

The Good News

International Magazine of
THE CHURCH OF GOD

VOL. X, NUMBER 10

OCTOBER, 1961

And Now—

The PLAIN TRUTH

in German!

The foreign work takes a big leap forward!

by Herman L. Hoeh

A NEW leap forward has again occurred! Beginning with the August number, The PLAIN TRUTH will appear each month *in the German language*. Nearly 5000 copies for the first two-color issue!

And it is being presently printed on our own presses here in Pasadena. Perhaps later the films will be sent to England where new presses are to create another printing department in connection with Ambassador College in the United Kingdom.

Only the Beginning

The first issue of "Die REINE WAHRHEIT" — that's "The PLAIN TRUTH" in German — is 24 pages in the same general design as the English editions. Soon we will be adding the Bible Story and then special news items especially designed for our European audience and countries behind the Iron Curtain. That will quickly bring it up to 40 pages as in English!

I know hundreds of you brethren speak or read German. But for those of you who do not, I would like to introduce you to members of the German staff, both here and in England.

Doing the broadcast—twice each week — is Mr. Erhard Klammer—who was born in West Prussia. He is planning to

graduate from Ambassador this coming year. Already he has been teaching several of the German classes here in Pasadena.

Assisting him in reading all the mail in Europe is Mr. Gerhard Marx — no, he is not related to the famous Karl Marx you've heard about! Gerhard Marx was born in Westfalen, Germany, and is soon to graduate from Ambassador in England. He answers personally all the correspondence needing special attention.

Assisting Mr. Marx in England is Gunar Freibergs, a refugee from behind the Iron Curtain who settled in New South Wales, Australia. Both he and Mr. Marx have visited and baptized several in Europe this summer as a result of the broadcast.

Here in Pasadena we are ably assisted by Mr. Robert Neitsch, from British Columbia, Canada. He is responsible for answering our correspondence from countries throughout the New World. He also personally works with me in editing "Die REINE WAHRHEIT" and all the articles in German.

But very little would be accomplished without our efficient secretary, who, like Mr. Neitsch, is a graduate of Ambassador. She is Miss Donna Fink, from South Dakota. Every radio script has been typed by her — and she sets up every

article to be photographed for "Die REINE WAHRHEIT."

Beside these staff members, we have the able assistance of other individuals who have translated numerous articles for the broadcast and the magazine and the dozens of booklets now available in German. First is Mr. Hermann Lampe of Frankfurt, Germany, then Mr. Werner Otto Jebens, who is entering Ambassador this fall. He formerly attended the Chicago Church of God. Also assisting us are church members in the U.S.A. and Canada: Mr. Fraunfelder, Mr. Sprogis and Mr. Schnee, not to mention the work my own mother has done in the past.

Without Ambassador College this new expansion would not have been possible. But these men and women are only the start of a growing department. By next year there will be the need of a baptizing tour in Europe itself — to reach people who will have been hearing the broadcast for upwards of two and one-half years.

What Europeans Are Thinking

Since it is your tithes and offerings that make this and every part of the Work of God fully possible, you ought to have the privilege of reading the heartwarming letters that have been received in response to the German broad-

The Good News

International magazine of
THE CHURCH OF GOD
*ministering to its members
scattered abroad*

VOL. X NUMBER 10

Herbert W. Armstrong
Publisher and Editor

Garner Ted Armstrong
Executive Editor

Herman L. Hoeh
Managing Editor

Roderick C. Meredith
Senior Editor

Albert J. Portune
David Jon Hill
Associate Editors

Address communications to the Editor,
Box 111, Pasadena, California
© 1961 by Radio Church of God

Be sure to notify us immediately of change of address.

cast. Here are some, translated into readable English by our staff, yet retaining some of the particular flavor that speaks of the German-speaking peoples throughout Europe.

"Dear Mr. Klammer:

"I have been listening to your program for over a year and have gleaned many good things from it. I must admit that my life is now different from what it was before. No, not that I lived godlessly, but all the things I now know, I didn't know before. Heartiest thanks for all the good words which I have already heard from you and which I still hope to hear. Even though I am 71 years old I still like to listen to your programs and thank God that he permits me to do it."

woman from Chorzow, Poland

"Dear Sir:

"I listen to you every Sunday morning even though the reception is not too clear at times. I understood enough of one program to know that it dealt with Divorce. I am in such a situation... Please send me your booklet, Divorce and Remarriage."

woman from Russia

"The World Tomorrow:

"From Sunday to Sunday I look forward to Mr. Klammer's message with the conviction that 'The World Tomorrow' alone is preaching the plain truth and with such wonderful clarity. I have never heard the like before."

woman from Vienna, Austria

"Sir:

"We are already well acquainted with you through listening to the World Tomorrow. We have heard every program this year over Radio Luxembourg and are very happy and thankful to God. Please send us your booklet about marriage.

"We wish you God's blessing in your work and are thankful to you for everything you have done."

woman, Lietuvos, Czechoslovakia

"To the World Tomorrow:

"I have received your booklet on Divorce and Remarriage. Many thanks! I know that you are right with your interpretation."

woman from Bordsjo Sater, Sweden

"Dear Mr. Klammer:

"With great interest I have followed your message about the subject of healing through Jesus Christ. Is that still possible today? I have thought about this question for a long time and have read much about it. From birth I have been a sick person. My many pains and sufferings can't be counted, but in spite of this, God has kept me to this day... Now I come with a request to you—which way should I take?"

woman from Blankenburg,
East Germany

"Honored Sir:

"I heard your program for the first time two weeks ago. I was very happy

that there are still some Christian programs. We don't hear anything like that from our radio stations—mostly the opposite. In this part of Germany belief in the church is despised. The Christians have to stick together if they do not want to be entirely suppressed. There are several things about the church many of us do not believe and consider to be fabricated stories. It is just this speech about the resurrection of Christ which interests me very much. But in order to know everything exactly about the resurrection, please send me the booklet on the Resurrection which you offered."

man from Magdeburg, East Germany

"Dear Mr. Klammer:

"I listen to your radio messages and enjoy them very much. On Sundays I look forward to Wednesday and on Wednesdays I look forward to Sunday. I wish God's blessing upon you and your work."

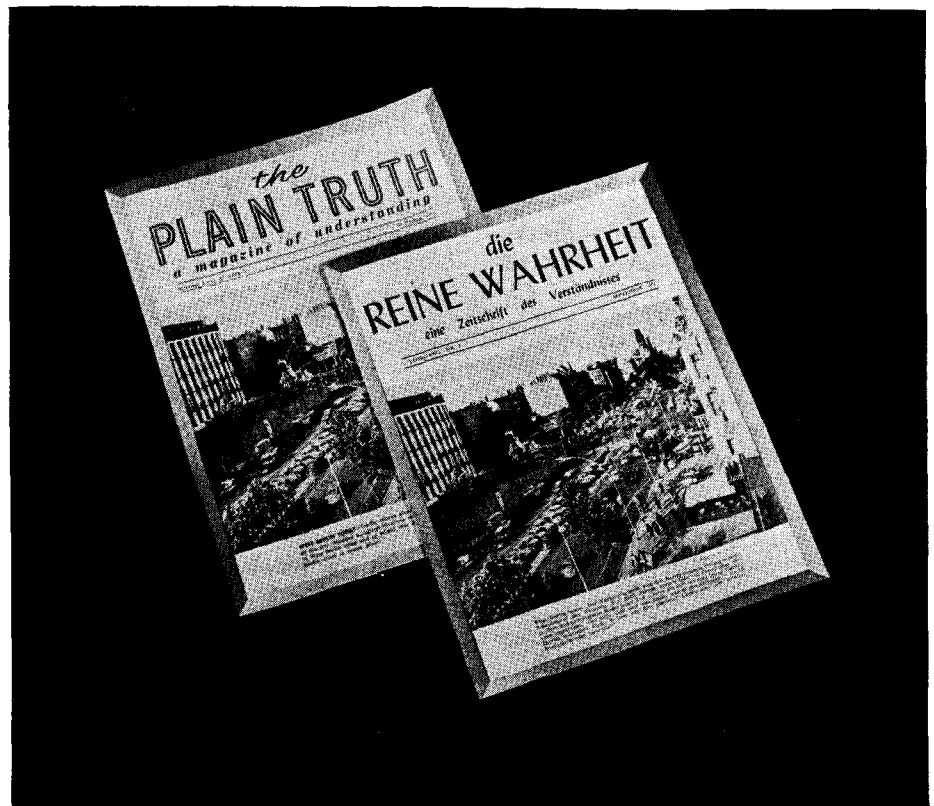
woman from Verna, West Germany

"Sir:

"It is a great joy for me to thank you from the bottom of my heart for the wonderful program, the World Tomorrow. Please excuse the writing and the mistakes as I have been suffering from bad nerves for 3½ years—held in their clutches. But God gives me power to bear this burden."

man, Schmiedefeld, East Germany

(Please continue on page 4)



The September issue of The PLAIN TRUTH and its German edition side by side.

HELP THE POOR

*Have many of us been neglecting the responsibility
of helping the poor — God's way?*

by A. J. Portune

IN these crisis times — with unemployment at a critical level—many of God's people are having to endure financial hardship. Many families find themselves without the bare necessities of life. Some are unable to adequately feed and clothe their little children.

Even in times of prosperity and great abundance in the nation, there are still those in God's Church who, because of unusual circumstances and local conditions, are in critical need.

How are these "poor" among us to be provided for? Have they been overlooked in God's plan, or is there a responsibility that perhaps many of us have not understood?

Jesus Christ knew the poor would always be among us — regardless of the times (Mat. 26:11). Even in ancient Israel that same Christ said: "For the poor shall never cease out of the land" (Deut. 15:11).

Christ did not *overlook* the poor and needy. Rather, he gave definite **COMMANDS** concerning their care. We need to understand this **VITAL** point — and to comprehend **OUR PART** in Christ's planning.

From Tithes?

Many have inadvertently assumed the poor were to be cared for out of tithes and offerings sent to the work, or from the special **THIRD** tithe commanded by God. However, when closely examined, there is no mention of the **POOR** in *any* of the tithe commands. Let's notice them!

God ordained the **FIRST** tithe originally for the Levitical Priesthood. "And, behold, I have given the children of *Levi* all the tenth [tithe] in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Num. 18:21).

The Levites were occupied solely with the service of the tabernacle and therefore had no time to care for cattle, raise crops or indulge in a trade. God gave them the **FIRST** tenth of all the increase in the land. They were able to treat this tithe as if it were their own corn and wine (verse 27).

