

The

Good News

International Magazine of The Church of God



P-40
"FLYING TIGER"
MAY-JUNE 1971



More About Our Cover...

Jagged and ferocious-appearing teeth decorate the nose of one of the most famous fighter planes of World War II — the P-40 Warhawk, more popularly called the “Flying Tiger.” Read in this issue the true story of an exciting and dangerous and seemingly impossible mission — written by a Flying Tiger pilot who actually flew it — and, most important, learn a vital spiritual lesson from it.

Ambassador College Photo

Coming in the Next Issue:

FAITH—A VITAL DIMENSION IN GOD’S WORK

The power of our collective faith in what God is doing in His Work is a vital force that will move more than mountains. God’s Church must unite in believing faith to finish the gun lap in His Work!

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Don’t put it off. Contact your employer today and see if he sponsors a gift matching program!

The Good News

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*ministering to its members
scattered abroad*

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IMPOSSIBLE!

U.S. Air Force Photo

Life is a series of learning experiences. Often they are everyday mundane occurrences, but sometimes they are exciting — and even DANGEROUS! The true narrative that follows involves the excitement and danger of war. Included are the temporal glamour and glory of this world, as well as a VITAL LESSON for every Christian!

by Paul S. Royer

Why the Mission

OUTSIDE, evening deepened into darkness. Blowing, billowing clouds turned the night into a misty blackness. Chinese coolies scurried along a narrow foot path near an old dilapidated warehouse — our “alert shack.”

Inside, twenty-one young American fighter pilots were sprawled on rice sacks and boxes awaiting the arrival of General Claire Chennault. They were to be briefed for “Mission: Impossible.”

The time and place was Kunming, China, October 2, 1943 — nearly twenty-eight years ago. The pilots for this mission were selected from the 51st and 23rd fighter groups which composed the 14th Air Force — better known as the “Flying Tigers.”

There was a very special reason for this mission. A week prior to the briefing, five B-24 bombers had been lost in a raid on Haiphong, in Japanese occupied French Indo-China.

In today’s Vietnam war, the loss of five bombers wouldn’t be so important. But in the early days of World War II, just after Pearl Harbor, five B-24s often meant our total bombing effort in a given area. This was because we were fighting in a third-rate theater and bombers were hard to come by. The European war front and the islands of the South Pacific were our number one and number two theaters of action, both of which had priority for supplies

and equipment ahead of China. So five B-24s lost in that theater was a disaster!

Out of the five, one B-24 returned to Kunming. But it was badly shot up and lacked a qualified pilot. The pilot was dead. The co-pilot lay half dead on the cockpit floor wheezing out flying instructions to the crew chief.

In attempting to land, the crew chief stalled the bomber on his third pass over the field. Twenty-five tons of metal along with the crew plummeted from a height of 500 feet into a rice paddy. So complete was the stall that the plane had no forward movement at all. It just sank into the mud and collapsed, breaking into sections. None survived this sickening disaster!

The General Was Angry

General Chennault's ire was up. He was angry and humiliated by the loss of the bombers. And he was determined to even the score. This time, he would attack Haiphong with fighter escort — something we had not done before. Twenty-one P-40 "Warhawk" fighters would escort a dozen or so B-24s — *all* the bombers left in China!

Fighter cover for the B-24s had not been offered in the early part of the war because the fighters could not carry enough fuel. It was a little over 400 miles to target, but the range of the

Mission Impossible?

At this point in the briefing, some of us began to perspire a little. Considering *all factors*, we were at least 2 hours short of being able to fly the mission and return to base. Kunming wasn't much as either a base or a home, but it began to look mighty good at this stage of the briefing!

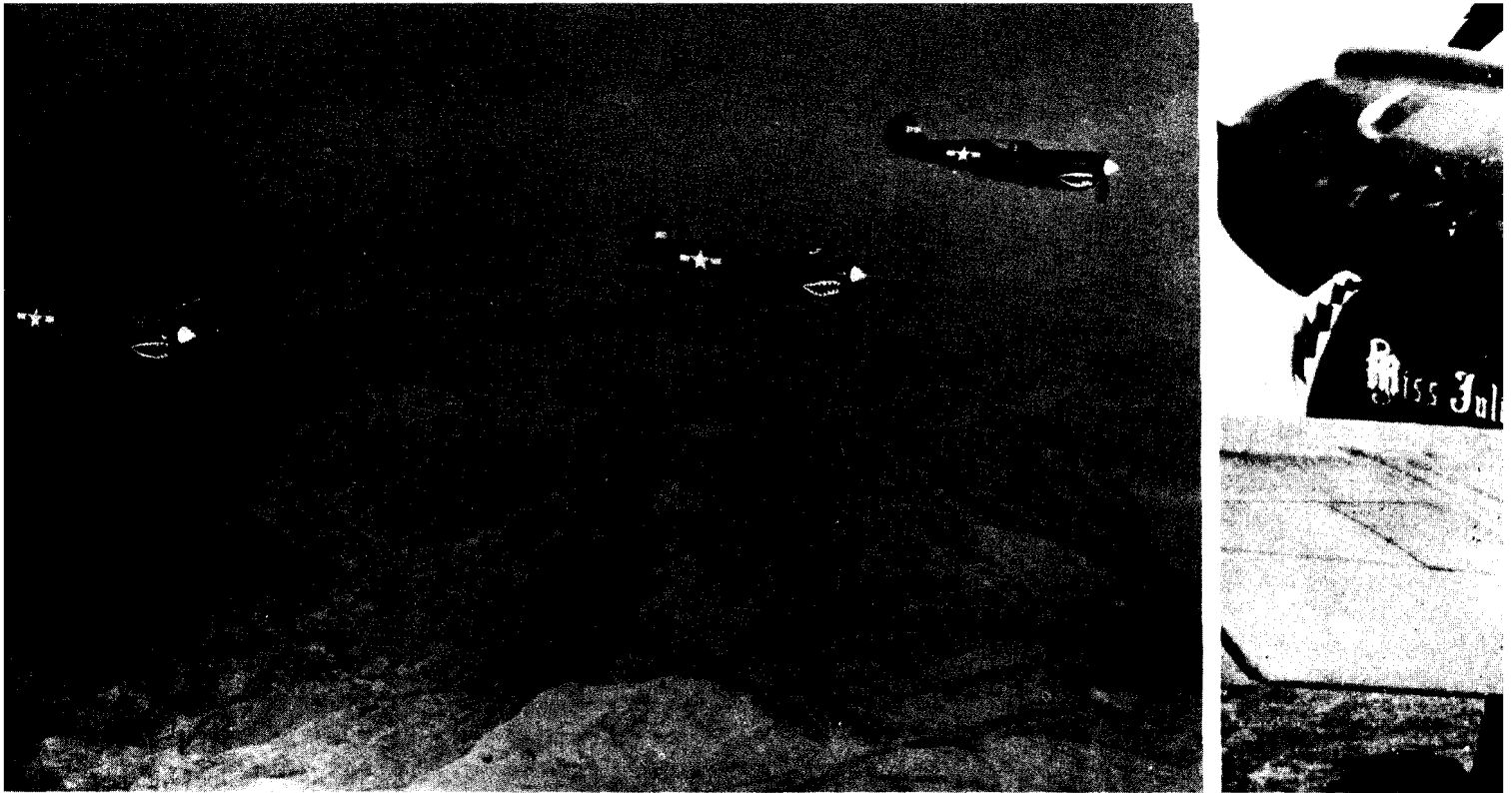
But how were we to accomplish this "impossible mission"?

As the briefing continued, the answers began to come. To increase our range and flying time, an external belly tank would be installed. This

movies could you manufacture the scene in which we found ourselves. The old bamboo, latticed, ramshackle, dirt-floored shack was lighted by a candle or lantern — I don't recall which. I remember that the light was very dim, but not so dim that you couldn't see the rats scurrying across the floor from time to time.

"Cruise Control" and the "Point of No Return"

During the briefing we were given a proposed solution to our remaining problem — our one-hour shortage of



early P-40s was limited to 350 miles, or one and one-half hours flying time from home base. We were told that night that we would have to fly a total of 4½ hours in our 3-hour fighters!

Even more was added to this *already* seemingly "impossible" problem. Not only would we fly to Haiphong and back, we would fight at *full power* over the target for a period of approximately 15 minutes. Fifteen minutes at full power would drink up our already short supply of fuel at nearly double the normal rate! Full power for 15 minutes would drastically reduce our range and flying time.

would add an hour to our flying time. Our 2½ hours' limit, figuring 30 minutes of fuel consumed over the target, was now back up to 3½ hours — just 1 hour short of enough fuel to fly the mission.

Mathematically, it still added up to "Mission: Impossible"!

As I sat there that night and looked around at the other pilots, I wondered if a single one of us would make it back alive. I'll never forget those physical surroundings, or the empty feeling that the mission really was impossible!

The Chinese warehouse where we met for the briefing resembled a nightmare. It didn't seem real. Only in the

the necessary fuel to complete the mission. They called it "cruise control." By reducing our normal cruising speed by 25%, it was *believed* that we would be able to extend our flying time long enough, under normal weather conditions, to complete the mission and make it back to base.

Flying for 4½ hours at 200 m.p.h. (about 100 m.p.h. above stalling speed) is very uncomfortable, especially in a single-engine airplane over enemy territory. Nevertheless, it was felt that "cruise control" was the only chance we had of completing the mission. We would "mush" through the air to and from the target, allowing full power

for only ten to fifteen minutes' worth of combat over Haiphong.

