning, I know my way was better, so why should he get so upset?

Grudgingly, I accepted his irate correction, but it wasn't until years later that I really learned the lesson: You can be wrong when you are right.

### What matters is authority

To me, it seemed it was a matter of who had the best method, not who was the boss. What I had failed to realize was the overriding importance of obeying authority. I only saw that I had the best way to trim the shrub.

So I angered my superior, destroyed his trust in me and made myself miserable.

Since then I've learned what God says about obeying authority. I've read scriptures like Ecclesiastes 8:4-5: "Where the word of a king is, there is power; and who may say to him, 'What are you doing?' He who keeps his command will experience nothing harmful." See also Ephesians 5:23-24, 6:1, 5, Romans 13:1-7, Hebrews. 13:17.

What a difference it makes to realize that you don't have to do what *you* feel is right to be right. Instead, you simply do what you are told.

Granted, there may be occasions when you have to obey a higher authority than the immediate authority over you. You should not obey someone, for instance, if doing so would cause you to disobey God (Acts 5:29).

But in most cases it is a matter of giving up your will to serve someone else's will. When you do this, it brings great joy to that person: "Like the cold of snow in time of harvest is a faithful messenger to those who send him, for he refreshes the soul of his masters" (Proverbs 25:13). It also brings joy to you! "A faithful man will abound with blessings" (Proverbs 28:20).

Your blessings come from eliminating strife and from seeing the one over you respond positively to your submission. In many cases, job situations, for example, a superior will reward you with greater responsibility, a willingness to listen to your ideas and higher pay. Bosses like to be respected and obeyed!

### Learn to submit

As I look back at that incident, instead of desiring to do it my way to the point of disobedience, I should have politely made my suggestions and then willingly, without complaint, accepted my boss's decision. In doing so, I would have been more tolerant of his approach, realizing there are many ways to do a job, instead of maintaining a negative attitude toward him.

Also, I should have placed the responsibility for the results of the method used where it belonged — on him, not me.

What about you? Can you see that it is wrong to do what seems right when the one over you disagrees? Can you submit to authority? Or does your carnal self get in the way?

Ponder these words: "Servants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; not with eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord, and not to men" (Ephesians 6:5-7).

Yes, in relating to those in authority, practice the way of God — the way that liberates you from strife and blesses you with harmony and happiness. □

Photo by G.A. Belluche Jr.

# Effective Steps to Money Management

*As we enter the last half of the 1980s, we need new understanding in handling our finances and holding our jobs.*

By Herman L. Hoeh

Many Christians take for granted that tithing is the only law governing finances in the Bible — if they even believe tithing is for Christians! They could not be more wrong!

Granted, Abraham paid tithes to God's High Priest, Melchizedek (Genesis 14:18-20).

Granted, too, that *man* — not just ancient Israel or Judah — robs God when tithes and offerings are not paid. Read it for yourself: "Will a *man* rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' " And God answers, "In tithes and offerings" (Malachi 3:8-12).

Robbing God is a spiritual sin. It violates one of the Ten Commandments — God's great "spiritual" law (Romans 7:14). And all men are commanded to quit sinning — that includes the sin of robbery, withholding God's tithes.

But tithing is not the only law governing financial well-being. Not at all!

### The right to property

Consider this: God created the earth. It is His. It is His to do with as He chooses. He has chosen to put man on the earth.

To the first man and woman, God revealed basic spiritual knowledge. That must have included one of the basic principles of love, "You shall not steal" (Exodus 20:15), for when the first man, Adam, sinned, he *stole* fruit from a tree that God had put off limits to man. God had reserved that tree — the symbolic tree of the knowledge of good and evil — for Himself. It was God's property.

Man should have learned from this experience the importance God attaches to the right to property. The first right or claim to property revealed in the Bible is, of course, God's claim to the earth (not to mention the universe). Because the earth is God's, He has a prior claim to all that man produces from the earth.