These same tithes today are utilized similarly to pay all those serving *directly* in the service of God's people; and also to pay for services rendered to carry this Gospel to the world as a witness and to feed the flock (compare I Cor. 9:13-15 and Heb. 7:12).

No mention of helping the poor is included in this **FIRST TITHE**.

Second Tithe — Its Use

God mentions another tithe — the **SECOND** tithe. Notice Deuteronomy 14 beginning in verse 22. This tithe is to be used before the Eternal in the place which **HE** shall choose (verse 23). This tithe is a specific command for all to come and rejoice before God on His annual Feast days—especially the Feast of Tabernacles. Included in this tithe — **THE SECOND TITHE** — are also the Levite — because his life is devoted solely to the service of the people (verse 27).

Again there is no mention of the *poor* in this specific **SECOND** tithe command.

The Third Tithe

The Eternal further commands a **THIRD** tithe to be kept and utilized right in the area — "within thy gates." This tithe is to be saved every third year — or twice in seven years (Deut. 14:28).

This special *third* tithe is to be used for designated purposes. Notice, "...and the **LEVITE**, (because he hath no part nor inheritance with thee,) and the **STRANGER**, and the **FATHERLESS**, and the **WIDOW**, which are **WITHIN THY GATES**, shall come and shall eat and be satisfied" (Deut. 14:29; also compare Deut. 26:12-13).

Under certain emergency situations, the *Levite* needed additional third tithe help from time to time. Occasionally a **STRANGER** (sojourner, wayfarer or foreigner) entering the community needed temporary help until he got his feet on the ground. Special **THIRD** tithe help was *regularly* given to support **FATHERLESS** children and widows whose husbands had either died or deserted them. Again, no specific mention of help for the *poor* and *needy*.

Direct Command for Poor

In all three of God's tithing commands we find no direct mention of helping the poor. Yet God *has* given a direct command concerning helping the poor. Let's notice it!

"If there be among you a poor man of one of thy *brethren* **WITHIN ANY OF THY GATES**... thou shalt **NOT** harden thine heart nor shut thine hand from thy poor brother" (Deut. 15:7).

Here, in the 15th chapter of Deuteronomy — after having just reviewed the use of the *second* and *third* tithes — the Eternal now shows how the poor among us are to be helped. He continues,

"But thou shalt open thine hand wide unto him, and shall surely **LEND** him sufficient for his need in that which he wanteth (Vs. 8).

Continuing in verse 9, the Eternal shows — even though the year of release be near, (Vs. 1) our hand should be **OPEN** to the poor among us.

Because of our willingness to *give* to the poor among us, God promises us a blessing, "...because that for this thing the Eternal thy God shall **BLESS** thee in all thy works, and in all that thou puttest thine hand to do" (Vs. 10).

This is not an **INVOLUNTARY** choice, but it is a **COMMAND**! "For the poor shall *never* cease out of the land: therefore, **I COMMAND THEE**, saying, thou shalt open thine hand **WIDE** unto thy brother, to thy *poor*, and to thy *needy* in thy land" (verse 11).

A Loan to God

Failing to loan to or help the poor and needy in this way is a failure to **TRUST** God, because God **PROMISES**: "He that hath pity upon the poor *lendeth unto the Lord*: and that which he hath given will **HE** [God] pay him again" (Prov. 19:17). God shows that when we withhold our hand from helping the poor, we, in actuality, are withholding our hand from Him since He considers every loan to the poor as a direct loan to Him, and God, himself promises to repay us.

A Basic Principle

Now, let's notice a basic principle that many of us have **NOT** been applying.

Since the Eternal knew the poor would always be present, He gave a living principle that would constantly remind the people to **CONSIDER** the poor. That principal is mentioned in Leviticus 19:9-10. "And when ye reap the harvest of your land, thou shalt not wholly reap the **CORNERS** of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather **EVERY** grape of thy vineyard, thou shalt leave them for the **POOR** and stranger [wayfarer]: **I AM THE LORD YOUR GOD.**"

Let's *consider* this principle a moment! The Eternal is showing — by command — that it is actually *wrong* for us to use every last cent of our income or increase on ourselves.

How inconsiderate many of us have been!

(Please continue on page 13)



The September issue of Die REINE WAHRHEIT open to the lead article.

And Now— The PLAIN TRUTH in German!

(Continued from page 2)

"Honored Sir:

"I heard your program over Radio Luxembourg this evening. Since I have terrible pangs of conscience my soul asks and cries out for the truth. . . . In all programs, that is, in the many denominations and sects, one can see how many false teachings are in the world. One must really ask himself, 'Where is the truth anyway?'"

"And now you come with your message. Just one question: Are you completely certain that you are not misleading the consciences of some people? What church do you belong to? There are so many groups today that it is impossible to count them. I beg of you to tell me the foundation and reason of your hope. Much in your program was based on the Word of God."

man from Köln, West Germany

"Dear Mr. Klammer:

"Herewith I would like to thank you and express my heartfelt appreciation for the booklets I have received. I always compare everything with the scriptures and see that everything is based on the truth. Please send me the booklet on Predestination."

woman from Oberhausen,
West Germany

"Dear Sir:

"I would very much like to receive today's message over Radio Luxembourg and the booklet, 'How to overcome your fears.' It would be very important to me. I am now 45 years old; my entire life was one of fear with the possible exception of the first 5 years of my life—but even from this time I have one memory of fear."

woman from Heidenheim,
West Germany

"Dear Sir:

"Together with many others here in Hungary we listen to the Christian programs which serve to build us up spiritually. It is a heavenly Balsam for our souls. Your program especially is very precious to us. It is my heartfelt wish to become acquainted with the booklets you send out."

woman from Bikal, Hungary

"Dear Sir:

"Please accept my heartiest thanks for your booklets about the Reformation. They give me great joy. The spiritual upbuilding one receives from listening to your program is really unspeakable. I would be very interested in your booklet on atheism and 'What is God?'"

"As I have already written you, I

would like very much to send a little money—and would like to throw the last farthing in the offering plate, but unfortunately that is impossible as you will easily understand. I can only send my earnest prayer to God that your evangelization may meet with great success."

man from Ostrava, Czechoslovakia

"To the World Tomorrow:

"I would be very thankful to receive the booklets you announced today."

woman from Clug, Romania

"Dear Mr. Klammer:

"Just yesterday I heard your program over Radio Luxembourg. Unfortunately I couldn't hear everything as there were disturbances. Please send me your booklet, 'Why were you born?' You answer many questions which have puzzled me for a long time. Please let me know what the cost is."

woman from Bunde, West Germany

From the Critics, Too!

"Greatly honored Sirs:

"Why do you rage so rabidly. . . ? You can't get away with your fantastic phrases. Your speaking out against the godless substitution of Santa Claus for the Christchild is to be commended. That you want to disgust the middle Europeans with the Christmas tree is tactless. Are you also sure that your quotations, which are gathered from everywhere, are conclusive in their laughworthy, theological, half-educated combination?"

"Still, however, the tract or booklet you offer interests me; please send it at your convenience."

"Your hot and much too penetrating and authoritative sounding over-enthusiasm causes you to lose much effect, which you are striving for and which you desire to buy with large sums of money."

"But in spite of this I will yet listen to your programs occasionally Sunday mornings before I go to church."

"Therefore in spite of this—friendliest greetings."

man from Baden-Baden,
West Germany

These illustrate the many thousands of letters being received in our British office. And it soon may be that an office will have to be established on the Continent—not only to take care of the growing German work, but of the French work as well.

Since hundreds of copies of "Die REINE WAHRHEIT" will be going behind the Iron Curtain, we are also placing an announcement of literature in the Russian language.

Brethren, pray for this work, and that we will receive the competent help we need in the remaining few years. Pray for the Work of God everywhere!

Add *Appeal* to Your Vegetables

*Here is the third installment by our staff
in the Cookbook series.*

TOO often the vegetable portion of meals are uninteresting and monotonous. It need not be.

At any season of the year there are possibilities for a wide variety of tasty vegetables for your meals. Whether the kinds of vegetables available to you are limited or wide in number, you can always vary the way in which they make their appearance at your table. Here is how.

Broccoli, carrots, cauliflower, cabbage, green beans and green peas are some commonly available vegetables. They appear in fresh, frozen or canned form. These vegetables not only contribute flavor, nutritive value and texture variety to your meals, but they also add *eye appeal* by supplying color contrast.

These vegetables are tasty when properly prepared plain and lightly seasoned with salt and butter. However, even those individuals with the most wholesome and easy to please appetites enjoy a change in their food fare. So why not give them one? The following recipes offer you that opportunity!

Cream of celery soup and whipping cream are combined with broccoli to make a hearty vegetable dish in the recipe that follows:

Celery-Creamed Broccoli

- 1 bunch (about 1 pound) fresh broccoli
or 2 10-oz. packages frozen broccoli
- 1 10½-oz. can cream of celery soup (1¼ cups)
- ½ cup whipping cream

If fresh broccoli is used, wash it well, cut off the heads and break them into convenient sizes to eat. Peel any stems that seem tender enough to use. Usually the stems will be suitable to cook, except when they are hollow inside. Slice the stems and put them with the broken heads.

Into a medium-sized skillet for which you have a lid or into a 1-quart saucepan put about half an inch of water. Place this over heat and bring the water to a boil. (Do not salt. The soup contains enough salt for the broccoli.) Add the broccoli to the water, cover and leave heat high until the contents of the pan come almost to a boil. Then lower heat and let cook until just tender, about 15 minutes. There should be very little water left in the pan by the time the broccoli is cooked.

Spoon out the broccoli into a serving dish, leaving the juice in the pan. Cover the broccoli to keep it hot. If there is more than 3 or 4 tablespoons of juice left in the pan, leave the pan uncovered and let it simmer until the amount is reduced.

Add the cream of celery soup and stir smooth. Add the whipping cream. Heat until almost simmering. Pour this sauce over the broccoli in the serving bowl and serve.

This is enough broccoli for 4 or 5 people.

If frozen broccoli is used, cook it according to directions on the package and handle any juice remaining in the pan in the same manner as when fresh broccoli is used.

If desired, the broccoli heads and stems may be left whole and cooked, then arranged in orderly fashion on a platter and the sauce poured over.

Instead of the whipping cream and milk, ½ cup of light cream may be used.