Cruise control involved a "point of no return." We were cautioned over and over again to be extremely careful in calculating our gas consumption on the way to Haiphong. In flying a cruise control mission, it was necessary to estimate our fuel consumption half way there, and again at the three-quarter mark. At those points we were to determine whether or not we could make it all the way and still return to Kunming. If not, we were to abort the mission by turning back.

The P-40 was equipped with three internal gas tanks — two wing tanks and one small fuselage tank — for a total capacity of 157 gallons. In addition, each would be carrying a 52-gallon belly tank. However, only the two wing tanks had gas gauges, and they were highly inaccurate.

It was mandatory that we fly to the target using our belly tanks first, then drop them to reduce drag and increase maneuverability over the target. Later, when we switched to the wing tanks, the gas had to be used in nearly equal amounts from each tank to keep

flying instruments were not in existence at that time.

Weather proved to be as big a hazard as air combat. A number of pilots were never heard from again after entering the overcast en route to Haiphong. East of the Himalayas, we often encountered extreme turbulence and downdrafts. In just a few seconds, one could experience a two- or three-thousand-foot fall, then just as suddenly be returned to cruising altitude. An ordinary airplane can be torn apart in such turbulence. None survived if hurled into a mountain peak!



U.S. Air Force, Ambassador College & UPI Photos

Above left: Three P-40s in flight over rugged Chinese terrain. Above: Mr. Royer in his P-40, dubbed "Miss Julie." Above right: B-24 bomber flies over squadron of "Tigers."

At all times it was a question of whether or not we could make it!

Actual range and the point of no return varied considerably from airplane to airplane and from pilot to pilot. Engines varied in performance as did the pilot. Therefore, in determining the point of no return, each pilot had to accurately know his gas consumption.

Could we really do this?

the airplane in trim for air combat.

To further complicate matters, we were assured that we would be intercepted by the enemy! For most of us it would be our first air-to-air combat.

Consequently, all factors considered, there obviously was *no way* we could accurately gauge our fuel consumption!

Other "Minor" Problems

Other factors we had to consider were the weather and difficult navigation. In China both were often next to impossible. The mission was 400 miles over and through a solid overcast all the way to target. Remember that today's sophisticated foul-weather

Maps of the area were laughable — the atlas type! They only revealed we were flying over *China*. And there were no highways we could use for guides, no cities of any size away from the coast for landmarks, no dams or lakes — just plain farmland and mountains. Every acre looked just like the next — for 400 miles — that is, when you could see the ground, and that didn't occur until our return flight to Kunming.

Since radio aides for our fighters were non-existent, on the way we would "fly the B-24s," depending on them for navigation. Then it would be needle ball and compass all the way home.

There was one major reason why

some of us returned from the mission and others did not. And therein lies an analogy and vital lesson that could be the difference between spiritual life and eternal death for YOU.

That physical reason was a knowledge of the **WEAKNESSES and STRENGTHS** of the airplanes we flew. Not only did we have to learn the weaknesses and strengths of the P-40, but also the weaknesses and strengths of the Japanese Zero — the enemy!

The P-40 — A Second-Rate Fighter

We had to realize that the P-40 was a second-rate airplane. It, along with its shortcomings, was a product of Army thinking. Between World Wars I and II, the Army had not anticipated anything beyond a short-range, low-altitude war. Therefore, the P-40 was designed for this kind of warfare. It was limited in fighting altitude to 20,000 feet, and with a range of only 1 to 1½ hours. World War II was fought primarily above 20,000 feet, at distances far greater than an hour from base. And so the P-40 had to be modified and adapted in a catch-up second-rate effort to combat the enemy's superior aircraft.

At least two other U. S. fighters (including the Lockheed P-38) were far in advance of the P-40. The P-38 surpassed even the famous English Spitfire. However, Lockheed Aircraft could not reach quantity production in time. Curtis-Wright, manufacturer of the P-40, could. The P-40 Warhawk was based on a tried and tested airframe already in production. Curtis-Wright offered the Army low cost, early delivery — 500 P-40s before the others could deliver five of their planes. So the Army was forced to go with the P-40.

The Zero — A First-Class Fighter!

In many ways, the Japanese Zero was far superior to the P-40. Since maneuverability is directly related to wing loading, the Zero was built out of a tough lightweight alloy called Duralumin. The Zero weighed only 3,920 pounds empty, compared to 6,400 pounds for an empty P-40. Consequently, the Zero could climb nearly

twice as fast as a P-40, and turn in half the space. The Zero's service ceiling was 35,000 feet. The P-40's was supposed to be 28,000, but at 28,000 feet you didn't do much fighting in a semi-stalled condition!

The Zero was always able to fly at least 10,000 feet above the P-40. That's where I always saw them! We had no choice but to wait for the Zeros to attack, since we couldn't carry the battle to them.

General Chennault saw the problem early, even before the U. S. declared war. He tried to warn the Army Air Force about the fantastic performance of the Zero, but his warnings were ignored. As a result, the Zero remained a nemesis to our pilots and planes through most of World War II.

But Our Fighter Did Have Strengths!

In spite of its weaknesses, the P-40 also had certain strengths.

Fire power of the P-40 was the *best* — six fifty-caliber machine guns, three to a wing. They spat out lead slugs at a rate and power that few can visualize. At the point of convergence — where all six hit the same point — they had the power of a two-ton truck hitting a brick wall at 60 miles per hour! They literally tore apart trucks, cars, airplanes or whatever we fired into. Not even a locomotive could survive a direct hit.

Other factors in our favor were armor glass, self-sealing fuel tanks and pilot armor protection. The P-40 actually carried half a ton of armor and protective equipment. Many a pilot owes his life to this protection. The Zero had none of this protection. As a result, it literally exploded after a few seconds of direct fire from our 50-caliber machine guns.

The greatest strength of the P-40, the one the American pilot depended on to survive and win, was its extraordinary power and speed in a dive. Its tremendous weight limited maneuverability at slower speeds and reduced its fighting altitude, but it really could dive and turn at high speeds! Every pilot who fought and lived used this superior diving speed and durability to his advantage. And he avoided mixing it up in a dogfight except at high speeds.

Mixing It Up

In the briefing, General Chennault cautioned all of us not to leave the B-24 formation at any cost. During the battle over Haiphong, we flew "top cover." Lieutenant Opsvig flew my right wing in a P-38, one of only two in China.

As we approached Haiphong, the first Zero dove through the formation. We let him go. But a second Zero was too much for me. I went after him and made a nearly fatal mistake. As the Zero passed through the formation, I rolled over on my back and pulled the nose through into a high-speed dive. I almost caught the Zero when it pulled up into a vertical climb to elude my fighter. In trying to catch him, I forgot about his extremely high rate of climb.

He quickly began to outdistance me, so I fired flying straight up! Recoil action of the six fifties, combined with the rapid loss of speed as a result of gravity, caused my plane to fall off into a spin — a sitting duck for a second Zero.

Fortunately, there was no Zero nearby. I was "lucky." I never made that same mistake again. I remembered the lesson, the weakness of the P-40. But I remembered its strengths as well.

Lieutenant Opsvig and I never got back to the main formation after chasing the first Zero. But to the rear and out of sight of the main formation I spotted a B-24 straggling along, all alone, miles from the others. Its jammed bomb bay doors were extended. Because of the added air drag it couldn't keep up.

As I looked around, I saw six Japanese Zeros directly overhead, about four or five thousand feet up. They were waiting for just the right moment to pick off the straggling B-24. Lt. Opsvig and I climbed a thousand feet or so above the B-24 and waited.

Opsvig and I learned a lot about fighting that day.

The first Zero attacked the B-24 with me on his tail, a second Zero on my tail, Lt. Opsvig on the tail of the Zero that was on my tail, and a third Zero on Opsvig's tail. We flashed and rolled through the sky in high-speed dives until we either confirmed a "kill," or

the lead from the Zeros on our tail got too heavy. Then we would break it off.

We found that it was really easy to out-maneuver the Zero in high-speed dives. All we had to do was pull a tight turn at high-speed and the Zero went out the other side, unable to turn with us. When we tried the same maneuver on the second mission over Haiphong, it was just as successful as on the first.

Lt. Opsvig and I made it back — some did not. Fuel — weather — the enemy — time — distance took their toll. It really was “Mission: Impossible” for them. Those of us who did make it did so by USING THE STRENGTHS of our planes and by NOT EXPOSING THE WEAKNESSES — and that’s the whole point of this article!

Our Spiritual Warfare

All of us called of God today are also fighting in a battle! But it’s a different kind of battle — a different type of “warfare.” Our battle is not the battle of World War II, yet all battles have their similarities.

In this battle which we *must* fight, we are called the “soldiers” of Jesus Christ. We are told to endure hardship as good “soldiers” (II Tim. 2:3-4). Perhaps you never thought of yourself as a soldier before, but that’s exactly what you are. Jesus Christ has chosen you to be His soldier.

In order to win the battle for eternal life, we must be briefed by God. We must apply the instruction given in the manufacturer’s handbook, the Bible. We have to understand that even though “we walk in the flesh, we do not war after the flesh” (II Cor. 10:3) — that is, we must use something other than physical weapons of warfare.

In the tenth chapter of II Corinthians, the Apostle Paul is briefing us as God’s soldiers and informing us that we must use the right weapons in this do-or-die fight. The weapons of our warfare are *spiritual*. They include God’s Word and the *POWER* of His Spirit. That Spirit is the ultimate “weapon.” *Nothing* can withstand the power of the Spirit of God!