But God, being a fair God, set limits on Himself. He limited His claim to 10 percent. That is why it is called, in English, a *tithe*. *Tithe* is an old English word meaning "tenth."

In addition, God asks human beings to give generously, as each one is prospered. That is the give way — the way of love and outgoing concern for others.

But God's claim to the earth is revealed in another way, in addition to tithing.

The God who owns the earth by right of creation determines the bounds of national and tribal territories — and also the time that nations and peoples are permitted to live on their allotted lands: "And he [God] made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation" (Acts 17:26, Revised Standard Version).

In the days of Moses and Joshua, the Canaanites inhabiting the eastern Mediterranean coastlands had forfeited their right to the land because of their sins. God had earlier promised this land to Abraham and his descen-

dants. Now the time had come for Israel to claim that physical promise.

God subdued the land before Joshua. The land was then surveyed and divided among the tribes of Israel by lot. You will find this recorded in Joshua, beginning with chapter 13, verse 7, and continuing through chapter 19. Nearly seven chapters of your Bible are devoted to the careful surveying and apportioning of the land to each of the families of Israel.

God was in charge. After all, the earth is His. He determined, by lot, the right to property of His people. No other nation in human history had God held so near that He took special care to see that each of the heads of families had a place to live and land to cultivate. God was concerned that His nation would not become a country of landlords and impoverished tenants.

### The forgotten jubilee

But this is not all. God had earlier revealed, in Moses' day, how the property He would allot was to be managed. God, you see, is not only Creator, He is also manager and financial adviser. How does God want the land that is ultimately His managed?

Turn to Leviticus 25, beginning especially with verse 8. Every 50 years a proclamation was to be made throughout the land. Its purpose was to bring jubilation to human hearts, a chance to have a fresh start in life. Here is what we read — and what the nations of this world seem to know nothing about:

"And you shall count seven sabbaths of years unto you [explained in the preceding seven verses], seven times seven years; and there shall be unto you the days of seven sabbaths of years, even forty and nine years. Then shall you make proclamation with the blast of the horn . . . throughout all your land. And you shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and you shall return every man unto his possession, and you shall return every man unto his family" (verses 8-10, Jewish Publication Society translation).

Further, in verse 23, God said to Moses, "And the land shall not be sold in perpetuity; for the land is Mine; for you are strangers and settlers with Me."

And verse 24, "And in all the land of your possession you shall grant a redemption for the land."

What nation today follows these principles? Is it any wonder that about every 45 to 56 years the industrial world has suffered a major economic collapse? God set the jubilee in motion to correct just such problems.

There need not have been the economic crisis of the 1780s, for example, that ultimately led to the rise of Napoleon. Nor the crises of the 1830s, the 1880s, nor the Great Depression of the 1930s that led to the rise of Hitler. Not only could the economic troubles of these near 50-year periods have been averted, but so could the terrible wars that often ensued.

An economic roller coaster is right now, as we enter the last half of this decade, in motion. And the price we are paying for having so far escaped another Great Depression is the recent massive inflation and recession. To avoid either ditch of inflation or depression, the money managers of this world are leading us through the rocky shoals of "disinflation." Forgotten altogether is God's cure — every 50 years a period of rejoicing in place of economic collapse or inflation. What could have been more wonderful in this material world?

### How it would have worked

Here, in brief, is how it would have worked. If anyone became impoverished through some kind of mismanagement or poor judgment (and that includes get-rich-quick investment schemes), he could sell some of his land. But his relatives had the right to redeem — buy back — the land from the new leaseholder (Leviticus 25:25). Relatives were expected to care for each other. Or if the fellow who had become temporarily poor accumulated money enough, he could buy back the land at any time and return to his possession (verses 26-27).

But if no one of his extended family could help him and he continued to be poor, then he always had the hope of a new start in the jubilee.

The creditor who leased his land had to relinquish use of it at the next jubilee (verse 28). Agricultural land and residential lots in small farming towns — the unwalled villages of antiquity (verse 31) — were never sold in perpetuity.