For a unique but delectable way to serve carrots try them cooked this way:

Carrots Vichy

- 1 bunch carrots
- 3 tablespoons butter (or half butter and half oil)
- 1 teaspoon honey or raw sugar
- ¼ teaspoon salt
- ½ teaspoon meat extract or
½ beef bouillon cube
- ¼ to ⅓ cup hot water

Wash the carrots. Scrape off any dark spots and rootlets. Slice enough to make 3 cups of carrots.

Melt the butter in a heavy skillet. Add the carrot slices and stir to coat them with butter.

Add the honey or sugar, salt and meat extract to the hot water, stir to dissolve, then pour the mixture onto the carrots. Cover, raise heat and bring to a simmer. Cook until almost tender, about 10 minutes.

Then reduce heat and remove cover so that any remaining liquid evaporates. Let them cook to a light golden color, then serve. 4 servings.

Vegetables can also be used in combination with a protein food as a main dish. For a satisfying, different way to serve cabbage combine it with tuna:

Bavarian Cabbage and Tuna

- 2 tablespoons butter or
1 tablespoon butter and 1 tablespoon oil
- ½ medium-sized head of white or red cabbage,
shredded
- ½ teaspoon salt
- dash of pepper
- 1 tablespoon of honey or brown sugar
- 2 tablespoons vinegar
- ¼ cup water
- 1 6½- or 7-oz. can of solid-pack or chunk-style tuna
- 1 cup sour cream
- ½ teaspoon salt
- Dash of grated nutmeg

Melt the butter or butter and oil. Add the shredded cabbage, ½ teaspoon salt, pepper, honey or sugar, vinegar and the water and cover. Increase heat and bring nearly to a boil. Then lower heat to medium and cook until nearly tender, about 10 minutes.

Drain tuna if there is much oil on it, then break it into pieces and add it to the cabbage. Cook 5 to 8 minutes or until thoroughly heated and remove from fire.

Beat or whip the sour cream until fluffy; add the remaining salt and nutmeg and mix well.

Put the cabbage-tuna mixture into a serving dish. The sour cream mixture may either be poured onto the cabbage or passed in a separate dish for each person to serve himself. Serves 4 to 5 persons.

Green beans are a popular vegetable which frequently appears on menus. There are numerous possibilities for preparing this vegetable. Here are two that are worth trying. The use of a small

amount of herbs and the addition of tomatoes to green beans offer flavorful methods for preparing this vegetable.

Green Beans with Tomatoes

- 1 package frozen green beans
(or a no. 2 can — about 1¾ cups)
- 1 cup canned tomatoes or fresh diced tomatoes
- ⅛ teaspoon thyme
- ½ teaspoon salt
- ½ cup browned buttered crumbs (if desired)

Put beans in saucepan with ½ inch boiling water. Cover. Cook until beans are tender. Drain off liquid and *save* for use in other dishes as soups or sauces.

Add tomatoes, thyme and salt and cook 5 minutes over low heat.

Turn into serving dish. Top with buttered crumbs if desired.

Note: If canned beans are used, drain off and save the liquid. Add remaining ingredients to the beans. Cover and cook over low heat for 5 minutes. Serve as directed above.

Browned Buttered Bread Crumbs

Melt 1 tablespoon butter in skillet over low heat.

Add ½ cup fine bread crumbs (these can be made by finely crumbling bread more than one day old). Mix well with the butter.

Brown the buttered crumbs lightly over low heat. Stir often. Double or triple this recipe to provide 1 or 1½ cups of crumbs that might be called for in other recipes.

Nut-Crusted Cauliflower

Choose a small or medium-sized head of cauliflower. Wash it and discard the heavy leaf stems surrounding the head. Break it into flowerets or, if desired, it may be left whole. The stem may also be peeled and cooked if it is not split or hollow.

Put about half an inch of water into a medium-sized saucepan. Cover and bring to a fast boil. Add the cauliflower and sprinkle with ½ to ¾ teaspoon of salt. Cover again, and when it nearly comes to a boil again, lower heat and cook until it is barely fork-tender (15 to 20 minutes). Cauliflower will remain white and yet be tender if it is cooked fast rather than slow.

While the cauliflower is cooking, make ready the following ingredients and mix them together:

- ½ cup chopped English walnuts
- ⅓ cup whole wheat bread crumbs
- 1 tablespoon melted butter

As soon as the cauliflower is cooked, drain any remaining cooking liquor into a cup and place the cauliflower in a wide shallow oven-proof dish. A glass pie or cake pan serves very well. Cover with waxed paper or a lid to keep it warm while you make *white sauce* as follows:

- 2 tablespoons butter
- 2 tablespoons whole wheat flour
or unbleached white flour
- The cooking liquor drained from
the cauliflower with enough milk
added to make 1 cupful
- 2 to 3 tablespoons powdered milk
- ⅓ teaspoon salt
- ⅛ teaspoon pepper

Add the powdered milk to the cauliflower liquor-and-milk mixture and stir until the powdered milk is dissolved.

Melt the butter in a small saucepan. Add the flour and stir until smooth.

Add the liquid mixture all at once, then keep stirring it until it cooks and becomes a medium-thick sauce. Remove from heat and add the salt and pepper.

Pour this sauce over the cauliflower, then sprinkle the nut-crumbs mixture over it. Place the prepared dish under a pre-heated broiler and let it brown lightly.

Serves 4 to 6 people, depending on the size of the cauliflower used.

Cauliflower with Cheese Sauce

Cook cauliflower according to the directions given above. Make the white sauce. To the white sauce add shredded or grated cheddar cheese to taste. If the cheese is mild, from ¾ to 1 cupful will be needed. If the cheese is strong-flavored, less should be used. The amount of salt called for in the white sauce may need to be reduced or left out, depending on how salty the cheese is.

Pour the cheese sauce over the cauliflower and serve. Or, buttered bread crumbs made according to the recipe above may be sprinkled over the top before serving.

Variation: To make an even more flavorful cheese sauce, add ¼ cupful dried beef that has been shredded and lightly fried in a little butter or oil. Leave the salt out of the white sauce for this recipe as the dried beef will make the sauce salty enough.

Another vegetable which offers a number of inviting ways to present it as an appealing menu item is green peas. The use of lettuce leaves in cooking this vegetable is a simple yet tasty method for its preparation. When used in combination with cooked onions and cooked celery plus a cheese sauce and hard cooked eggs, green peas offer a hearty dish which contributes to the protein portion of your meal.

French Style Green Peas

- 1 package frozen green peas
(or 1 pound fresh shelled peas)
- 2 tablespoons water
- 1 tablespoon butter
- 2 large lettuce leaves, freshly washed
- ¼ teaspoon salt

Put green peas, water and butter in saucepan. Place the two large lettuce leaves on top of the peas. Cover. Cook over low heat until peas are tender (6-8 minutes for frozen, 10-15 minutes for fresh). Take from heat, remove lettuce leaves. Stir in salt. Makes 4 servings.

Green Peas, Onion, Celery Casserole

- 1 no. 2 can green peas (about 1¾ cups)
- 2 medium onions
- 1 cup chopped celery
- ½ teaspoon salt
- 2 hard cooked eggs, chopped
- 1 cup cheese sauce
- 1 cup browned buttered bread crumbs

Peel onions, cut each onion lengthwise into 6 pieces.

Put onions into saucepan with ½ inch boiling water. Cover. Cook over low heat 10 minutes.

Add chopped celery, cover and continue cooking over low heat 10-15 more minutes or until vegetables are just tender.

Add drained peas and salt and let heat through — bring to a slow boil. Remove from heat.

To drain juice from green peas with ease, use a puncture type

(Please continue on page 16)

What is True Liberty?

Most do not know what real freedom is. Read here the surprising answer which some church members have yet to understand and apply.

by L. Leroy Neff

PAUL said: "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1).

Just what is this liberty?

Does this mean that Christ has made us free to do as we please?

The world interprets this to mean that we are free to follow the inclinations of our own will—in plain words, to sin! Jesus said: "Whosoever committeth sin is the servant of sin" (John 8:34).

What did He mean?

The world has been completely and totally deceived by Satan (Rev. 12:9). As a result the world speaks of "liberty" and "freedom," and yet the world is in slavery!

"They promise them freedom, but they themselves are slaves of corruption; for whatever overcomes a man, to that he is enslaved" (II Pet. 2:19, RSV).

Everywhere we hear of people wanting freedom. They do not want to be told what to do, or when to do it. They do not want to be restrained by law or government. Every man wants to be a law unto himself and not under the authority of law.

Each man wants freedom, and by seeking Satan's pseudo freedom he becomes enslaved to sin.

He becomes enslaved since he disobeys the spiritual and physical laws of his Creator. By breaking the laws of our Creator, we bring upon ourselves death.

Slaves to Lust

Most of mankind is a slave to wrong habits and desires. They are enslaved by passion, anger, drunkenness, drugs, dope, or everything vile and unclean. Others are slaves to society, or to the thoughts, ideas or opinions of others.

Such people are in real miserable bondage to such desires and passions. They think they are wise while rejecting the Creator God. "Professing themselves to be wise, they became fools" (Rom. 1:22).

Instead of serving the true God, they have served things which they have made. Therefore, God has given them up to uncleanness through their own lusts and as a result they have become abject slaves to their own passions and lusts.

Yes, the whole world is in slavery today.

Satan has deceived the whole world into thinking it is free! Yet the whole world is in slavery, only free to do evil—to harm the self—to destroy the self. This

same slavery to sin and to Satan is expressed by the Apostle Paul. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16).

The word in this scripture that is translated "servant," is *doulos* in the Greek. This word means to be "enslaved, enthralled, subservient." As a noun it refers to a "slave, a servitor, or person of mean condition." This is the same word which is usually translated into the word servant in the New Testament. In fact it was so translated 120 times.

With this in mind let us read the next verse. "Being then made free from sin, ye became the servants of righteousness" (Rom. 6:18).

Slaves of Christ

The way to become free from sin is to become the slave of righteousness. This may seem to be a paradox. Freedom and liberty in Christ is freedom from the penalty of sin.

We are either slaves of sin, or slaves to righteousness. Those who are slaves to sin are slaves to Satan the Devil. Those who are slaves to righteousness are slaves of Jesus Christ. But, the yoke of slavery that Christ puts on us is joyous and light (Matt. 11:29-30).

Paul also mentions the principle of our being slaves of Christ in I Corinthians 7:22-23. In order to make this more clear, the word "slave," which is a correct translation, is being used instead of the word "servant."

"For he that is called in the Lord, being a slave, is a Lord's freeman: Likewise also he that is called, being free, is Christ's slave. Ye are bought with a price; be not ye the slaves of men."