Using the analogy, we are like the P-40 — we have weaknesses and strengths. Unless we *understand* those

weaknesses and strengths, our “mission” — our “battle” — could literally become “Mission: Impossible,” ending in disaster. But if we do understand our weaknesses and strengths, and *apply our strengths*, our mission will become “Mission: Possible!”

Our Weaknesses

On the surface, our battle looks like “Mission: Impossible” — that is, it looks impossible when we first learn of our weaknesses and shortcomings.

But what are those weaknesses?

Some of you are new to the faith. You don’t know or haven’t faced up to your weaknesses and shortcomings. Others, even longtime members, have failed to appreciate and fully apply what God has so plainly and clearly revealed in the Bible.

Twenty-seven years ago, in China, I had to ferret out the weaknesses and strengths of my fighter on my own. In our Christian warfare, God has left *nothing* to chance! To make it possible for us to win this war, God has very conveniently listed our weaknesses and our strengths for us in the book of *Galatians*.

Notice chapter five, beginning with verse 19: “Now the works of the flesh [or the weaknesses of the flesh] are manifest.” What are they? They include “adultery” and “fornication.”

If you are married, adultery is a physical weakness that you must war against. Unless you recognize it as a weakness and fight against it, you will be “shot down” or destroyed as surely as if you lost your life to a Japanese Zero in World War II. Fornication is a weakness of the unmarried. It’s a weakness that is encouraged by Satan through pornographic movies, by television, billboards, books, magazines and other degenerate literature.

Paul continues to list our weaknesses “. . . Uncleaness; lasciviousness; idolatry.” What is an idol? Having an idol is not necessarily bowing down to some leering, wooden specimen and praying to it. Idols include *anything* and *everything* we set or value BEFORE God!

Continuing, other weaknesses are: “witchcraft, hatred, variance, emulation, wrath, strife, sedition and heresies.”

We must *FLEE* such weaknesses — that is, we must not expose ourselves to the weaknesses of the flesh. We must rid ourselves of those negative factors and *turn to the strengths given by God*, if we are to win the war! For each and every one of our weaknesses has the capacity to destroy us *if we let them*.

Our Armor — Our Strengths

The battle we fight requires a *special kind* of armor. And like the P-40, we may have that armor (Eph. 6:11-17). Our armor and our other strengths are also conveniently listed in the fifth chapter of Galatians along with our weaknesses. Notice:

“But the *fruit of the SPIRIT* . . .” (verse 22). That’s the *power* we need — God’s Holy Spirit!

In order to put down all of the weaknesses listed in Galatians 5, it is necessary to exercise God’s power over them. We have to *use* God’s Spirit!

God’s Spirit is a power the eye cannot see. It’s the power of LOVE! God lists “love” as the first fruit since it’s the greatest attribute of strength available to us through His Spirit. No one can be beaten when he arms himself with love. No one has ever been “shot down” with love — outgoing concern for others.

“Joy, peace, patience and gentleness” are also tremendous forces — tremendous powers which can be our strengths if we claim them. “Goodness, faith, meekness, temperance” — all of these are our strengths through God’s Spirit. *When we apply our strengths and avoid our weaknesses, then we can be assured that we WILL WIN our spiritual battle!*

The battle that we’re fighting now will soon be over. Therefore, brethren, what you accomplish, what we all accomplish from here on out, depends completely on our application of God’s strengths — those He has so conveniently listed for us in the book of Galatians.

USE the power of God’s Spirit. And *don’t expose* your weaknesses! Guard against them. Life eternal for you depends on how you fight the battle from here on out using God’s *power* as your strength! □

CHOOSING A NEW FEAST SITE

Have you ever wondered how new Feast sites are selected? What criteria has God led His ministers to use in choosing and planning Festival sites? Exactly how is each new site designed and built? Here is Part One of the inside story from the Vice-President for Convention Site Development.

by Raymond C. Cole

TENS of thousands of us have thrilled to the privilege of attending God's annual Feast of Tabernacles. But have you thought about the reasons why? Travel, yes. Meeting old friends, yes. Making new acquaintances, most definitely. Yet . . .

We would all have to agree that the basic reason is the opportunity of getting away from the rest of this world to attend a *spiritual banquet*. A time exclusively set aside for hearing God's inspired Word expounded.

For that reason, regardless of where we meet, it's a thrilling experience. But what great joy, thankfulness and excitement for those privileged to attend at a Feast site all our own, one designed *exclusively* for and used solely for that purpose!

But exactly how do these facilities come about? What is involved in developing a Feast site? What does it cost? How is the labor expended, and how much time is required to plan and build the facilities of a new site?

The full story behind Feast site planning and construction is very interesting. One that involves many principles all of us would do well to practice in our private lives—principles of caution, care, thoroughness and diligent examination of the facts before making decisions.

Big Sandy, Poconos, Ozarks

Over a period of years most of the work has already been done on the Feast sites in Big Sandy, Texas, the Pocono Mountains of Pennsylvania and the Ozarks of south-central Missouri. These areas are currently in varying stages of development, but all well along toward our final goal — serving the maximum number of people with the greatest efficiency. But as the scope of these facilities is taxed by continued growth of our membership, new areas for development of Feast sites must be sought!

Our first question to be examined, then, is: How is this selection done?

Selection of Wisconsin Dells

Long arduous hours of search are characteristic of the hunt for a new Feast site. Take, for example, the Wisconsin Dells. First, our ministers all over the central Midwest sought out information on possible sites in their respective areas, and forwarded this to Headquarters. After considering the facts, Mr. Herbert Armstrong, Mr. Ted Armstrong and Mr. Portune made several personal trips to various promising sites. Only then did they finally and confidently decide on The Dells site, choosing it in preference to three or four other prospective sites as the

obvious *previous choice of God!*

Two hundred and nine acres of land were purchased at first. To this an additional tract of 45 acres was added about one year later. Thus the Church of God presently owns 254 acres of strategically located property in the beautiful Dells country, where a magnificent convention facility is being constructed for God's people residing in the north-central area of the United States and parts of Canada.

But what *evidence* led God's ministers to make this choice?

Next: Estes Park, Colorado

God says, "Where there is *no vision*, the people perish . . ." (Prov. 29:18). It is vitally essential to have long-range PLANS. At the present, therefore, the Festival Development Department of God's Church is operating on both a three-year and a ten-year schedule. The longer-range ten-year plan keeps the potential numerical growth of the Church and requisite convention facilities in graphic perspective, while the three-year plan dictates our day-by-day scheduling.

Based on an evaluation of both the long- and short-term plans, it was necessary this past year to make a serious hunt for the next Feast site. And with God's great help — His continual inter-

vention to open up certain possibilities and to keep others closed — it was found! It became apparent to the human agents charged with the responsibility that the Eternal had chosen Estes Park, Colorado.

But how did we come to this conclusion? What physical requirements are vital in the selection and subsequent acquisition of property for each Feast site? The twin conditions of time and need always help to make apparent the general "where" and "when." But a number of other details must also be considered.

What It Takes for a Feast Site

Basically, twenty-one factors are considered! Each one is checked out and weighed very carefully. The entire success of our development will be dependent upon a favorable report on each of these points.

Important among these factors are local roads and highways which must be adequate for a designed maximum attendance of about 16,000 per Feast site. Now a group of 16,000 will drive 4,000 to 4,500 cars. If the average car length is 20 feet, their total length will be 80 to 90,000 feet! Parked end to end, they would require 15 to 17 miles of roadway! But of course this traffic will be in motion. And with no more than twenty feet between cars, the total length will be increased from 30 to 34 miles.

But even that distance is too limited. In the interest of safety, the intervening distances should be one car length for each 10 m.p.h. of speed. To move at the minimum speed of 20 m.p.h., the average distance between cars must be about two car lengths, or 40 feet. Take this 40 feet and add the length of the car itself. Now you have 60 feet per car. Sixty times the 4,000 to 4,500 cars is 240,000 to 270,000 feet, which comes to *no less than 45 to 51 miles* of roadway required during peak hours merely for the movement of the Feast traffic!

But this still does not allow for any local traffic. The real road requirement will have to be more like twice that mileage — about 100 miles.

The road and highway system, therefore, must be adequate. To make a mis-

take relevant to this matter would obviously be catastrophic!

Housing, Food, Water and Power

Housing accommodations are another area of paramount importance to the success of the Feast. Not only must there be sufficient rooms and beds to accommodate the ultimate attendance of 16,000; there must be adequate facilities within each price range, since not all people want or can afford the same type of accommodations.

Furthermore, even though there may be enough beds available, it would be very unwise to construct a convention center in some places. What if these accommodations are so situated that access roads or streets serving them are limited? Members flooding into those areas during free periods, at night or at mealtimes would completely congest critical areas of a community. Such a situation could create local friction and drastically reduce every member's own personal enjoyment of the Feast.

Restaurants and eating establishments are another critical consideration. The chair count must be sufficient to properly and quickly feed the ultimate — 16,000 people. The basis of this requirement is your own personal comfort and satisfaction.

Inadequate eating establishments would drastically hamper the scheduling of meetings and activities. Therefore, a careful study is made of restaurants, cafes, cafeterias and snack bars. Grocery stores are also considered. The greater the variety and the better the geographic distribution of these facilities, the greater our interest in the area.

The supply of electricity must also be taken into account. Timewise, our operation every year is a very limited one. But during that period of time our consumption of electricity is substantial.