What a break for the small farmer! What a difference this would make in the quality of agriculture. Huge agribusinesses that have developed since the Great Depression would, if the jubilee were practiced today, vanish with one blow on the ram's horn on the Day of Atonement every 50 years (verse 9).

And families living in small farming towns would never permanently lose title to their homes through poverty. They and their children could receive them back free and clear every jubilee — if they could not redeem them (buy back the lease) earlier.

And another of the plagues of the modern world — the flight of millions of poor from the land to the major cities in search of elusive prosperity — would not exist. Wealth would not be concentrated in the hands of the few throughout the countryside.

God, of course, wisely foresaw that invested capital in major cities — the walled towns of antiquity (verses 29-30) — should be treated differently.

A former owner had a right of redemption for only a year on a piece of property he may have sold. If neither he nor his relatives could afford to buy back such city property, the new owner became the titleholder in perpetuity. This law had the effect of encouraging urban development. Urban blight would have been discouraged.

Jesus announced that the law

of the jubilee would be a cornerstone in re-establishing the government of God on earth (Luke 4:16-19). When He returns He will reinstitute the jubilee — the "acceptable year of the Lord." This He quoted from Isaiah 61:2. All commentators have correctly understood the reference in Isaiah to be to the jubilee.

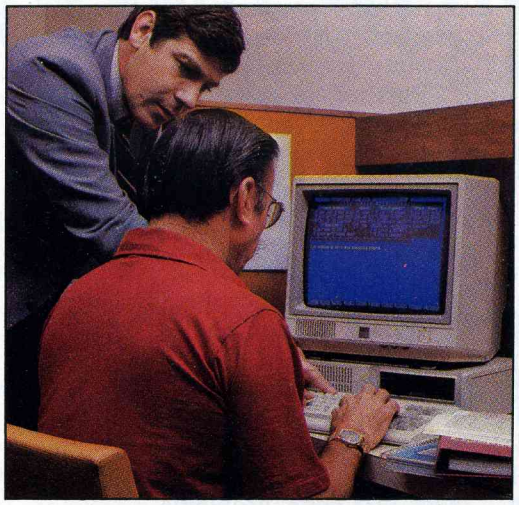
### Why not enforced today

Today, the nations have forgotten God and God's law. Their governments have assumed to themselves the right to determine matters of inheritance, property title and transfer — and contrary to the laws of God.

God, of course, has allowed it — to the end that the nations learn the bitter fruits of going their own ways.

Jesus, in His ministry, refused to involve Himself in matters of inheritance in this world (Luke 12:13-14). So does the Worldwide Church of God today. Now is not the time God is restoring His government and His law to the world. He is only having an announcement made that He will restore it. Then, when Jesus Christ returns, the nations, tribes and peoples will be brought under the government of God and assigned their own inheritance for a thousand years. The jubilee will be enforced. No more will greed reign.

Today, God expects each of us as individuals to tithe to His representatives, and to let farmland rest (lie fallow) according to the principles of Leviticus 25:1-7. But since title to property is today a secular matter regulated by the state, God's Church cannot announce a jubilee — which is a national, not an individual, spiritual matter.



**Never cultivate the attitude that nothing will turn out right. Develop yourself, study, look for new opportunities. Those who get ahead financially are willing to train for new responsibilities.**

Every nation is reaping economic penalties for not keeping the jubilee or the sabbaths of the land or tithing. And as long as we live in this world, we, too, reap some of the penalties brought on by the world's rejection of God's government and laws.

### A look at interest

One of the biggest economic curses today is the high effective interest rate. Perhaps a more accurate and blunt way of wording it would be to say: One of the biggest economic curses today is interest! Let me explain.

When God set up His nation Israel under Moses and Joshua, He gave them a fundamental law:

"You shall not lend upon interest to your brother: interest of money, interest of victuals, interest of any thing that is lent upon interest" (Deuteronomy 23:20, JPS).