Since we are the slaves of Jesus Christ, we should not submit ourselves to become slaves of man. That is, we should not permit ourselves to come under bondage or slavery to others. Neither should we come under the spiritual slavery of Satan the Devil.

The fact that we are slaves of Jesus Christ is also mentioned in several other places by the Apostle Paul. He also referred to himself as a slave of Jesus Christ several times.

Responsibility of Masters

In the strict sense, a master is totally

responsible for his slaves. He is responsible to provide their lodging, their clothes, their food and other necessities. This is assuming that the slave serves well. If not, the master may have the power of life and death over his slave.

It is because of this authority that many masters have dealt cruelly with their slaves. Many masters have had their slaves cruelly tortured or put to death when the slave was not worthy of such punishment.

As slavery was practiced during New Testament times it was necessary for the Apostle Paul to write to Timothy concerning this very important point.

"Let as many servants (slaves) as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort" (I Tim. 6:1-2).

Christian slaves must have proper respect for their masters, otherwise they blaspheme God. The master is supposed to serve the slave, and to take care of his needs. As a result the slave partakes of the benefits of the master.

God is Ruler and Master over all, and yet He is the One who serves the most. According to God's commands, the one that serves is the greatest. Therefore, Christ is our servant, even though He is over us as our Master and Lord.

That is exactly opposite to the masters and rulers of this world. They exercise authority and lordship over those that are under their authority (Luke 22:24-26). How contrary to God's just and good ways!

What is a Master?

In one inspired prayer recorded in the Bible the people lifted up their voice to God with one accord and said "Lord, Thou art God" (Acts 4:24). In our English translations this does not appear unusual, but in the Greek there is a difference. Usually the word *kurion* is used and translated into an English word "Lord." In this particular place the word is *despota*.

This Greek word refers to Jesus Christ as a *despot*. Actually this same word is used several times referring to Christ

(II Pet. 2:1 and Rev. 6:10). This seems strange to us today. We only know of despots as those who are cruel and inhuman.

A despot is "an absolute ruler." In other words, a despot is a ruler who has the power of *life* and *death* over his subjects. Most of the despots of this world have been tyrants and oppressors. They have ruled with harshness and force. However, there have been a few which have been termed "benevolent."

Jesus Christ is a *benevolent* Despot. In other words, He is an absolute Ruler, having the power of life and death over His subjects, but He rules them in *love* and *kindness* and serves them continually, providing for their needs and necessities.

Since Jesus Christ is a *benevolent* Despot, our Master and Lord, we should expect Him to supply our needs.

Many of God's people do not realize their correct relationship with their Ruler and Creator. That is why some of them are not as happy as they ought to be.

They do not realize that they are *totally* and *completely* in the same status as a slave. They do not realize that their Master is a *benevolent* Despot having the power of life and death over them, but at the same time one who has the responsibility of providing all the necessities of life.

If we had a benevolent master according to the flesh, we would surely expect him to provide these things. Since our Master and Lord is not visible, we sometimes do not think that He has the *power* or the *interest* to supply us our needs.

Some of God's people are unhappy with their circumstances or station in life. They are not satisfied with their home, their food, their clothing or position. They are not happy with their health. The trials and tribulations they have to endure sometimes discourage them, even though the "burden" and "yoke" they have been given by Christ is light (Matt. 11:29-30).

Why is this? It is because such people are dissatisfied with what their Master has *provided*. They are UNTHANKFUL!

Did you give your Life to Christ?

Let's go back to the beginning of the Christian life and examine briefly the agreement that we have made with Jesus Christ. When we were baptized, we agreed (according to Luke 14:26-33) that we would love Christ more than even our *own* life. We agreed to bury the old self, to be willing to give our life completely, totally and without reservations, to Jesus Christ. He was then to become our Master (Despot), our Lord, and our Ruler.

By such an agreement, we were making a solemn contract with Jesus Christ to give our lives to Him in *slavery*.

Yet, in spite of this, some people say that they did not know that the Christian life was going to be quite like this. Apparently they expect a life of ease and plenty. The Bible states that the life of a Christian is going to be filled with trials and tribulations, *but* God has promised to deliver us out of them all (Psalms 34:19).

Since we have agreed to give our life to God, nothing that God would require of us could be greater than this. After all, what do you value more? Your life, or the physical assets you might have. Your own life is of more value to you than dollars and cents. It is worth more to you than reputation, friends, houses, lands or cars!

Since you have agreed to give your life to God you have no complaint, no matter what happens. *God will not require of you more than you have agreed to give.*

The question is, *did you really give your life to Christ?* If you really did, then you should not be unhappy whatever your present state. You should not be unhappy about your situation in life. You are being continually filled with more and more joy, which is one of the fruits of God's Holy Spirit (Gal. 5:22).

Is Jesus Your Master?

Some of the people of God are just like some of the people in the world. They call Jesus Christ their Lord and Master, not realizing *what these words mean* and their relationship with Jesus Christ. They call Him their Lord and Master and yet they don't do the things He says to do (Luke 6:46-49).

In this regard Jesus Christ has told us that we are to seek the kingdom of heaven first and all these physical things are going to be added for us. Notice Matthew 6:24. "No man can serve *two masters* (as a slave): For either he will hate the one, and love the other; or else he will hold to the one and despise the other. You cannot serve God and mammon."

Since we are serving Jesus Christ, we should not take anxious thought about the necessities of life. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:30.)

God is our Master and Lord. He is our Supplier. Therefore, He instructs us "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

These are promises for Christ's slaves. Those who are obedient to Jesus Christ, and are doing the things that He says to do, are seeking first the kingdom of God. They are receiving the necessary things of life.

Since Christ provides these things, we

need not be overly concerned about them. We should not fear or worry. We must do our part, be industrious, be profitable servants or stewards, working diligently at whatever He has given us to do. Then He will provide these things for us. When trials, tribulations or other difficulties come, when we may be in lack or in need, our Master knows our state of affairs and will provide these necessities in His own time.

Do You Have Faith?

Some who consider themselves a part of God's Church do not believe that their Master will provide for them. They do not have *faith* that Jesus Christ IS, and that He is a rewarder of them that *diligently* seek Him. By this lack of faith they are not in complete subjection to their Master, Jesus Christ. Yet the Bible states that without faith it is impossible to please God.

Do you have that kind of faith? The kind that believes that God means what He says, and that He will supply such needs? Or, are you in rebellion and disobedience to Jesus Christ and harbor doubts that He will take care of these needs?

You have agreed to give your life to Christ. He has agreed to supply all your needs if you seek His kingdom first.

Therefore, you should have complete confidence and trust in God. You should have complete joy and happiness, realizing that God cares for you and will supply your needs. In fact, God will supply your needs even beyond what you may ask or think.

Christ Supplies our Needs

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). Having this knowledge, we certainly can have joy exceedingly.

Realize, even though we may have trials and tribulations, they all happen for our good (Rom. 8:28). Realize fully that our *Master* knows our need even before we ask. Realize also that He will not bring upon us more than we are able to bear (I Cor. 10:13).

Therefore we need not worry. We need not be over-anxious for the affairs of this life, but can accept with joy anything that happens to us, knowing it is for our good. Knowing in full confidence that everything is going to turn out all right. We can have supreme confidence in God, knowing that He does everything for our good and will treat us as benevolent servants, providing for our needs and helping us in the time of trouble. All *good and perfect gifts* come from God (James 1:17).

(Please continue on page 15)

IS JUDAISM *the Law of Moses?*

This tenth installment reveals the truth about the Jewish sects in Palestine in the days of Christ.

by Ernest Martin

ALL the sects of Judaism in the New Testament period had their roots within the time of religious anarchy after the death of Alexander the Great. That was the time the Egyptians and then the Syrians dominated Palestine.

When these foreign elements came into Palestine, they brought with them their respective cultures—their forms of Hellenism. Every phase of life was affected by Hellenism. Nothing escaped its influence. That attractiveness of the new culture was overwhelming. The Jews accepted it almost as readily as any of the countries of the East which had been conquered by Alexander the Great.

Now let's continue this series.

Sects of Judaism

"Because the Jews represent the major non-Greek element in the eventual fusion it is important to observe that their reaction to Hellenism was *initially no different* from that of other non-Greek peoples" (Goodspeed, *The Apocrypha*, p. xiv).

The Jews, after the peaceful introduction of Hellenism by the Egyptians, accepted it almost totally. And not the least affected by this acceptance of Hellenism were former religious beliefs of the Jews. Changes were made in the Jewish religious services. The foreign influence was so strong and the religious inclination so weak that the period had been called, as we have before mentioned, a time of religious anarchy.

The very basis of Hellenism was the philosophy of "free-thinking"; the right of the individual to think and reason for himself. This philosophy of individualism was accepted by the Jews. The Jews, like their Egyptian rulers, began to think on their own in regard to the arts, sciences, religion, etc.

As with Hellenism in Greece, Syria and Egypt, so in Palestine, the *individual and his opinion* became important to the educated. The study of Scripture, when indulged, became more of a private matter and of individual interpretation, as it is commonly done today, rather than of collective interpretation from an authoritative body, like the Sopherim were. In most cases the Scripture became interpreted according to the prevailing custom of viewing everything in the light of Hellenistic "enlightenment."

We find that during the period of religious anarchy there arose a number of individuals endeavoring to teach the

Scriptures. These men were almost wholly laymen—the priests, on the whole, thought it not necessary to bother themselves with teaching or studying the Scriptures of their forefathers. At the end of the anarchy, we find these individual laymen establishing themselves, with a few of the faithful priests, into a body of religious authority among the Jews. However, when these men came together they brought with them many varying opinions of the Scriptures they had learned in independent study. Some of the laymen and priests had accepted much of the Hellenistic ways of teaching as well as many Hellenistic customs and practices. There were some teachers, however, who were less inclined towards Hellenism. Yet all these teachers in one way or another were influenced with Hellenism. There is no doubt of this (Herford, *Talmud and Apocrypha*, p. 77).

The differences of opinion among these various teachers finally evolved into the real beginning of the sects of Judaism. All of the sects can be shown to have had their origins within or immediately after the period of religious anarchy. And it is also important to indicate that *all* the sects which came out of that anarchy had some form of Hellenism attached to their beliefs. In fact, the various sects of Judaism can be categorized according to the amount of apparent Hellenization that each sect absorbed. There were some sects which embodied much of the Hellenistic spirit; others a moderate amount; but hardly one which absorbed little.