The water supply is still another major consideration. Gathering 16,000 people together is the creation of a "sudden city." Unless you have had personal experience along this line, you can scarcely imagine the facilities required to properly care for a city of 16,000, and frequently they are taken for granted by the members who use them.

Most become concerned only when they are not available. This must not be the case with those who construct the facilities. Questions are asked — and in some cases guarantees requested that adequate water is available.

Recreational Activities and Weather

In the interest of family enjoyment, we also strive to make certain there is adequate recreational potential. Though some recreational facilities are constructed on our own property, economically it would be unwise for us to build and maintain others, especially when for a very small price tag, most any type of good, clean recreation desired can be found. But communities can afford to build for local people what will be used the year around. We try to make sure these are available within the areas selected.

None can really enjoy the Feast if the weather is always inclement. Consequently, an effort is made — through the study of meteorological data, usually over at least a ten-year period — to avoid areas of wildly fluctuating extremes. *Beneficent weather surely adds* to the enjoyment and comfort of the Feast.

Building Codes, Sewage, Topography

Building codes are a very important consideration when creating a "sudden city."

Most states and communities become directly involved in the construction of public facilities. But each state differs about what is essential for public safety. In some areas, extra construction costs necessitated by specific code requirements would make a project completely prohibitive.

It is obvious from the extreme variation in the public safety concepts of state officials that many of the restrictions, though not necessarily bad, are mere personal considerations, not absolute, infallible laws. So variance is sometimes possible. However, if a code variance is not possible, we may have no choice but to look elsewhere for property on which to build.

These codes and all other regulations affecting construction are judiciously

studied by administrative personnel before any recommendations are made relevant to property purchase.

Likewise, it is clearly imperative that we know and understand state laws and the attitude of state health departments regarding control and processing of sewage. For us, the construction of a simple lagoon system is both most satisfactory and economical. Health and safety are not impaired in any way. But if state laws prohibit the use of a lagoon, we are forced to look elsewhere for property, since for an eight-day period it would be utterly preposterous to construct the type of very elaborate, expensive complete digest system maintained by some year-around cities.

Topography, of course, is crucial to any building program. Can you imagine attempting to put our facility on the side of a mountain? (Although the view might be spectacular!) Or where the earth consists of solid granite?

Never do we find the ground lying in *perfect* contours for building and paving. Two things must always be done: First, we must determine if the land is *sufficiently* level to make grading conform to our plans. Secondly, by core sampling, we determine what our crews might encounter when excavation is commenced.

Regional Considerations

Another vital factor in selecting a Feast site is community attitude. It would be foolish to construct a Feast site in any area where a large religious gathering would offend the local people. For this reason we attempt to avoid areas where this would be an obvious problem. Through several avenues, we attempt to ascertain "community attitude." Although maliciousness on the part of a tiny minority is something which cannot always be avoided, we seek out the real heart-felt attitude of the *whole* community.

Also, we want to know the community attitude toward our minority brethren. It is not our desire to subject them to any form of racial bigotry. As we grow numerically, this will be of even greater interest to us.

Finally, since the keeping of the Feast is a foretaste of the Kingdom of God, we look for a site where we can

separate ourselves as completely as possible from the cities of the world. Nothing more viciously destroys the spirit of enjoyment and spiritual purpose than subjection to the world's mad rush and lust-provoking influences. Our desire is to be *secluded* from the world.

In all this, as much as possible, we try to locate areas near to our growing membership. This is not a mandatory consideration — it is merely a matter of convenience to the members of God's Church. Examining growth patterns within the Church and observing areas far removed from existing convention facilities, we can with some accuracy determine areas where future development will be needed.

Resort areas usually produce the more nearly optimum requirements for a Feast site. However, in a growing pleasure-minded area, property availability becomes a more serious question. Finding parcels of land of sufficient size to accommodate our plans is often most difficult. Costs at times are prohibitive.

And just any piece of land will not suffice. Any land of interest to us must be very strategically located. As indicated earlier, roads, highways and other avenues of egress from the convention site must be adequate to handle our traffic requirements. Soil type, topography, water availability, etc., must make a just right combination.

Other Factors

Does this seem like a formidable list of items to consider? Perhaps — but there are still more!

Now, more than ever, most areas — often including rural property — are zoned. That is, both type of construction and projected *use* are regulated. Zoning laws need to be thoroughly studied and digested. Variances may be possible — but not always. Every possibility and requirement must be checked out *before* we commit ourselves to the acquisition of land.

Location and availability of building materials is another very important consideration. If all supplies, such as aggregate, asphaltic oils, plumbing and electrical components, building block and lumber were far removed from the prospective site, the cost of construction could easily soar out of sight. Property

far removed from requisite building materials, although otherwise acceptable, would surely be very unwise to acquire.

Since we build our own facilities, our crews are moved from site to site for construction purposes. Their hearts and minds are in the Work since they are a part of the Church. Their interest and dedication are what make it possible to construct the facilities we do. But the fact that we do not generally hire local personnel sometimes brings out a degree of antagonism. In some areas we simply could not build because of the tight control held over suppliers and the constant badgering we would experience from potential antagonists.

It is unfortunate and wrong that any person willing to work is not allowed to exercise his talents as much as others who may possess certain credentials or membership cards.

So if we determined that a particular community were completely strangled by narrow-minded and short-sighted labor controls, we would have no recourse other than to look elsewhere for a convention site. Insuring freedom from such problems generally means that our Feast facilities may not be constructed in or close to any major cities where such controls are common.

Two Final Points

To these factors could be added several other points which we keep in mind when looking for future sites. Two of them are worthy of mention.

Proper communications are essential to the smooth functioning of a Feast. Adequate and readily available telephone service is mandatory. Second, the cost structure of the area must be weighed. To attempt to build a convention facility in the heart of some exclusive area would be folly. What we need is a good, diversified area capable of satisfying the needs of the broad cross-section of our membership.

Once we are sure that all the above considerations have been satisfied, we know we have found the kind of place Jesus Christ and God the Father have chosen. A long arduous hunt has paid off. Property is acquired, deeded in God's name and we are ready to begin the actual construction.

(To be continued)

SPRING ORDINATIONS

The 1971 Spring Feasts saw three men raised to the rank of Preaching Elder, and ten men ordained Local Elders. We introduce them to you here with short biographical sketches.

RAISED to Preaching Elder rank in the Seattle area was **Mr. Dan Fricke**, an Ambassador College graduate (Pasadena, 1969). Mr. Fricke and his wife Cheryl have three children — two girls, ages 7 and 5, and a son, 3. Mr. Fricke entered Ambassador in 1967 with a B.S.-E.E. degree from North Dakota State University. He served in the Long Beach area while in college, then after graduation was sent to the Seattle area, where he has served for the last two years, having been ordained a Local Elder in September 1969. A new assignment will now make him responsible for two congregations of his own in Tacoma and Olympia.

Also raised to Preaching Elder was **Mr. Bruce Gore**, who presently serves in the Atlanta-Macon area. Both he and his wife Phyllis attended Ambassador College, Pasadena, from 1962-1966. Mr. Gore spent four years in the Indianapolis-Ft. Wayne region, first as a ministerial assistant, then as a Local Elder. He was then transferred to Atlanta for six months before being raised to Preaching Elder rank during this Spring Feast. The Gores have a son 3, and a girl 2.

Mr. Glenn Purdy was the third man raised to Preaching Elder. Both he and his wife Joyce attended Ambassador College in Pasadena from 1965-1968. Mr. Purdy originally hails from Cincinnati, Ohio, where he graduated from the University of Cincinnati. Beginning in June 1968, the Purdys have served the following areas: Columbia, South Carolina and Asheville, North Carolina; Anderson, South Carolina; Baltimore, Maryland and Washington, D. C.; now Hagerstown, Maryland and Harrisburg, Pennsylvania. Mr. and Mrs. Purdy have one son, age 2.

A newly ordained Negro Local Elder in the Washington, D. C. area is **Mr. Ben Wesley**, a 1970 Ambassador Graduate of the Pasadena campus. He and his wife Linda have one son, age 1½. Mr. Wesley spent most of his early life in Denver, where he attended Regis Jesuit College and majored in sociology. He graduated from there in 1963 with a B. A. degree.

Mr. John Cafourek and his wife Sandra graduated from Ambassador in 1969, each attending in Pasadena the full four years. Upon graduation Mr. Cafourek was made a ministerial assistant — in the Grand Island-North Platte area where he was ordained a Local Elder this spring. Just last March the Cafoureks were blessed with their first child, a baby girl.

Also graduating in 1969, at Pasadena, were **Mr. Ray Meyer** and his wife Carol. Mr. Meyer has been a ministerial assistant since June of that year, and was ordained a Local Elder this Passover in the Akron area. Mr. Meyer is still remembered in Pasadena for, among other things, his fine performances on the basketball court while a student.

Mr. Cliff Ackerson and his wife are both Bricket Wood graduates (1969). Mr. Ackerson began his field experience as a ministerial assistant in the Washington, D. C.-Baltimore area, then in June of 1970 was transferred to the Kingsport-Bluefield area, where he was ordained a Local Elder during the days of Unleavened Bread. The Ackersons have one daughter, age 3.

Another man ordained Local Elder was **Mr. Bruce Nedrow**, in the Richmond area, where he began his field experience as a ministerial assistant. Mr. Nedrow and his wife Charlotte are both college graduates — he from Pasa-

dena in 1968, and she the same year from Bricket Wood. They have one son, age 2. Mr. Nedrow attended two other colleges before attending Ambassador — West Virginia Wesleyan and California State College.