God did permit Israel, an unconverted nation living in this world, to charge interest of other nations, "but unto your brother you shall not lend upon interest; that the Lord your God may bless you in all that you put your hand unto, in the land whither you go in to possess it" (verse 21, JPS). This law, if it were applied today, would renew a nation's prosperity.

To especially care for the poor, God not only instituted a third tithe fund every third and sixth year out of seven (Deuteronomy 14:28-29, 26:12-15), but He gave the Israelites another command. They were to lend to the needy (Deuteronomy 15:1-11). Such loans were to be without interest to a fellow Israelite.

And if the loan, when past due, were not repaid by the end of the following sabbatical (seventh) year, the loan was to be forgiven.

How much better this method than the modern human legal procedures governing bankruptcy courts. The specter of short-term debts was wiped out in ancient Israel every seven years.

What a change that would make in today's credit-charge and revolving-charge society. Here is one source of indebtedness that would be plucked up by its roots.

Jesus amplified the law on interest, given through Moses, in Luke 6:34-35. "Lend, hoping for nothing in return," He said (verse 35).

Paul was, later, inspired to prevent some from abusing others' generosity: "Fór even when we were with you, we commanded you this: If anyone will not work, neither shall he eat" (II Thessalonians 3:10).

"For we hear," Paul continued, "that there are some who walk among you in a disorderly manner, not working at all, but are

busybodies. Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread" (verses 11-12).

God's law is a law based on giving and outgoing concern for others. But that applies to the receiver as well as the giver.

Jesus, of course, understood that lending to the poor and needy, whether Israelite or gentile, was quite a different matter from investing capital as in a business.

Dividends on invested capital are permissible and expected. It is a form of legitimate profit. In the parable of the pounds, Jesus said, "Why then did you not put my money in the bank, that at my coming I might have collected it with interest?" (Luke 19:23).




Some seek job interviews only to qualify for unemployment compensation. Others seek "hiring now — will train" signs to become employed. It involves pioneering and faith in God.

### Advice in a world gone wrong

How to meet the unexpected in a world beset with high effective interest rates, illiquidity, persistent unemployment, high-cost defense — that is the question.

Part of the answer we have already understood — faithful tithing, generous offerings, generosity to the needy, faith and trust in God who promises to bless the tithepayer.

Then there must be willingness to work, to find a job. Some, in this world, seek job interviews only to qualify for continued unemployment compensation.

Others seek out "hiring now — will train" signs so they can become employed. They are willing to train for new responsibilities and to study to improve their skills. They are the ones who will get ahead financially.

King Solomon understood the importance of being skilled in more than one field — of being willing to change jobs if necessary. Whether it involves your money or your talent, now more than ever it pays to diversify. In poetic words we read Solomon's advice for a world gone wrong — whether his or ours: "Cast your bread upon the waters, for you shall find it after many days" (Ecclesiastes 11:1, JPS).

In the ordinary course of events, if you cast bread on waters of a lake or sea you most certainly will not find it after many days. It will be eaten up or sink to the bottom. But Solomon is giving a lesson in faith — you may catch, after many days, the fish that ate your bread.

Continuing, "If the clouds be full of rain, they empty themselves upon the earth; and if a tree fall in the south, or in the north, in the place where the tree falleth, there shall it be" (verse 3).

You want to be where the rain falls and not on parched earth — you want to be where the tree falls. That means you prepare yourself to be there where the action is. You make yourself ready to seize the new opportunity.

It involves an attitude of pioneering, of fresh-mindedness, of faith in God, of being alert for new opportunities. No sitting in smoke-filled rooms or waiting drearily in lines for government handouts!

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As you know not what is the way of the wind . . . even so you know not the work of God who doeth all things. In the morning sow your seed, and in the evening withhold not your hand; for you know not which shall prosper, whether this or that, or whether they both shall be alike good" (verses 4-6).