It will be profitable to briefly survey the sects of Judaism which existed in the days of Christ. It will be obvious that none of them were keeping the true and unblemished Law of Moses.

The Truth About the Essenes

The first sect to be dealt with will be the Essenes. This group is placed first because they represent the sect which consumed the greatest amount of foreign doctrine.

"Greek culture must have had a *powerful influence* upon Palestine since the time of Alexander the Great—it was not repressed until the Maccabean rising—it is only natural, if we find *actual proof of this influence of Hellenism in the circle of the Essenes*" (Schurer, *The Jewish People in the Time of Jesus Christ*, sec. ii, vol. ii, p. 218).

There were certain religious customs

and beliefs of the Jewish sect of the Essenes which were totally Hellenistic in origin. For one, Josephus tells us they accepted the doctrine of the immortality of the soul (*Antiquities of the Jews*, xviii, 1, 5). He mentions this foreign belief of the Essenes in several places. Notice:

"For their doctrine is this: That bodies are corruptible, and that the matter they are made of is not permanent; but *that the souls are immortal, and continue for ever... And is like the opinions of the Greeks*, that good souls have their souls beyond the oceans, etc." (*Wars of the Jews*, II, p. 11).

Josephus goes on to say, speaking of the doctrine of the immortality of the soul: "And indeed the Greeks seem to me to have followed the same notion" (*ibid.*).

Notice that Josephus says that these Essenes taught their doctrine as did the Greeks. This doctrine is certainly of foreign origin, for no such doctrine is found in the Scriptures.

"According to him [Josephus], the Essenes had always professed the *purest doctrines of Greek philosophy concerning the immortality of the soul*" (Renan, *History of the People of Israel*, vol. v, p. 56).

This particular teaching is of itself proof of the influence of foreign philosophies (Schurer, *The Jewish People in the Time of Jesus Christ*, sec. ii, vol. ii, p. 214). And further, he says:

"If then only one sentence which he (Josephus) says concerning the anthropology of the Essenes is true, *it is certain that their doctrine of man is dualistic, i.e. NON-JEWISH*" (*ibid.*).

There is absolutely no doubt that the Essenes had accepted the doctrine of the immortality of the soul directly from Hellenism. This doctrine is completely foreign to Scripture.

Other Heathen Doctrines

The Essenes also adhered to the doctrine of asceticism—the doctrine of perennial self-denial of even the good things of life. This belief as a continuing custom is entirely alien to the teachings of the Scriptures. However, such practices were common among certain Greek sects and Egyptian philosophies (*Encyclopaedia Britannica*, 11th ed., vol. ii, pp. 717, 720).

Because of this peculiar belief (which was condemned by the Apostle Paul in Colossians 2:23), the Essenes developed

themselves into monastic orders and repudiated marriage (*Wars of the Jews*, II, 8, 2). In no place does the Scripture command an individual to withdraw into a monastery or nunnery and live a life of celibatic asceticism. In fact, the New Testament commands a person *not* to deliberately withdraw himself from society (I Cor. 5:9-10) and it teaches that marriage is entirely honorable and holy (Heb. 13:4).

Essenes Worshipped Toward Sun

While the Temple was on earth, the worshippers of God prayed facing the Temple in Jerusalem (I Kings 8:28, 29). Daniel prayed three times a day in this manner (Dan. 6:10). The Temple in Jerusalem was designed symbolically, from its origin, to be the residence of God, and the people were to sacrifice at the Temple and pray toward it.

The Essenes, however, omitted two requirements of God which were obvious violations of Scripture. They refused to sacrifice at the Temple, or anywhere for that matter; and they did not face the Temple when they prayed. They worshipped and prayed TOWARDS THE SUN! (*Wars of the Jews*, ii, 8, 9.) This act was strictly forbidden in the Scriptures (Ezekiel 8:15, 16), but nevertheless, the Essenes turned their backs on the Temple and prayed towards the sun.

Relative to this esteem of the sun by the Essenes, Schurer writes that this clearly "leads to the conclusion, that they were in real earnest *in their religious estimation of the sun*. However this may be, the very turning to the sun in prayer was *contrary to Jewish customs and notions, which required the turning to the temple and expressly repudiated the direction towards the sun as HEATHENISH*" (*The Jewish People in the Time of Jesus Christ*, sec ii, vol. ii, p. 213).

To this, Schurer adds:

"Thus are we more and more driven to the view, *that foreign influence co-operated in the formation of Essenism*" (*ibid.*, p. 214).

Essenism Was Extreme Pharisaicism

It must not be supposed that Essenism, or any of the sects of Judaism, were completely heathen in doctrines in all respects. This was not the case! What existed was a combining or a blending of pagan doctrines with certain teachings of the Scripture. The Essenes kept the Sabbath, circumcision, and many of the other customs common to the Jews. They also kept many of the traditional laws of the Pharisees. We are told expressly by Schurer (*ibid.*, p. 209) that the rigid religious legalism of the Essenes and their punctillious care for ceremonial cleanliness, were genuinely Pharisaic in origin.

The Essenes were, however, not a part of the popular Pharisee sect. They were entirely separate and on their own. They may, however, have represented a group that began as a division of the Pharisaic sect and broke away early after the religious anarchy ended. For even though there were many doctrinal differences between the two sects, there were certain similarities. Schurer again tells us: "Essenism then is in the first place *merely Pharisaicism in the superlative degree*" (*ibid.*).

The sect of the Essenes were actually more rigorous and exacting (if that were possible) than the Pharisees as a whole. They even went beyond the Pharisaic commandments in regard to being ritualistically clean.

"The Essene completely separated himself from the multitude and formed exclusive societies, in which similarity of disposition and endeavour afforded the possibility of realizing the ideal of a life of absolute ceremonial cleanness" (*ibid.*, pp. 210, 211).

Thus, this extreme Pharisaicism led to asceticism and their other peculiar customs that most Jews completely disavowed. The Essenes went quite a bit farther than the Pharisees in accepting, outright, many of the customs of the heathen they learned while under Hellenistic influences.

"The doctrines of the Essenes were, however, tinged by *foreign influence*. In their neglect of the Temple sacrifices, and in their condemnation of wedlock, *they departed* from the full observance of the Law...*They also approached the Egyptian school* in their allegorical interpretation of many parts of Scripture" (Conder, *Judas Maccabaeus*, p. 210).

There is no question that the Essenes were recipients of many pagan doctrines — and many of them came from Egyptian Hellenism. Schurer again tells us that Essenism represents "a Judaism of quite peculiarly blended ultra-Pharisaic and Alexandrian views [and] appears in alliance with Pythagoreanism [a pagan philosophy] *and with many rites of Egyptian priests*" (*ibid.*, p. 208).

It is clear that Egyptian Hellenism, the Greek philosophies inherited by Egypt, was the primary influence upon the Essene doctrines. Their teachings were certainly far from those of Moses.

"So Essenism can be understood *only when regarded as a blending of Jewish and Greek ideas*" (*Ency. Biblica*, col. 2011).

The Truth About the Pharisees

Like the Essenes, many of the Pharisees had adopted the pagan belief in the immortality of the soul (*Wars of the Jews*, II, 8, 14). This doctrine is plainly

recognized by scholars, as has been shown above, to have come from heathenism, not from Scripture.

However, it seems as if the Pharisees were not willing to go as far as the Essenes in its complete pagan interpretation. Some of the Pharisees seem to have had certain reservations concerning the new doctrine. Josephus, himself a Pharisee and thoroughly acquainted with their doctrines, makes a vague distinction between the Pharisee belief and that of the Essenes. He says the Pharisees believed in an "immortal vigour" to be in the body; while the Essenes believed outright in the "immortality of the soul" (*Antiquities of the Jews*, xviii, 1, 3 & 4).

There seems to have been doubts in the minds of some Pharisees in regard to this doctrine. However, it appears certain that most of them believed in it, but with varying degrees of interpretation.

Of course, the doctrine of the immortality of the soul is not taught in the Scripture. In fact, the Scripture teaches just the opposite. For example, we read in Ezekiel 18:4, "The soul that sinneth, it shall die." See also verse 21. Clearly, a soul can die! And also, the New Testament teaches that only Christ has now immortality — no other man has (I Tim. 6:15, 16).

Who Were the Apocalyptists

In the second installment of this series mention was made of other minor religious sects which have been called by our modern historians by the name Apocalyptists. The name denotes those who supposedly reveal "hidden truths" or "secret doctrines."

There are extant several books written by these minor sects, or perhaps only by individuals, which show their peculiar beliefs or their prophetic expectations. These sects certainly differed from the major groups of Judaism. And they assuredly do not represent any large religious movements among the Jews.

"The Apocalyptic literature certainly represents an element in the Judaism of its time, *but it was an element of very minor importance* compared with those [the Pharisees, etc.] in which lay the real vitality and strength of Judaism. It is a fundamental mistake to suppose that the Apocalyptic literature can explain what Judaism really stood for, in that or any other age" (Herford, *Judaism in the New Testament Period*, p. 11).

The writings of these few individuals or religious sects were completely rejected by the Jews. Some of the reasons for their rejection by the other sects is because they were obviously contradictory with one another in many ways; they were at variance with the popular teaching of the Scriptures.

All of the writings of these Apocalyp-

tists were written *during* or sometime after the period of the religious anarchy. Some were written even as late as the First Century A.D.

Their teachings on the whole, while having a Jewish basis, reflect men's opinions and ideas which were absorbed from Hellenism. The teachings of the various books are extremely diverse. Strong elements of Hellenism are found in some, and in others to a lesser degree (*Ency. Biblica*, col. 2010, 2011).

There is no question that some of their teachings, even the manner in which some of them wrote, were directly influenced by Egyptian and Syrian Hellenism. Their teachings represent those of some individual teachers who, after the religious anarchy, began to teach their own religious beliefs independent of the Pharisees, but nonetheless, equally as erroneous.

"Traces of Syrian Hellenism, which had been implanted among the less educated masses, endured, and the victorious Judean people [after the successful Maccabean Revolt] harbored a growing semi-Hellenized crowd who had *neither grasped the pure Hebraic faith* nor received the pure Hellenic spirit. This populace [certain leaders among them] *fostered the apocalyptic literature with its fantastic and yet somewhat materialistic spirituality*, which, while it was largely an expression of the Hebraic mind and a development of the prophetic vision, *SHOWS A MARKED IMPRESS OF FOREIGN DOCTRINE*" (Bentwich, *Hellenism*, p. 335).