Ordained as Local Elder in the Tulsa area was a Big Sandy graduate, **Mr. Mel Turner**. His wife Betty was also a student at Big Sandy during the years 1966-69. Mr. Turner was assigned to the Tulsa area upon graduation, and he and his wife have served there since. The Turners have one child, a baby girl born last March.

Mr. Ronald Wallen and his wife Rosemary are both Pasadena graduates, he in 1968 and she in 1970. He has served in the Lakeland-Orlando area as a ministerial assistant since graduation, and will now serve that area as a Local Elder. Before entering Ambassador, Mr. Wallen attended Amarillo Junior College for two years.

Mr. Charles Beyer is one of our three local men ordained as Local Elders during this Spring Feast. He serves in the St. Joseph, Missouri area — where for the last 7 years he has held a job as printer in a local news-printing firm. Mr. Beyer and his wife Joann have five children, ages 13, 12, 10, 7 and 3.

Another local man ordained in the Albuquerque area as Local Elder was **Mr. Daniel Cafeo**. Mr. Cafeo and his wife Dorothy have two children, ages 16 and 13. He is employed as a salesman for a paper company.

Last, but not least, is **Mr. Jacob Drawbaugh** who was ordained a Local Elder. He and his wife Joyce serve in the Baltimore area, where Mr. Drawbaugh is a County Inspector for road construction. The Drawbaughs have two children, 14 and 11. □

VISIT TO THE SINAI

...of the GOOD NEWS
...with VASSIL GABRIELIS,
...of the Israeli Military
...they traced the route
...the Nile River
...the historical background
...of Sinai from Egypt

WAS THERE an Exodus under Moses through the Red Sea? Was God on Mt. Sinai that first Pentecost? Did Moses really bring forth water when he struck the rock in Horeb to quench the thirst of over two million people? Is the traditional Mt. Sinai *the* Mt. Sinai of the Bible — and is the Red Sea the Biblical Red Sea? Many critics of the Bible profess doubt, skepticism — even ridicule.

Challenging Holy Time

It is time we got back to the truth regarding this very significant series of events in the days of Moses. The validity and meaning of the Holy Days of God are involved.

Is it any wonder that those moderns who reject the days God commanded His people to keep also reject the account of the Exodus and the giving of the Law? And is it significant that it is to the very people of God who *KEEP the days He commanded* that God has opened the doors to visit the route of

the Exodus and to view Mt. Sinai itself, and to even climb it?

Thanks to the courtesy of the Israel Military Governor of the Western Sinai (whose cousin is second in command at the Jerusalem dig), we are able to bring to our readers a first-hand report. In this first installment we uncover the surprising background of the story of the Exodus.

Pulling Back the Curtain

Our account begins in Genesis 15:18: "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

This promise is very important, politically, today. But what is the "river of Egypt"? Is it the Nile?

Most modern critics tell us "no." They insist it is the Wady el Arish, a dry river bed, which flows only after a desert thundershower. It drains much of the Sinai Peninsula and empties into

the Mediterranean. What these critics overlook is that, although Wady el Arish may on occasion have been on the border between the Philistines and Egypt, it is not the border between the promised land and Egypt.

The Bible plainly declares it is the river of *Egypt*, not the river of the Sinai. Nor is it the river of the Philistines. It is the river of *Egypt!*

There is only *one* river of Egypt — the Nile.

God promised Abraham's descendants dominion to the river of Egypt, not some dry river bed in the middle of the Sinai desert.

Did God cause the children of Israel to dwell in the territory east of the Nile? Was Egypt's delta land east of the Nile ever possessed by the children of Israel?

We find in Genesis 45:10 this significant passage: "And thou shalt dwell in the land of Goshen," says Joseph to his father at Pharaoh's command, "and thou shalt be near unto me, thou, and

thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast."

Jacob and all of the family of Israel were given the land of Goshen to dwell in. But — where is the land of Goshen?

Finding Goshen

Modern scholars generally believe Goshen to be a small, semi-desolate area east of the Nile halfway between the Nile and the Suez. This is supposed to be the land with which God blessed Jacob in the land of Egypt.

Because critics have assumed this is the land of Goshen, they cannot believe that there were 600,000 Israelite men over 20 years old, besides women and children, at the time the Exodus occurred (Ex. 12:37).

Of course, in the area which the scholars tell us is the land of Goshen, there couldn't even have been 6,000 mature men, besides women and children, with all of their cattle. The fact is, scholars haven't understood where the land of Goshen is.

Genesis 46:28 tells us more of the story. "And he [Jacob] sent Judah before him unto Joseph, to direct his face unto Goshen." Jacob was coming from Beersheba in Southern Canaan into Egypt to see Joseph. "And they came into the land of Goshen. And Joseph made ready his chariot, and went up [northeastward from Memphis, the capital] to meet Israel his father, to Goshen, and presented himself unto him."

Did you notice that Joseph was not in the land of Goshen? Joseph dwelt where Pharaoh was. And Pharaoh was at Memphis, the capital of Lower Egypt. "Joseph made ready his chariot, AND WENT UP TO MEET Israel his father." He was going NORTHEAST. Therefore, the land of Goshen was NORTHEAST of the capital of Egypt at this time.

Now verses 33 and 34 of Genesis 46: "And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?" — Joseph instructs his father to say this — "that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our

fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians." Egyptians commonly hired foreigners to tend to their cattle.

Chapter 47, verse 5 continues the story: "And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: The land of Egypt is before thee; *in the best of the land* make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle."

Remember, God told Abraham that his descendants were going to control land to the river of Egypt — the Nile. Pharaoh now said to the children of Israel, "The land of Egypt is before you, the best of the land, the land of Goshen." This is how God began to fulfill His promise to Abraham!

The Land of Rameses

Now to verse 10: "And Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded."

The best of the land, in verse 6, is called "the land of Goshen," while in verse 11, it is called "the land of Rameses."

Obviously, then, the land of Goshen and the land of Rameses are the same! It is the best of the land of Egypt — the eastern half of the Nile Delta.

Ancient Egypt was a feudalistic world. In feudalism the king claims theoretically to own everything. He leases the land out to his princelings and lords (who leased parts of their land to others of still lower rank). But the king reserves a certain portion for himself.

Pharaoh naturally reserved the best land for himself — the land of Goshen. It belonged personally to Pharaoh. It was undeveloped pasture land which he himself had not leased to his lords. Pharaoh granted this territory to Joseph, who was next highest in the kingdom, for his very special services. The fee for receiving the land of Goshen or Rameses is stated in verse 6:

"And if thou knowest any men of activity among them, then make them rulers over MY cattle."

Where were Pharaoh's cattle? In the land of Goshen, the land of Rameses. Pharaoh knew that if Joseph could bless all Egypt as he had done, his family would also bless his own stock. But in so doing, Egypt granted the right of the children of Israel to dwell in this territory. And by command of their ruler all the land of Goshen, the land of Rameses, was given to the children of Israel — as partial fulfillment of God's promise that Abraham's seed should extend to the river of Egypt, the Nile.

Goshen During the Plagues

Now we continue the story with Exodus 8:22. Another dynasty has risen up. It is nearly 239 years later. Moses is dealing with a new Pharaoh. One of the plagues is about to occur: "I will sever in that day," God says, "the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou [Pharaoh] mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: tomorrow shall this sign be."

This sign did occur: "... the Lord did so" (verse 24). These flies contaminated and plagued all the land of Egypt where the Egyptians were, but the flies did not plague the land where the children of Israel dwelt.

The land of Goshen is a particular territory where the children of Israel were dwelling. This was the land that had once belonged to the royal house. God makes a separation between that land and the rest of the land of Egypt.

Verse 26 of Exodus 9 tells us almost the same thing: "Only in the land of Goshen, where the children of Israel were, was there no hail."

Now to Exodus 12:29. It is the night of the Passover, 1486 B.C. "And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt" — this was midnight on the 14th of Abib or Nisan, the first month of spring — "from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he,

and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said [if they were to stay there any longer], We be all dead men."

In verses 34 and 35 the story continues. "The children of Israel . . . borrowed [demanded and took their rightful wages] of the Egyptians" who had been appointed taskmasters over them in Goshen. The next night — the 15th of Abib — having "spoiled the Egyptians" and taken their cattle with them, the Israelites came to the place called Rameses to celebrate the Feast of Unleavened Bread.

Stop for the moment and consider these facts. God told Moses, "Go not out of your houses until the morning."

Moses and Aaron naturally would have remained in their house this night — all of the night of the 14th. But Pharaoh, who was not a firstborn son, did come out of his house by night to find Moses and urge him and all Israel to leave.

Modern critics name as Pharaoh of the Exodus one who lived in the city of Thebes in Upper Egypt during the XIXth dynasty. But they could hardly be further wrong! Pharaoh's headquarters was at the city of Memphis. Here the government administration originated. It was from Memphis that Pharaoh Merenre II of Dynasty VI rose up that night and went to Moses, and said, "Get out of the land and all your people."

Pharaoh could not have been far from where Moses was. Since Moses and the children of Israel were in Goshen, the first Passover must have been observed near the city of Memphis!

The Night of the Exodus

From all over Goshen and neighboring Egypt the Israelites journeyed on

the daylight part of Wednesday, the 14th of Abib, to the city of Rameses, and met there the next evening, the night of the 15th!

"The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle" (Ex. 12:37-38).