Never cultivate the negative attitude that nothing will turn out right. Develop yourself, study, practice, look for new opportunities, see the silver lining on the clouds.

Maybe, if you take the positive attitude Solomon had, more than one thing will turn out right!

Keep in contact with God through prayer.

Wives, be the kind of practical, farsighted woman described in Proverbs 31 (don't make the mistake of assuming that the only working wife is one who has a job outside the home).

Everybody, seek counsel from those who know of job opportunities, go to the library for information, avoid get-rich-quick schemes.

Above all, keep your heart — and therefore your treasure — in the Work of God. Share your problems with others. Bear each other's burdens. □

Photos: G.A. Belluche Jr., Nathan Faulkner

# What the Bible Says About Hell

When you die, you are going straight to hell!

Does that statement shock you? It shouldn't, or at least it wouldn't. It wouldn't, that is, if you knew that many times the word *hell* in the Bible just means "the grave."

But, sad to say, most people do not understand what the Bible says about this subject of hell. Millions live in fear of dying and going to an eternally burning, fiery hell where they will be tortured throughout all time.

Others live with another type of fear — the hideous worry that some departed loved one is right now suffering such a fate, and will continue to do so throughout eternity. Still others are unable to accept that a good God would punish even the wicked in such a manner, and therefore reject God's existence altogether.

Such states of mind need not afflict those who will look into God's Word for themselves. The biblical teaching about the topic is plain and reassuring.

### The basic doctrine

Depending upon the Hebrew or Greek word from which the English word *hell* is translated, the word *hell* in the Bible means, simply, the grave, a place of restraint for demons (not man) or the place where the wicked mercifully shall be burned up and die (not live immortally in pain) if unrepentant.

### The usual teachings of this world

Most believe hell to be a hideous place of eternal torment — perhaps even inside the center of the earth — where the immortal souls of the wicked roast forever without burning up. Satan is pictured as in charge, with him and his demons inflicting unbearable pain and laughing with glee all the while.

Thankfully, this is not at all the picture of hell that the Bible paints for us. To the contrary, many popular conceptions about hell did not originate from the Bible at all, but from the imaginations of a writer during the Middle Ages named Dante Alighieri, and his classic work *The Divine Comedy*. His ideas were in great part based upon two pagan philosophers with whom he was enraptured — Plato and Virgil.

The fact is that much common thinking about hell is merely the thoughts of men and not the revelation of God.

### The Bible teaching

The place to start is to remind ourselves that the biblical writers did not write in English, but mostly in the ancient languages of Hebrew and Greek. The original idea behind the words translated "hell" in the Authorized or King James Version is not faithfully conveyed to us by the word *hell* today.



Four words — one from the Hebrew and three from the Greek — are translated as "hell" in the Authorized Version, the one still in widest use among Christians.

Two of these words, *sheol* in the Hebrew and *hades* in the Greek, simply mean "the grave." This is the meaning of the word from which the English "hell" was translated in Acts 2:27, which says, "Thou wilt not leave my soul in hell [the grave], neither wilt thou suffer thine Holy One to see corruption." It is also used in Revelation 1:18, which says of Christ, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death."

The Greek *hades,* which means the grave but is often translated hell, or its Old Testament Hebrew equivalent (*sheol*) is found in many other verses. See Matthew 11:23, Luke 10:15, Revelation 20:14, Proverbs 5:5, 7:27.

In I Corinthians 15:55, the translators themselves rendered the Greek word *hades* as "grave" instead of hell. To make the true meaning more plain, many modern translations render these two words other ways, such as leaving the Greek as "hades" or saying "the grave."

Of the other two words translated into English as "hell," one occurs only one time. It is the Greek word *tartaroo,* found only

in II Peter 2:4. The word actually means a place of restraint or incarceration, and it is used only of the fallen angels (demons) — never of man. Further, it carries no implication of ever-burning fire. It requires no further discussion here.