The principles behind the apocalyptic literature are an infusion of certain Jewish beliefs with Hellenism. All of the writings of these minor sects, or perhaps only individual writers, were quite varied and contradictory.

"The aspect that that literature presents is of so diversified a character that it is difficult to combine all the *different elements* into one connected whole" (Schurer, *The Jewish People in the Time of Jesus Christ*, sec. ii, vol. iii, p. 1).

Were These Groups Akin to the Essenes?

Because so many of the doctrines of the writers of these various books seem to show a near kinship to certain Essenic beliefs, some scholars have endeavored to show that the authors were undoubtedly part of that group (*International Standard Bible Encyclopedia*, vol. i, p. 164). This may well be the case. Josephus mentions that the Essenes were fond of keeping "secret" books that related doctrines only the initiated could know (*Wars of the Jews*, ii, 8, 7). At least we are assured that these sects who wrote the various apocalyptic books were

closer in doctrine to the Essenes than any other religious group among the Jews. They were not Pharisees; this much is certain!

"Those who really do know the Pharisaic literature, *including all the great Jewish scholars*, agree in the view that the Apocryphal and Apocalyptic writings represent a type (or types) of Judaism *different from the Pharisaic type*" (Herford, *Judaism in the New Testament Period*, p. 123).

The Truth About the Sadducees

The Sadducees completely rejected the traditions of the elders. They maintained that the Scripture alone was sufficient for religious truth (Lauterbach, *Rabbinic Essays*, p. 209). In this connection, the Sadducees were certainly right.

The actions of the Sadducees against the erroneous opinions of the Pharisees seemingly puts them in a good light—as though they were zealously upholding the Law of God and His divine truth. However, the Sadducean position was not as roseate as it may appear on the surface. There were real reasons behind the Sadducees' apparent stand for the acceptance of only the Scripture, and those reasons were not always out of honor for the Scripture or even God.

Can we say the Sadducees respected the Scripture when many of the plain teachings of the Word of God they openly renounced? They clearly rejected the Scripture teaching of the resurrection; they did not believe in angels nor spirits. Yet the Scriptures taught these truths! (See Job 14:4; Eze. 37:1-14; Dan. 12:1-3; Exo. 14:19; Dan. 6:22; I Sam. 18:10, etc.) To reject such fundamental doctrines as the resurrection and the existence of the spirit world, shows that the Sadducees did not hold the Scripture teaching in very high esteem.

Why Sadducees Rejected Traditions of Elders

It will come as a surprise to many people to realize that the reason the majority of Sadducees rejected the Pharisaic traditions of the elders, so-called, was *not* because of a reverence for the Scripture and an abhorrence for heathen customs. Their motive for rejecting these new religious laws, in reality, was on account of *their lack of interest in religion*. They did not care for *any more* religious laws than were necessary.

It is clearly known that the majority of Sadducees were not zealous for religion. Their main interest lay in securing for themselves political positions of power among the influential people in Palestine—they revered the gaining of wealth and power more than anything else. They did not want to subject themselves to

any of the religious laws of the Pharisees, nor [even] of the Scripture, as we will soon see. The Sadducees represented the "worldly-minded" sect of the Jews—not especially interested in religion. (Almost every society has had or presently has such religious sects, and the Jews were no exception—they had their "Unitarian" sect.)

"They [the Sadducees] saw in the traditions of the elders an excess of legal strictness which they refused to have imposed upon them, while the advanced religious views [of the Pharisees] were, on the one hand *superfluous to their worldly-mindedness*, and on the other, inadmissible by their higher culture and enlightenment" (Schurer, *The Jewish People in the Time of Jesus Christ*, sec. ii, vol. ii, p. 41).

The Sadducees simply did not want to be burdened with more religious laws. They thought the Laws of Scripture were certainly enough, without adding more! And, in fact, sometimes, if the Scripture did not teach what they wanted, they would even disallow it.

"The Sadducees, with the easy indifference of men of the world, finding that *there was quite enough in the Law for them to obey*, denied that there was anything obligatory outside the Books of Moses" (Renan, *History of the People of Israel*, vol. 5, pp. 41, 42).

With their rejection of the traditions of the elders and their acceptance of only the Scripture, it is not to be supposed that they were interested in getting the people back to the religion of Moses or in bringing the people to a proper reverence for the Scripture. They were willing to accept just what they had to, in order to retain *their* political positions among the rich and wealthy of Jerusalem (*Antiquities of the Jews*, xviii, 10, 6).

"Their whole doctrinal position *gave them liberty to follow their desires for political power and worldly satisfaction*. Hence they had a *deeper interest in sustaining the power of the reigning prince* [whether Jewish or Roman] *than in maintaining the observances of Moses*" (Riggs, *A History of the Jewish People*, p. 111).

While on the surface it may have seemed like the Sadducees were a little closer to the truth, because they maintained that the Scripture was sufficient Law to have, yet the fact is, they were just as far away from the truth—even farther! While the Sadducees blamed the Pharisees for not adhering to Scripture for their doctrines, they themselves were rejecting doctrine after doctrine of plain Scripture. They were no more following the complete directions of the Scriptures than were the Pharisees.

(Please continue on page 13)

LETTERS TO THE EDITOR

Tour Enlightens Life

"We have never before met two finer and more dedicated men as Mr. McCrady and Mr. McMichael. Their questions and their explanations shed further light upon God's Word for us. It was a most enriching and enlightening day for us all. May God bless them as they move eastward, just as we hope also to be blessed." Woman from Kansas City, Missouri.

Negro Brethren Express Joy

"We arrived in Jackson, July 1, and met Elder Jackson. We were so glad to shake his hand. One hand could not get loose from another fast enough to get to the other. Then he took the four of us to his car and we had a warm handshake with Mrs. Jackson. When we got to my house I opened my door wide and made everybody welcome. He took us one by one and talked with us and when he got through we were baptized. We were all happy when we came back from the water and he laid his hands on us. I had been waiting for it a long time and could not help crying."

Woman from Utica, Mississippi.

Editor's Comment: This is just one of several expressions of gratitude from our Negro brethren. Mr. Jackson's first nation-wide tour has brought many spiritual blessings to the scattered brethren who have been able to meet him.

Race Question Answered

"I can't express how grateful I am for the wonderful booklets I received from you on the race question and its inevitable answer or results. I realize that there must have been a lot of painstaking research to trace and make so plain the truth and yet remain so unbiased on such a touchy question. I was just a little puzzled as I tried to picture myself and other members of my race in the eyes of an ALMIGHTY GOD and why we are being so fiercely persecuted, especially in this part of the *Southland*. Now I feel that someday our prayers will be heard and answered."

Man from Kinder, Louisiana.

Patience Rewarded

"We are thankful and grateful that at last we have a local church here in Arkansas. We have waited somewhat impatiently at times, but our patience has at last been rewarded. We had a very good crowd — around 200. Mr. Cole and Mr. Dart both presented a very inspiring sermon. Mr. Dart appears to be a very

dedicated and well-informed minister. As he grows in age and experience I believe he will really prove himself worthy of his calling. They both showed by their fruits that they were guided by God's Holy Spirit. We were elated and very, very grateful for the opportunity to assemble with God's own Church and be instructed and admonished by his true servants. We pray that others may soon have a local church and know that the brethren in the Memphis area are thankful too."

Couple from Danville, Arkansas.

Insomnia from Overjoy

"It is now 20 minutes till 3:00 in the morning. And I'm so thrilled over the thought of getting to go to church, that I can't sleep. Our children haven't ever been to God's real true Church. It makes me rejoice — the idea of knowing they will get to go today."

Man from Arkansas.

South Africa Awaits Church

"During the visit of Mr. Roderick Meredith and Mr. Raymond McNair, we were privileged to be baptized. Already, we are overjoyed in that we are able to overcome many of the carnal desires of our human natures... Now the gospel means so much more than the fanciful stories about forever flying around in heaven with harps or roasting in hell for all eternity — if we didn't believe. The truth indeed makes us free. We eagerly anticipate the establishment of a Church of God in this city, for we feel the great need of a minister on the spot. We, and other baptized believers, have interested quite a number of people in the truth, insomuch that they inquire about when the church is likely to open. We endeavor to sow seed as opportunity offers."

Johannesburg, South Africa.

Chaplain Against Bible

"We received your article 'Should a Christian Fight.' We agree with you and think we should do something about getting out of the army as soon as possible. We talked to the post chaplain about this problem. We were shocked at how he was against everything the Bible plainly says."

Couple from Hawaii.

Editor's Comment: This is yet another example of the insidiousness of today's religious confusion.

Learns Proper Conduct

"I have really started trying to do the

things *God wants* us to do. I have stopped trying to run my husband's business. It surely does pay off. Now when he comes in I meet him at the door with a kiss and a smile, instead of a frown and question after question. Now he doesn't go out to taverns as much, and when he does, he gets home lots earlier. I was told yesterday that they just didn't know how I was so patient. I told my sister-in-law it was actually a joy, but I know by the way she shook her head she thought I was crazy. Since I was baptized last Wednesday, I am overcome with happiness, joy and a satisfied mind. My husband has really noticed. Seems like he is trying to be as good to me as I am to him."

Member from Platte City, Missouri.

Audience Entitled to Program

"I can't say how much I appreciate your daily programs, which are so straightforward and uncluttered. Those interested in other faiths than conventional Protestantism are entitled to such information. This is why I decided to support your program as a Co-Worker and supporter of your plans. I want to be notified if any financial contribution is needed. Your awareness of upside-down families surprised me. How do you have the spiritual discernment to know that so many families are upside-down, including my own, and others in my block, neighborhood and church? I am prepared to stay with my family, pray for and love them no matter what comes."

Man from Kirkwood, Missouri.

Notices Difference

"Since I have been listening to your program I have noticed a distinct difference between you and the everyday preacher. That is, you never say, 'I believe' or 'I think' or 'my church says' or 'I imagine,' and you do not speak as one who doubts or does not have enough information to back you up. You speak as one having authority who knows what he is talking about. I praise and thank God each day for you and His guidance to you."

Man from Chateauroux, France.

Editor's Comment: Many people worldwide have made similar comments.

Arthritis Healed

"I know God answers prayer. Mr. Hoops prayed for me while I was at Akron for the Passover, I have had no lameness or pain for arthritis since then, and the joints of my fingers are beginning to straighten out. A joint of my little finger on my right hand was very crooked and that joint was stiff. The joint is now flexible."

Man from Michigan.

(Please continue on page 16)

HELP THE POOR!