Numbers 33:3 makes it even plainer. The children of Israel "departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians."

Where was this city?

Let us read what Flavius Josephus plainly tells us (*Antiquities of the Jews*, book II, chapter XV): "So the Hebrews went out of Egypt, while the Egyptians wept, and repented that they had treated them so hardly. . . . Now they took their journey by Letopolis, a place at that time deserted, but where Babylon was built afterwards, when Cambyses laid Egypt waste." So Rameses was the city of Letopolis, which later under Persian rule was called the city of Babylon. Few know there was also a Babylon — a city of Confusion — in Egypt as well as in Mesopotamia.

What city is this today?

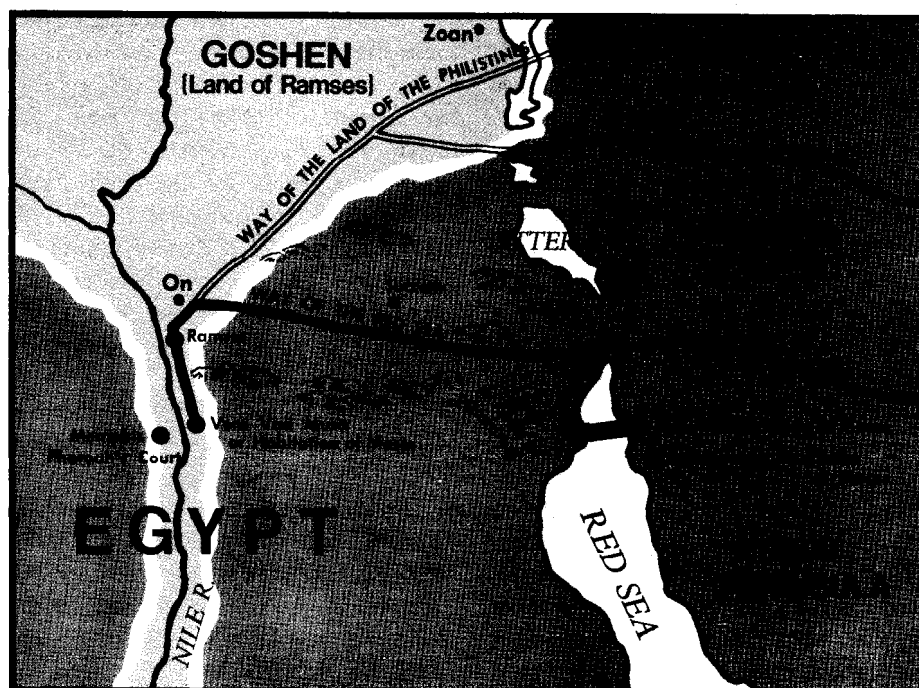
Josephus, writing in Greek, calls the city of Rameses by the Greek name Letopolis. *Polis* means "city" in Greek. A *metropolis* is a "mother city." Letopolis was the city of Letona — one of the names of the Queen of Heaven. So the city of Rameses was by the Greeks dedicated to the Queen of Heaven. No wonder it was also called Babylon!

The Imperial Bible Dictionary, article "Rameses," says that it is an ancient Jewish tradition that the city of Rameses is Babylon in Egypt. In later times it was called Fostat or OLD CAIRO, a fortress in lower Egypt on the right bank of the Nile exactly opposite to the pyramids of Giza. It was situated at the beginning of the canal which anciently connected the Nile with the Red Sea.

The city of Rameses, built by the children of Israel in honor of the Pharaoh, and later known as Letopolis, is the very city which today Mohammedans call Old Cairo! Old Cairo is a suburb of modern Cairo today.

Moses must have kept the Passover on the east side of the Nile river, a little to the south of Old Cairo — near Memphis, Pharaoh's capital. Memphis is on the west side of the Nile. Old Cairo is a little north of Memphis and on the east side of the Nile.

So-called "Bible maps" cannot be relied upon for location of the site of Rameses. They disagree with each other



and with the Bible. The producers of these maps do not use the Bible as evidence, but their human theories instead!

Israel Built Pyramids

Interestingly enough, as we go through the account of Josephus we find the following surprising facts. Josephus tells us in his *Antiquities of the Jews* (book II, chapter IX) that the children of Israel "were forced to channel [make channels for the river], to build walls for the Egyptians and make cities and ramparts . . . they set them also to build pyramids and by all this wore them out . . ."

The majority of the pyramids occur from Old Cairo and extend south, not north. The children of Israel labored in the area centered at the region of Old Cairo and on southward throughout the heartland of Egypt.

Notice a plain statement in the *Imperial Bible Dictionary* volume 5, subject, "Rameses": "Immediately south of this region of Old Cairo there is an area where there were ancient quarries in a rocky mountain, from which much of the material for the pyramids was procured, and in which the poor Jews are said by Manetho [an Egyptian historian] to have worked." This confirms what Josephus tells us in his work entitled, *Against Apion*, book I, part 26.

Near these quarries on the east of the Nile opposite Memphis is an area called "Mera-vad-Musa, or the 'Habitation (or dwelling) of Moses.'" Moses communicated back and forth with Pharaoh. It is logical that opposite Memphis (where many of the lesser pyramids were built) Moses should have his headquarters — to this day bearing the name, "the Habitation of Moses."

Route of the Exodus

Now continuing with the *Imperial Bible Dictionary*: "From thence [that is, Mera-vad-Musa or the "Habitation of Moses"] they moved northward, passing as Josephus says, by ancient Babylon or Old Cairo, and then by or over the site of modern Cairo, proceeding along the direct route to the land of Canaan, as far as Succoth, or Berket el Hadj, the 'Pool of the Pilgrims' . . ."

"Succoth" merely means booths — or

an encampment. The children of Israel encamped here on the weekly Sabbath during the first Feast of Unleavened Bread. It is where Moslem pilgrims, en route from Egypt to Mecca, the holy city of Islam, often camped. It is on the way that led out of Egypt to the wilderness.

Turn to Numbers 33:3-8. "And they departed from Rameses [Old Cairo] in the first month, on the fifteenth day of the first month . . . and went out with a high hand in the sight of all the Egyptians. For the Egyptians buried all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments. And the children of Israel removed from Rameses, and pitched in Succoth.

"And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. And they removed from Etham, and turned again [literally turned back] unto Pihahiroth, which is before Baalzephon: and they pitched before Migdol. And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah."

What Road Did Israel Take?

Let us pick up the story with Exodus 13:17: "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines." Here is named the first of several highways.

In ancient Egypt there were three major roads which went out of Egypt to foreign lands lying to the northeast. One was "the way of Etham," or the way of "the wilderness of Shur," which went from Egypt through Beersheba to Canaan. It was the road by which Jacob came down into Egypt. It joined, in Egypt, the main northeast route called "the way of the land of the Philistines." This route went from Memphis to the Mediterranean coast and through Gaza. A third route led to the Arabian Peninsula across central Sinai.

Israel was proceeding north through Old Cairo. They could have easily taken the "way of the Philistines" — the Philistine highway. But *instead* of taking that, near as it was, God said, "Lest

peradventure the people repent when they see war, and return to Egypt." God led the people through the way of the wilderness of the Red Sea that crosses into Sinai above the Gulf of Suez.

Instead of taking the northern route, which would have taken them through the land of the Philistines, or continuing on the middle route in an easterly direction through Beersheba, they took the road leading southeast toward Sinai and Arabia.

"And the children of Israel went up harnessed [or, in ranks of five] out of the land of Egypt. And Moses took the bones of Joseph [perhaps from the Great Pyramid just west of Old Cairo?] with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness [of Shur]" (Ex. 13:18-20).

This road leads to Mecca in Arabia and has been used from the very beginning of history.

At this point, Israel could have gone straight out of Egypt into northern Sinai. Then God speaks. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn [not continue, but turn sharply to the right and move southward] and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea" (Ex. 14:1-2).

They camped by the seashore, off the main route. Six of the seven days of Unleavened Bread had now passed.

Israel could not go farther in its line of march. They stopped for the last holy day — Tuesday night, the eve of Wednesday in that year. Suddenly Pharaoh and his army appeared on the horizon. He had them bottled up in front of the Pihahiroth range of mountains! Did God make a mistake in leading them by the hand of Moses?

Israel was trapped in the area at the upper portion of the Red Sea by the Gulf of Suez, where the mountain range comes down to the sea. When they journeyed into this area, it was like entering a box canyon. They could not go any

farther by land. The only place they could go was out into the water, because the mountain range comes right down to the seashore.

Now look at the map of this region in an atlas. The *Imperial Bible Dictionary* says of this area: "Pihahiroth, therefore, must have been the name of some natural locality, such as a mountain, or a range of mountains, a cliff, precipice, cape or promontory. It is said of the children of Israel, when overtaken by Pharaoh at the Red Sea, that they were entangled in the land, being shut in by the 'wilderness' or mountains (Ex. 14:3)."

The Red Sea is nearly 8 miles across here!

Crossing the Red Sea

Continue with Exodus 14:3: "For Pharaoh will say of the children of Israel, they are entangled in the land, the wilderness hath shut them in."

God hardened Pharaoh's heart. "And he took six hundred chosen chariots, and all the chariots of Egypt, and the captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel." Pharaoh overtook them camping by the Suez Gulf of the Red Sea on the eve of the seventh day of the Feast of Unleavened Bread. Darkness fell.

The Israelites were frightened. They said in verse 12, "Let us alone, that we may serve the Egyptians. For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." But where? Into the water. Impossible?