Yet the final word translated "hell" in many English versions does indeed refer to a punishment for the wicked in fire. Notice Mark 9:43, where Christ warns that the evil will go "into hell, into the fire that never shall be quenched." See also verse 45, where He says one can be "cast into hell, into the fire that never shall be quenched." See also other verses where the word translated "hell" does indeed refer to a fiery punishment for the wicked — Matthew 18:9, 10:28, 5:22, James 3:6.

In all of these places the word translated into the English as "hell" is the Greek word *gehenna*. It refers to a valley just outside Jerusalem, called the Valley of Hinnom, which at the time of Christ was the place where refuse and even dead bodies of animals and despised criminals were thrown to be burned up. Christ used this valley to describe, in type, a very real punishment by fire for the wicked and unrepentant.

But the time, place and nature of that real hell fire is different indeed than the mythical hell of men's imaginations through the ages!

For one, that hell is much hotter than the mythical hell fire, since it burns up and kills those who are thrown into it. Malachi 4:1 says it will burn up the wicked, not torment them without end forever. Verse 3 says they will be ashes under the soles of the feet of the righteous.

Actually, the reason many believe that hell fire torments one but does not kill him is that they believe the false doctrine of the immortality of the soul. But the Bible plainly says God will destroy — not merely torture — unrepentant souls in hell (Matthew 10:28).

This lake of fire will only be kindled at the end of this present age, when God resurrects from death, death being like a sleep with no consciousness or thought (Psalm 6:5, I Thessalonians 4:13-18). The wicked will then be burned up at one time. See Revelation 20:14-15, which shows that this lake of fire will burn at the end of God's plan of salvation for man. See also Matthew 13:30 and John 5:28-29.

Finally, realize exactly where this hell fire will take place. II Peter 3:10 gives the answer: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

This earth will be burned up after the end of this age. This fire is the real hell fire, which will serve the same purpose as the *gehenna* fire Christ used to describe it. It will burn up the wretched refuse of man's civilization gone sour. It is "the lake which burneth with fire and brimstone" described in Revelation 21:8 and 20:14-15.

Although it will burn the wicked, it will kill them and burn them up. Our loving God will not torture the unrepentant for time immemorial! They will die in what amounts to a mercy killing, for the very attitudes that demand their death would make them miserable if they were allowed to live. Truly, God is a good God of mercy and justice.

Although the verses cited above make the subject of hell plain, some people cite certain scriptures to try to prove that hell is an ever-burning fire that tortures the wicked forever.

One such series of verses is Mark 9:43-48, which speaks of the hell fire that shall never be quenched. This means that the fire is not *put out,* but goes on until it burns up the wicked and dies out itself.

Revelation 14:11 is also misunderstood. It says the smoke of the wicked's torment rises forever. This means that those who choose to follow the coming beast power will not be able to escape God's ultimate, final punishment on that satanic government.

Some say Matthew 25:41-46 proves the punishing of the wicked is everlasting. But these verses rather show that this fire into which the wicked are cast was prepared for the demons. When a man dies in this fire, he dies. His punish*ment* is forever, although his punish*ing* is over quickly. For the demons, who are immortal, this is not so; they "shall be tormented day and night for ever and ever" (Revelation 20:10).

**Key verses**

Since this subject is so important, it would be helpful to remember a few of the main verses that clarify the truth: Acts 2:27, Revelation 1:18 — examples of places where the word translated "hell" means "grave." II Peter 2:4 — the word "hell" here means a place of incarceration; this is the only place in the Bible where the Greek word is used, and it refers to the demons. Mark 9:43-48, Matthew 18:9 — there is a real hell fire punishment for the wicked. Matthew 10:28, Malachi 4:1-3 — the fire burns up the wicked and they die. II Peter 3:10 — hell fire is the destruction of this world by fire at the end of the age. Revelation 20:14-15 — the lake of fire is kindled at the end of the age.

The subject of hell is much misunderstood. The truth is sobering but reassuring, and gives much peace of mind to those who seek to know and obey the merciful God of love. □

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