(Continued from page 3)

Every harvest season, when the children of Israel reaped their INCREASE, they remembered they had a responsibility to the poor. They remembered God had said not to take the very last head of grain and ripe grape for themselves—but to consider the poor and needy in the land—to leave a little for them.

Many of us—payday after payday—reap our increase and have no thought or consideration for the poor. The Eternal, knowing the poor would always be among us and need OUR help, gave this living command. Today we still have the poor, yet God's command is too often neglected.

A Missed Blessing

God promises direct blessings for obeying this command. "Blessed is he that considers the poor: the Lord will *deliver him* in time of trouble. The Lord will *preserve him* and *keep him alive*; and he shall be *blessed* upon the earth: and Thou wilt not deliver him into the will of his enemies. The Lord will *strengthen him* upon the bed of languishing; Thou wilt make all his bed in his *sickness*" (Ps. 41:1-3).

Think of the blessings many of us have been missing because of not applying this command!

More Examples

Jesus Christ, in the 6th chapter of Matthew, taught His disciples to help the poor. "Take heed that ye do not your ALMS [gifts to poor] before men. . . . But when thou doest ALMS [give gifts to poor] let not thy left hand know what thy right hand doeth: that thy *alms* may be in secret: and thy Father which seeth in secret shall *reward thee* openly" (verses 1, 3 and 4).

This was one of Christ's primary teachings, mentioned in the *same* chapter in which He taught the disciples to *pray* and

fast. Yet, many of us are letting down in this responsibility—and place no stress upon it.

Because of the diligent prayer and *alms* of Cornelius, a Gentile, God sent an *apostle* to baptize him and his family. "There was a certain man in Caesarea called Cornelius. . . a devout man, and one that feared God with all his house, which gave much *alms* to the people and prayed to God alway." An angel of God appeared to him and said, "...Thy prayers and ALMS are come up for a MEMORIAL before God" (Acts 10:1-4).

Yes, God takes *note* when we obey this law. God is very concerned with our diligence in helping the poor.

Our Responsibility

Each one of us personally should make it our responsibility to help those among us who—although diligent—are poor and in need because of special circumstances. We should be eager to fulfill this command of God.

Perhaps we may not know of any family or individual in need. Then, we should tactfully inquire of the minister or one of the deacons or leaders in the Church who may know of a special case, or anonymously give to a special POOR FUND that your minister may use for this purpose.

There are always poor among us. There will always be this need—God says so. It is OUR responsibility to do our part.

With your support and obedience every Church area can have a reserve to help the poor. Used clothing and shoes are always in need and also a very welcome gift. If you do not have a local church, send them to headquarters in Pasadena.

Remember, Brethren, although this is our responsibility, it is also a blessing to help the poor. "If ye know these things, HAPPY are ye if ye *do* them" (John 13:17).

the result of man's own doing, God never intervened!

"And for the Sadducees, they take away fate [the determination of God], and say there is no such thing, and that the events of human affairs are not at its [God's] disposal; but they suppose that *all* our actions are in our power, so that we are ourselves the cause of what is good, and receive what is evil from our own folly" (*Antiquities of the Jews*, xiii, 5, 9; *Wars of the Jews*, ii, 14).

The Sadducees were wrong in this! In the Scripture it shows that God at times directs individuals and nations to do certain duties (Isa. 10:13-15, etc.). Of course, not every single action an individual does is being determined by God (Eccl. 9:11). The Pharisees, in this case, understood correctly that God intervenes in the affairs of mankind when He considers it necessary for the carrying out of His plan, but on the whole, mankind's actions are his own (*Antiquities of the Jews*, xiii, 5, 9).

The Sadducees certainly did not have belief in many truths of the Scripture. By disbelieving in the resurrection, disbelieving in the spirit world and also rejecting the fact that God ever intervenes in the affairs of man, they show clearly that they had little regard for the Word of God.

"They [the Sadducees] were very nearly free-thinkers, and in all cases were men of little religion, mere worldlings. Their wisdom was all worldly. The doctrines attributed to them by Josephus, concerning liberty and divine Providence [that is, the lack of divine Providence], are interpretations or compromises after the Greek fashion. For them all [the Sadducees] this was only an attempt to reduce the supernatural to its minimum, a process for eliminating God" (Renan, *History of the People of Israel*, vol. v, p. 40).

As pointed out by Schurer: "*Their interests were entirely in this world, and they had no such intensively religious interest as the Pharisees*" (*The Jewish People in the Time of Jesus Christ*, sec. ii, vol. ii, p. 39).

Brief History of the Sadducees!

When religious authority was again established among the Jews after the period of religious anarchy, the Pharisees were anxious for the people to start living a religious life, even though they brought into their religion many of the new customs from Hellenism. However, the majority of Sadducees made no real attempt to return to religion. They certainly saw no reason for accepting the many new customs as extra religious duties to perform.

The majority of Sadducees were priests

JUDAISM *the Law of Moses?*

(Continued from page 11)

Sadducees Reject Other Scripture Teaching!

Throughout the Scriptures we are distinctly shown by prophecies and by examples that God at certain times intervenes in the affairs of individuals and of nations. There are multitudes of prophecies which

show that God is very soon going to personally intervene in the affairs of mankind. See, for example, the Books of Isaiah, Jeremiah, and Ezekiel.

But the Sadducees believed not a word of this! They believed that God did not direct the mind of man in any form or manner—all things that happened were

(Cycl. of Bib. Theo. and Ecc. Lit., vol ix, p. 238) who had been ordained of God to teach the people the Scriptures. The forefathers of the priests, the Sopherim, were entirely faithful in their appointed task. But the majority of priests after the period of religious anarchy *made no attempt* to teach the people the Scriptures. One of the main reasons for their attitude was because most of them had been out-and-out Hellenists! (Herford, *Talmud and Apocrypha*, pp. 77, 78). Among all the Jews in Palestine, the priests had become the most Hellenistic.

After the religious anarchy, when the lay leaders, the Pharisees, began to exert an influence over the people, they "refused to recognize the authority of the priests as a class, and inasmuch as many of *the priests had proven unfaithful guardians of the Law*, they would not entrust to them the religious life of the people" (Lauterbach, *Rabbinic Essays*, p. 209).

Thus, many of the priests joined with, or rather comprised the sect of the Sadducees, which, in all principles, rivaled the Pharisees. The origin of the priestly sect of the Sadducees was actually prompted as a reaction to the Pharisees' taking over much of the religious control of the Jewish people. The Sadducean sect was not formed because of any endeavor on the part of the priests to return to the original Law of Moses; nor did the priests attempt to gain the people to accept only the Scriptures as Law. This sect evolved as merely a reaction to the assumption of power by the lay Pharisees.

Many Priests Continue in Hellenism

After assimilating much of the "higher culture and enlightenment" of Hellenism, the priests were not altogether ready to disengage themselves from it. Even after the religious anarchy, many of the priests retained their love for the culture.

The Sadducees actually represented the division of the Jews which continued a reverence for the *ethical views* of Hellenism. It is true that they did *not* hold to the many *religious doctrines* of the pagan cults of Hellenism, but they did retain many of the social aspects of the culture. It was almost imperative that they did, so the Sadducees thought, for they were in constant contact with the political powers in Jerusalem who found it necessary to adhere to much of the Hellenistic beliefs in order to carry on matters of state with the other countries around. Thus, many of the priests did not completely repent of their secular Hellenism, even though on the religious side they acknowledged the Scriptures as the only Law.

"They [the Sadducees] made, however, *the open door through which Greek in-*

fluences CAME BACK into the land, and, as another has tersely said, 'the antagonism between them and the Pharisees was really a *secondary version* of the old feud *between the Hellenists and the Hasideans*'" (Riggs, *A History of the Jewish People*, p. 111). The Hasideans were those Jews of the Maccabean Revolt who maintained a zeal for religion, and, of course, the Hellenists were the Jews, many of them priests, who had no interest in religion.

It is clear that this comparison is correct. The Sadducees were simply the remnants of the Hellenists who cared nothing for religion, while the Pharisees were descendants of the religionists—the Hasideans.

"Politically, the Sadducees were, as a party, *open to foreign influences*, and it was through them *that Hellenic culture spread in Israel*" (*The Cambridge Companion to the Bible*, p. 134).

In other words, the Sadducees were really secular Hellenists. Their acceptance of the Scripture as the only code of Law, even though they rejected much of its teachings, was really out of spite to the Pharisees who accepted the so-called traditions of the elders. The Sadducees saw no need of being overly religious by the acceptance of burdensome customs and rites.

"*Their interests were entirely in this world, and they had no such intensively religious interest as the Pharisees*" (Schurer, *The Jewish People in the Time of Jesus Christ*, sec. ii, vol. ii, p. 39).

They had no desire to practice real religion, neither did they think it necessary to teach the people the Laws of God. Even though the majority of Sadducees were priests, and were ordained of God to instruct the people in righteousness, they totally renounced their responsibility.

"Such as they were, the Sadducees had little or no direct influence upon the mass of the people, nor did they seek to have. They made no effort to teach the people, presumably because *the thought of doing so never entered their minds*" (Herford, *Judaism in the New Testament Period*, p. 122).

"We shall perhaps be not far wrong if we represent the Sadducees as holding the ancestral religion *mainly as an inheritance and NOT AS A LIVING REALITY*... It is in accordance with this view that *they did NOTHING to enlarge the meaning or increase the influence of the Torah as the Pharisees did*" (*ibid.*, p. 121).

The Sadducees made no attempt whatever, that we have record of, to make the Scriptures known to the people or to carry out their God-given function of instructing the people in the Law. They

did not see the importance of it! In fact, they were even willing to sacrifice the Laws of Scripture if they could gain politically from it.

"They were the *less restrained by any religious scruples* from engaging in public affairs *which involved some amount of compromise with Gentiles*" (*ibid.*, p. 122).

Thus, Schurer adequately describes the Sadducees as pre-eminently having "*a recession of the religious motive*" rather than a zealotry for the Scriptures (*The Jewish People in the Time of Jesus Christ*, sec. ii, vol. ii, p. 39).

What You Should Remember About the Sects

It becomes quite obvious, when the truth is known, that the sects of Judaism were not really teaching the Law of Moses. What all of them had done, in one degree or another, was to blend many pagan customs and beliefs, along with various man-made opinions, with the Law of Moses and then endeavored to teach their contradictory doctrines as the truth of God.

The Pharisees had accepted many customs of the heathen as so-called traditional laws from Moses. They had also enacted many of their own commandments which by-passed the commands of the Scripture and in fact, the Pharisaic commands even annulled, in many cases, the plain commandments of God.