Notice! "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea."

Now verse 21: "Moses stretched out

his hand over the sea; and the Lord caused the sea to go back."

THAT WAS A MIRACLE!

A strong wind blew "all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it."

Here was an arca through the Red Sea wide enough for 600 chosen chariots of the Egyptians to race through, besides a great many troops. On the other bank were over two million escaping slaves. In verse 28 we read that the waters "returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea. . . . Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. . . and the people feared the Lord, and believed the Lord, and his servant Moses."

Josephus adds some vivid details to the same story! "The number that pursued after them was six hundred chariots, with fifty thousand horsemen, and two hundred thousand footmen, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea, for

there was . . . a (ridge of) mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight, wherefore they were pressed upon the Hebrews with their army" (*Antiquities of the Jews*, book 2, chapter 15).

Egypt Left Desolate

Pharaoh was dead. His army was slain. There was not even a solitary messenger to tell the Egyptians what happened (Ps. 106:11).

Read Exodus 15:4: "Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy."

God won the battle for the children of Israel. They were delivered out of the land of Egypt that Wednesday, Nisan 21, 1486 B.C. They rested on the peaceful shores of Sinai, where even today such names as "Ayn Musa" and "Ras Musa" [Musa — Moses] testify to the Exodus.

A few verses in Psalm 77 are worth reading at this point. "I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings" (verses 11-12). What were God's doings?

We find them in verse 16: "The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron."

Thunder and rain and great lightning shook the land that night. Early Wednesday morning the walls of sea water thundered upon Pharaoh as his chariot became stuck in the mud.

But what route did the children of Israel take from there?

(To be continued)

Nobody Wants to HURT!!

Many seem to think that comfort, ease, pleasure, and relaxed repose are synonymous with patience—that pain, delay, anguish must be avoided at all costs. But is this true? Do we have REAL PATIENCE, or are we only fooling ourselves?

by Clint C. Zimmerman

A DENTIST helped me to learn the lesson of real patience when he decided my wisdom tooth was beyond saving. It had to be pulled. It was not only greatly deteriorated, but also heavily and deeply rooted. Extraction would be difficult, but my gracious dentist would favor me and TRY to remove it.

The doctor reminded me of *expected difficulty* as he laid the dental chair back even further and gave the order, "Open wide!" His mouth was set, serious, somber.

Pain and Patience

My anxiety stretched tight in anticipation of the anguish which seemed to emanate from the huge and menacing forceps. He grappled for a secure hold and then set down *hard*. His forearm muscles bulged, rippled, became taut and rosy as he began to twist and pull.

My hands clawed clammy at the chair arms. My body went stiff. Perspiration popped out. The tooth wasn't moving and the dentist was wondering, *out loud*, why it wasn't budging.

Calmly he speculated that the roots might break off as he applied ever-increasing power. Slight movement occurred. There were creeeaking, craaacking, fraaaacturing sounds as the tooth began to let go. The dentist wrenched with increasing vigor. The

shivering noise of breaking bone filled my ears and mind as he continued to mutter about this difficult extraction. He tugged manfully, inexorably.

Finally, the tooth broke loose!



Oh, for the patience of a patient!

Triumphantly he pulled it out of my mouth and shoved its bloody, broken stump close to my face as he ruefully exclaimed, "Oh, one of the roots broke off!"

I knew that broken root must be removed! My mind was flooded by thoughts of further blood and pain as hammers and chisels would be used to shatter my jaw bone. I fainted dead away.

When finally I revived and scratched aside the last of the cobwebbery — *like all "good" patients* — I was willing, even eager, to *excuse* my dentist and PATIENTLY ENDURE the ordeal! So far as I knew, he had tried to give me as much ease, comfort and assistance as his trade and talent allowed. I was even apologetic for troubling *him*! Willing to *pay* him for the privilege of practicing his profession on me.

This is par for the course. It is expected that a patient should resolutely accept such distress. After all, a patient *should be* PATIENT. By definition he is the *one affected*, the object or recipient of an action.

Webster's Dictionary therefore defines patience as the *bearing or endurance* of PAINS, TRIALS, or the like, *without complaint*. Exercising forbearance *under PROVOCATION*. Expectant with *calmness* or *without discontent*; also, UNDISTURBED by *obstacles, delays*,

failures, etc.: persevering. *Able to bear STRAIN, STRESS. . .*

Paradox!

How paradoxical that we can accept this definition when it applies to being a dentist's patient. How contradictory that we respond so lamblike to professional treatment when we do not stand still for even minor "pains" inflicted by our peers, or when we conclude God is responsible for our trials and pains!

Let a wife violate her husband's rights and he all too often lashes out, impatiently, heatedly, violently — verbally, if not sometimes physically.

If she, in turn, feels "put upon" by her husband there is chafing, stewing, fretting, maybe even hysteria. Her patience rubs thin quickly and thoughts of retaliation clamor for action.

Children feel themselves misunderstood, neglected, smothered by adult hypocrisy. The normal reaction is to fume, boil and rage. To "cut out" and do their "own thing" no matter who gets hurt or what burns. Just so *impatience* can give vent to its vengeance.

Even more to be wondered at, in view of common sense and definition, are gnat-like humans, stamping their feet in the dust and raising their fists in impatience to the God of Creation; ranting, raving, even perhaps cursing Him; accusing Him of meanness and harshness; blaming Him for the misfortunes which plague their lives.

Where is their "bearing or enduring of pain — suffering — without complaint"?

Patriarchal Patience

Many of the patriarchs provide us excellent examples of patience. They lived their lives, moving through time, as one circumstance after another occurred to provide various painful experiences for them. They made choices — both good and bad — and *PATIENTLY* endured the distress and punishment which beset them. And as they resolutely adjusted their actions to conform to God's way, they developed in character and moved toward ultimate success.

Abraham is a case in point.

He grew up in a pagan society; and this, in itself, seems to have delayed his direct association with God until he was *seventy-five years old*. Most people are

so set in their ways by that age that nothing will change their minds. Yet Abraham quickly responded when God finally told him to move.

Remember now, here was an older man, well respected, successful, rich, who was suddenly told to abruptly leave his nation, friends, business, family and go wandering off across the desert into a hostile land. Once there, even the elements turned against him as drought and famine shriveled the land and forced him onward to Egypt.

Abraham was sufficiently frightened of Pharaoh that he deceitfully pretended Sarah was not his wife. He allowed her to become a part of the royal harem. Finally he admitted his sin and repented.

About as soon as that embarrassing state of affairs was straightened out, he found himself involved in a range war. To end the feud he gave his nephew, Lot, first choice of where to live, and it seemed that Abraham got the worst of the deal — the high, dry land.

When Abraham had been called out, God made a promise that he would be the father of a gigantic and powerful nation from which would come the World Ruler — the Messiah — Jesus Christ. Yet, about ten long years later, when Abraham was 85, his wife was still barren and showed no signs of pregnancy. Certainly there was suffering in all this.

Sarah impatiently decided to "help" God solve the problem and proceeded to talk her husband into having an illegitimate child by using her maid, Hagar. Abraham succumbed to the reasoning and temptation. Hagar became pregnant and made the most of her status. Sarah had not expected that and worked herself up into a highly emotional state of mind. There was a big "blow-up" and Hagar was sent packing for a while, but she returned to give birth to Ishmael.

When Ishmael was thirteen, God told Abraham he should circumcise all the males in the camp, including himself. Review the definition we found for patience and see what this must have been like for a ninety-nine-year-old man. It was a bloody, painful, agonizing ordeal! But Abraham *patiently* obeyed — in faith — and it paid off.

The next year — after 25 years of agonizing, patient endurance — Isaac was miraculously born! This boy was the legitimate and rightful heir to all the promises that God had made to his father.

Isaac grew into young manhood. When he was thirty-three (according to Adam Clarke), God told Abraham to sacrifice him. This was the ultimate test to absolutely prove Abraham's and Isaac's complete submission to the authority of God. What a horrible jolt! Young, strong, submissive Isaac held all of the hopes of his father. There was seemingly no purpose to all of the problems through which they had been working if Isaac must die.

Where would the promised nation come from if not from Isaac? More important, *where would SALVATION come from?*

The Messiah was to be among the progeny of this young man and Abraham *knew it*. God had told him about the good news which would affect all mankind. He was looking forward to the Savior who would pay the penalty for his sins and make salvation possible. Now God was asking Abraham to destroy all of the hope he had. Without Isaac and his promised descendant, Jesus, there was nothing to look forward to but *death!*

But contrary though it was to his aspirations and his very nature as a father, Abraham *BELIEVED GOD* was *always right!* He was willing to do what God said — to be patient. He realized even death was not too large an obstacle for the Great Creator God.

He was fully ready to plunge the sacrificial knife into the heart of his son. What *painful anguish* — PERFECT PATIENCE — BEAUTIFUL CHARACTER!

Once the willingness to do exactly as God said was conclusively established, God intervened before Isaac was slain and provided a goat to be sacrificed in Isaac's place — a type of Jesus Christ who died in *our* place. What a wondrous lesson!

But how does all this apply to us, today?

Problems and Penalties

Carnal man doesn't comprehend that there are laws which penalize him

whenever he strikes out in retaliation — instead of having patience, which is simply *learning to suffer*. Nor does he realize that the pleasure and ease he prefers to pursue are actually self-indulgence and selfishness. What man's mind conceives — his own inward desire — seems so enormously attractive and powerful. It pulls irresistibly and he sees no reason to fight against it.