The Sadducees were disinterested in religion! The only reason, in reality, that they had any connection with religion at all was because most of them were priests who had the hereditary right to minister in the Temple and to have an association with the religious life of the people. They maintained their hereditary religious right mainly for political purposes in order for them to more easily pursue their worldly-minded aspirations, not out of any desire to teach the people the truth of God.

The Essenes had accepted many heathen customs and beliefs without reservation. Almost all their doctrines were antagonistic to the Law of Moses.

The writers of the Apocalyptic books also show, in varying degrees, an impress of foreign doctrines and philosophies. All of the books are different from one another and represent the contradicting opinions of certain individuals or minor sects. The writers of the Apocalyptic books were probably, in one way or another, connected with the Essenes.

Thus, all the religious sects of the Jews can be adequately shown to be schismatic deviations from the pure and simple Law of Moses. They were all affected by the beliefs that were encountered by the Jews during the period of religious anarchy

when Egyptian and Syrian Hellenism were rampant throughout Palestine.

The combined numbers of the Jews who belonged to the religious sects of Judaism, however, numbered less than 5% of the total Jewish population of Palestine in the days of Christ. The great majority, the Common People, were not overly interested in religion. From the time of the religious anarchy, there was never any real collective religious authority among the Jews like the Sopherim. All the people went their own ways. The majority never got back to religion as during the days of the Sopherim. Outside of a nominal adherence to some basic forms of religion, the masses were not zealously concerned. And, there can be no doubt that the confusing and contradictory examples of the various sects were discouraging to the populace. Truly,

Christ came to a people who had no shepherd to guide them into the truth of God (Matt. 9:36).

True Liberty

(Continued from page 8)

Satan has deceived the world into thinking it is free, while it is held by him in cruel bondage and slavery.

Jesus Christ has freed us from that slavery, and has given us freedom and righteousness *in serving Him*.

In return He serves us in more and greater ways than we can serve Him.

Certainly our God is good and merciful. Our Master supplies all our needs. Thank God we have *chosen* the right Master.

suitable arrangement is possible.

For instance, when Ambassador College turned some of the fine homes we acquired into dormitories, we found we had to build special closets for student use. On the floor of these prayer closets we put a rug to kneel on, and a small stool to rest a Bible on, in case one wanted to study his Bible while he kneeled. In the ceiling we put a light, and hole for a small fan to provide adequate ventilation. This solved the lack of a place to pray.

My husband does not believe in tithing. What are my responsibilities in this case?

Each person is responsible for that which God puts under his, or her, authority. God made the husband head of the family (1 Cor. 11:3), and made him responsible for making decisions pertaining to family policy. It is *his* responsibility to decide how to use *his* salary or the income from a *family enterprise* such as a farm or store, even though his wife may work with him in it.

A wife, of course, should tithe *her own earned income*, but her conversion does not give her permission to exercise authority over her husband's money. She should not tithe or give offerings from his salary without his permission, even if he makes her responsible for the handling the personal finances of the family.

The wife should faithfully follow her husband's directions in using the money he entrusts to her care (Eph. 5:22; Luke 16:10-12). A wife who disobeys her husband in this regard in a sense blasphemes the Word of God (Tit. 2:4-5).

After you have once asked your husband if he wants to tithe, if he says "No," you should not press the matter further. You should not criticize your husband for neglecting to tithe, nor argue with him in an attempt to persuade him to change his mind. Doing so would only hinder his eventual conversion. Just wait patiently for God to change his mind *when He sees fit*. In the meantime, your *conduct without words* will influence him much more favorably than words (1 Pet. 3:1-2).

If, however, he allows you to tithe part or all of the family income, then by all means do so. In such a case it is your responsibility to tithe, once your husband grants you permission.

Is it wrong to wash dishes on the Sabbath?

The Sabbath should be devoted to spiritual matters—the daily routine of activities should be kept at a minimum (Isa. 58:13-14).

Many women in the church leave the dishes to be washed later. Others use paper plates which can easily be disposed

Question Box

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

What is the significance of the "Sabbath Day's journey" mentioned in Acts 1:12?

The "Sabbath Day's journey"—which is not a Bible command but a rabbinical measurement—amounted to approximately three-fifths of a mile. It was the distance which the Jews allowed one to travel on foot on the Sabbath Day. Acts 1:12 mentions this distance not as a command to follow, but as a well-known and commonly used Jewish unit for measuring distance.

This distance was set by the Jewish Rabbis who misinterpreted the passage, "Let no man go out of his place on the seventh day" (Ex. 16:29), to prohibit going beyond the limits of the city in which one resides. The physical size of cities of those days apparently was used as a basis for setting 2000 cubits (3000 feet—about 3/5 mile) as a Sabbath Day's journey. The setting of this distance was not inspired.

The principle that is to be followed today is that we should not travel so far as to weary our bodies on the Sabbath, whether we go on foot or by mechanical transportation. In our modern fast moving world, many brethren can travel well over 100 miles to church by car without wearying themselves.

I just can't seem to find the opportunity to pray.

How can I solve this problem?

In many homes the problem of lack

of prayer is a major concern. Brethren try to be good Christians, and yet there is something lacking. Members of a family are often grumpy, cross, and irritable. There is not enough joy and love expressed. And it is all obviously due to a lack of diligent prayer and Bible study.

And in every home we often find one major reason for that problem. Although the members of the family want to be zealous Christians in prayer, they have *no place* to pray. There is *no place* set aside specifically to be a *place* of prayer or study. All of your closets full? Is there no suitable guest room or den that could be used? How many of you have to use a bathroom in which to pray? To be perfectly frank, a bathroom is not a suitable place to pray as a habit. Sometimes we find that the only place one prays is in bed. In one case a young man has to sleep with three other brothers in the same room, and only prays in bed. This is no way to gain a close contact with God.

God will hear you pray anywhere, but when you pray, you should try to be on your knees in a quiet place such as Christ commanded in Matt. 6:6.

If, where you live, you have no place to pray, that doesn't mean that you must just go along with that situation. You should *make* a place. Houses don't normally come with enough closets or extra rooms so that you could make one into a place just for prayer. *At least set aside a room part time for prayer* if no more

of. Still others simply rinse, neatly stack, and cover soiled dishes and utensils.

It is not absolutely wrong ever to wash dishes on the Sabbath—it may even be necessary if you do not have enough dishes to last through the day.

However, with foresight and proper meal-planning, it should not be necessary to spend much time washing dishes. Such work should be kept to a minimum so that a wife will not deprive herself of the rest, prayer, and study that should be hers on the Sabbath.

**Is it wrong for me to date a girl
who is not a Christian,
if she is a girl of good character?**

Dating is a modern form of social fellowship. Since it may lead to marriage, everyone should exercise great care with whom he or she dates. Christians are expressly *commanded*: "Be ye *not* unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (II Cor. 6:14.) We are here commanded to *avoid* anything which would cause us to be "yoked together" with unbelievers or even to have continual *fellowship* with them.

James warns us: "Whosoever therefore will be a friend of the world is the *enemy* of God" (Jas. 4:4). Put *God* first in your life. Have the courage to *draw the line* on whom you will, and will not, date. One who really *knows* God will *believe* that His way is right and will obey

Him. The person who spurns God's advice is *not* a believer (see I John 2:4). Therefore, you should have no regular dates or fellowship with outsiders. God does provide you with social opportunities at the annual festivals.

Marriage is certainly the closest form of being "yoked together." And dating is a kind of close social *fellowship* which usually precedes and may lead to marriage. If a Christian knowingly marries an unconverted person, *he is deliberately disobeying God*. God forbids us to make such a mistake!

and learn more about God's great work."
Woman from Briscoe, Texas

"Dear Mr. Armstrong:

"Last week we had the wonderful opportunity to meet with Mr. McNair. I was wondering if it is possible for so many of us who are scattered to have a visiting minister to answer our questions. Even my husband, who has been lukewarm to my 'queer ideas,' had a wonderful time talking with Mr. McNair."

Woman from Willowdale,
Ontario, Canada.

TV More Useful When Broken

"Dear Mr. Armstrong:

"Had it not been for a broken TV set, my wife and I probably would never have heard your programs. But with no TV, we were forced to listen to the radio. At that time I was a nightclub entertainer, so I didn't get to hear it too often. But my wife listened, and sent for your booklets. I was shocked at some of them, and couldn't go along with some. I set out to disprove you! My days were free, so I started my one man 'crusade' to find the faults. My car broke down, so I walked to the libraries most of the time in the rain. I buried myself in books, only to find you were absolutely right on every point. My wife and I haven't been baptized yet, but the Tacoma congregation of the Church of God is only a ten-minute drive from our home, and we plan to be baptized very soon."

Man from Tacoma, Washington.

Letters to the Editor

(Continued from page 12)

Baptizing Teams a Blessing to Many

"Dear Mr. Armstrong:

"My wife and I had the wonderful pleasure of meeting your baptizing team, and were baptized. We never had an experience like it. I wish they could have stayed longer. We sure hated for them to leave."

Man from Virginia

"Dear Mr. Armstrong:

"My husband and I were baptized yesterday by Mr. Winner and Mr. Craig. This was the greatest event in our lives. We certainly enjoyed meeting and talking to these fine young men. We plan to attend the Feast of Tabernacles this fall,

Add Appeal to Your Vegetables

(Continued from page 6)

can opener to make 2 holes in top of can and pour off the juice — no peas spilling out this way. When ready for peas remove the whole lid with regular type can opener. Use the juice to make cheese sauce. Make the cheese sauce while the vegetables are cooking. Time it so all ingredients will be done about the same time.

Cheese Sauce

- 2 tablespoons butter
- 2 tablespoons whole wheat flour
- ½ teaspoon salt
- ⅓ cup dried milk
- juice from peas plus enough water to make 1 cup
- 1 cup grated natural cheese (not processed cheese)

Mix the flour, salt and dried milk. Gradually add the liquid to the flour, salt and dried milk to make a smooth paste.

Melt butter in saucepan over *low* heat. Add the flour mixture. Cook over low heat, stirring constantly until the mixture thickens.

Remove from heat. Add grated cheese and stir just until the cheese is melted.

Pour ½ of the cooked vegetables into a casserole dish. Place chopped hard cooked eggs on top of this layer. Add remainder of vegetables. Pour cheese sauce over vegetables. Top with browned buttered crumbs. (If desired, put in a 350° oven and let stay 10 minutes.) Makes 6 servings.