But the fact remains that *painful trials* result when men choose a wrong course — an illegal course. A law defines the right way and the wrong. When we learn the lesson — admit our error — then change, choose a different way, do right next time, we will no longer suffer the penalties.

For this reason we should not resent it when trials, troubles, problems beset us. Don't bristle up and summarily reject them as useless, nettlesome intrusions. Learn about yourself from your trials. Face your errors. Out of such ground grows the character which results in spiritual maturity and perfection in us as it did in Abraham.

Pain, even death, is the natural result of wrong action — broken law. We must face up to this reality and be willing to pay the penalty our mistakes demand, in order to really *learn the lesson*, so we can avoid bringing the same penalty on ourselves again. Then we won't have to *suffer* again — as a *patient* — for that wrongdoing.

But why should we *have* to suffer at all?

Profitable Punishment

The Bible puts it this way: "... is your life full of difficulties and temptations? Then be happy, for when the way is rough, your *patience* has a chance to GROW. So let it grow, and don't try to squirm out of your problems. For when your patience is finally in full bloom, then you will be ready for anything, strong in character, full and complete" (James 1:2-4, *Living Letters*).

We should be able to admit we are usually responsible for our own troubles. If so, we can go on to agree that God is righteous and we *should be penalized* for making mistakes. This prevents them from escaping our attention! Only then can we take corrective action. And when we repent, God will

forgive us and shower His mercy upon us.

But having come this far we discover a principle which is even more far reaching. Says the Apostle Peter:

"After all, it is no credit to you if you are patient in bearing a punishment which you have richly deserved! But if you do your duty and are punished for it and can still accept it patiently, you are doing something worthwhile in God's sight. *Indeed this is your calling*. For Christ suffered for you and left a personal example, and wants you to follow in his steps. He was guilty of no sin, nor of the slightest prevarication. Yet when he was insulted he offered no insult in return. When he suffered he made no threats of revenge. *He simply committed his cause to the one who judges fairly*. And he personally bore our sins in his own body on the cross, so that we might be dead to sin and be alive to all that is good. It was the *suffering that he bore* which has healed you. You had wandered away like so many sheep, but now you have returned to the shepherd and guardian of your souls" (I Pet. 2:19-25, *Phillips translation*).

Strong, uncompromising words those.

Do you catch the full significance? Do you comprehend how far patience must extend? Explains the Apostle Paul:

"Let Christ Jesus be your example as to what your attitude should be. For He, who had always been God by nature, did not cling to his prerogatives as God's equal, but stripped himself of all privilege by consenting to be a slave by nature and being born as mortal man. And, having become man, he humbled himself by living a life of utter obedience, even to the extent of dying, *and the death he died was the death of a common criminal*. THAT IS WHY God has now lifted him so high, and has given him the name beyond all names, so that at the name of Jesus 'every knee shall bow,' whether in heaven or earth or under the earth" (Phil. 2:5-10, *Phillips*).

Having this attitude, having been this PATIENT with and for us, Christ expects that we will actually imitate Him. To be willing to suffer — *patiently* — even when we are NOT to

blame. Even to suffer for others' mistakes!

Perfect Patience

Christ has made it possible for us to get out from under the burden of our own sins. We can use His sacrifice for this purpose. He paid — once and for all — our death penalty. He is our Sacrifice — our Redeemer. Knowing this, we should fill our minds with *patience* — the very PATIENCE OF CHRIST.

Notice the words of Paul again: "Jesus died for our sins and rose again to make us right with God, filling us with God's goodness.

"So now, since we have been made right in God's sight by faith in His promises, we can have real peace with Him because of what Jesus Christ our Lord has done for us. For because of our faith, He has brought us into this place of highest privilege where we now stand, and we confidently and joyfully look forward to actually becoming all that God has had in mind for us to be. We can rejoice, too, when we run into *problems and trials* for we know that they are GOOD FOR US — they help us learn to be *patient*. *And patience develops strength of CHARACTER* in us and helps us trust God more each time we use it until our hope and faith are strong and steady.

"Then, when that happens, we are able to hold our heads high no matter what happens and know that all is well, for we know how dearly God loves us, and we feel this warm love everywhere within us because God has given us the Holy Spirit to fill our hearts with His love" (Romans 4:25; 5:1-5, *Living Letters*).

Christ set us an example. He endured patiently. How much patience have *you* developed? How patient are YOU?

Perfect Purpose

God has made every provision for us to develop perfect, Godlike CHARACTER. He made us out of the dust of the ground — made us of grimy dirt. He fashioned our minds with the capability of being tugged and pulled away from His way — His LAW, but for a *good purpose*.

If God had not created us *capable* of sinning, how could we ever develop

character by resisting sin? If we are to be His very sons, we must have opportunity to *overcome* the temptation to sin. Only by going through the process of overcoming is it possible to develop Godly CHARACTER. The individual must come to know, through free choice, what *is right* and then CHOOSE TO DO IT!

By its very God-designed nature, character simply cannot be given outright to a man. To build eternal righteousness into a creature would leave it only a decisionless *automaton*. God *demand*s more than that of us. He has determined that we must BUILD character within ourselves if we are to become acceptable to Him as SONS!

God has given man life — and a lifetime — to experience the result of his chosen actions. God expects man to finally realize wrong action produces *pain*, PENALTY. This should motivate man to look for a better way — God's way. Man is intended to discover his inherent wrongness and joyfully accept the rules of proper conduct found in the Bible — the Law of God. Experience will positively prove that this way is rewarding!

Man, then, is simply to admit his way is wrong, God's way is GOOD, and this being the case, he should *choose* to continue to live according to the Law of God.

Parental Punishment

Hebrews 12:6-8 tells us that God chastises us because He wants us to be His sons. Isn't it *reasonable* for a loving father to be interested enough in his child to properly correct him? A child — even a child of God — must be taught what is good and what is bad. A LOVING FATHER properly intensifies his child's experiences to impress useful lessons. This is what God does when He penalizes us for breaking His law when we try to live in some manner other than a child of God should.

God wants us to be like Him! To have His HOLINESS (Heb. 12:10). This is possible only if we live by the same rules as He does. We are to make the same choices. We are to develop the same character. Only in this way can we qualify to become VERY GOD!

The punishment He administers for

sin is not immediately enjoyable. While it is happening it HURTS! But have PATIENCE! *Afterwards* we can see it was right and for our good. Growth in character occurs in those who realize what is going on and so accept correction in a proper attitude.

Now that this has been explained to you, don't fret, rebel, or retaliate the next time you find God correcting you — His law penalizing you. Don't allow yourself to give vent to uncontrolled emotions. Don't lash out passionately when your SELF is endangered. Be willing to *be acted upon* for a change. Don't insist on being the active agent.

The whole world is ablaze today because patience is such an uncommon ingredient. Be willing to be the PATIENT.

Proof of Parenthood

Make no mistake. God has not designed His plan for the purpose of *making* men suffer. He positively is NOT harsh, cruel, sadistic. His plan is the only way by which we can become His sons. It is absolutely *good* that we learn how and where we are coming up short so changes for the better can be made.

Here, then, is the surprising reason for the statement "...that we must through *much tribulation* enter into the Kingdom of God" (Acts 14:22).

This is why God says, "Many are the AFFLICTIONS of the righteous: but the Lord *delivereth* him out of them all" (Ps. 34:19).

When, finally, we recognize the need to *change* from our own ways and begin to wholeheartedly submit to God, He will see to it that we receive His Spirit (mind, attitude). But this is a continual process, beginning at baptism and lasting throughout the Christian life. As a loving Father, God watches us carefully, knowing we wish to receive His instruction in righteousness. He intervenes correctively whenever it is necessary for our own good.

This should not seem at all unusual. It is not strange for a father to test his children to see if they have learned important and necessary lessons. If their very lives will be lost unless they can meet emergencies with sureness, one would expect rigorous training and examination. So it is with the growing

Christian and the tests which our loving Father allows (I Peter 4:12-13).

Such action ought to make us eternally grateful, for it proves the love of God for us. It makes us Christ-like. It readies us to rule with Him. It should give us "*exceeding JOY*"!

The duress of being penalized is expected to temper us. Suffering is intended to discipline us so that we will avoid wrong action. Knowing this we should develop a willingness to suffer the consequences of error whenever necessary in order that we may GROW.

We will come to fully understand that every error, even if not our own, results in suffering. We must grow to the place that we will endure (patiently suffer) the penalty for the sins of others.

Love is an outgoing concern for others. We know that! We know that two wrongs cannot make a right. Therefore, we must *not* indulge ourselves in retaliation.

Patience Perfected

If we are able to demonstrate our patience in a dental chair — trusting some mere man to remove a decaying, useless, encumbering tooth and expecting the end result of this painful ordeal to give us peace and contentment in spite of the temporary distress of the dental operation — how much more can we be assured that a gentle, loving, Father-God will allow us to suffer only as much distress and pain as is absolutely necessary to extract the rottenness of human nature which would keep us from full participation in the rich, happy, blessed Family of God?

Says the Apostle Paul: "...we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we *suffer* with him, that we may be also glorified together. For I reckon that the *sufferings* of this present time *are not worthy to be compared* with the GLORY which shall be revealed in us" (Rom. 8:16-18).

Let us, therefore, be thankful for our trials and tests — our opportunities to develop *patience*, to endure suffering, remembering the priceless CHARACTER that is being built into our lives.

HOW WONDERFUL, to be willing to *hurt*!

