

02 Seven Thunders- Paduca, KY (side 2)

We should have begun the break with chapter 10, not chapter 11.

Now when he cried with a loud voice, seven funders uttered their voice, and when the funders had uttered their voice, John was about to write, so that he understood what they were saying.

But he mingled the story of Paul when he was called, there was a funder, and Paul heard a voice and understood it, and others only heard the funder.

When Jesus heard, let's say, when Jesus had the Father say, you know, you're my beloved son and whom I am well pleased, the others heard and thought it was only funders.

There was a time magazine statement a number of years ago that said that Herbert W. Armstrong you know, funders the message of the world tomorrow.

That was correct.

They heard the funder.

They understood not the voice.

They were more prophetic than you realize, as we now shall look.

And when this happened, John was about to write, and then he hears the voice from heaven saying, you know, it takes place in heaven because this is the origin of these events, not the earth.

The angel comes down from heaven because that's the origin.

But what happens is a message that is conveyed to the earth.

And then John hears another voice from heaven, they steal up the things which the seven funders have uttered and write them up.

So he told, don't write them, just not something that has to be written.

And the angel which I saw stand upon the sea, and the earth lifted up his hand to the heaven and flooded by him that lives forever and ever, who created that heaven and all the things in it, the earth and the sea, that there should now be no longer any delay after the seven funders have.

There should no longer be any delay.

Now the statement there should be time no longer is not an accurate translation in terms of the meaning of the word in English.

The defense is there's no longer a delay, one thing just gradually taking place so much later than expected.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.

So we have an indication, if you please, of the seven funders continuing, you see, to the point in time that we finish the story with the sixth trumpet, and in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, that is the calling of the church,

that is why do we have over 19th centuries in which God has cast off the Jewish nation as a whole, and seems not to be at work, as it is declared to his servants the prophets.

And the voice which I heard from him and spoke to me again and said, go and take the little book which is open in the hand of the angel which stood upon the sea and upon the earth.

And I went to the angel and said to him, now I haven't explained all of this yet, all I'm going to do at the moment is just summarize and then pick right up again the other, their voice.

Well, we know there's coming a time when there shall be a famine of the word of God.

It's not described here, it's described in Amos, he says, not a famine of food, but of hearing the word of God.

I just mentioned that in Proceedings.

But now we're told that after the seven funders have uttered their voice, there would no longer be a delay, as we had a delay described in the seventh chapter, but when the seventh angel sounds, the whole thing would be finished.

Now in the meantime, the voice which I heard from heaven said to me again, go and take the little book open in the hand of the angel.

And I went to the angel, said to him, give me the little book.

And he said to me, take it and eat it.

Now this couldn't be the book of life because we're not eating the book of life.

A man shall live by what? Every word of God.

He doesn't live by bread alone.

Now it's going to be in your mouth, sweet as honey, and I took the little book out of the angel's hand and ate it, and it was in my mouth as sweet as honey.

But as soon as I had eaten it, my stomach was bitter, because when he really understood and devoured it, and when he saw, in other words, in grass, what was to happen, it made him sick, because he saw what was going to take place.

And now he said to me, and let's not note the term chapter 11, let's just read.

And he said to me, you must prophesy again before many peoples and nations and tongues and kings.

And there was given me a read, like a rug.

And the angel stood and said, rise and measure the temple of God and the altar and those who worship therein.

Now you see, what we have done was to put it here, because chapter 11 was written there, without realizing that chapter 10 and 11 fit together when you read it just like this.

Because there isn't some wonder in heaven or wonder in earth that introduces chapter 11, is there? Therefore chapter 11 is part of a total inset that is a part of 10 and not separate.

And the inset begins with chapter 10.

Just like chapter 12 is a separate inset, and chapter 13 has two parts, two beings.

And chapters 18, you know, and 17, they're all really a part of the whole thing.

Now we understand that the Gentiles will tread down the city for 42 months, and I will give power to my two witnesses, and they will prophesy for this duration, two witnesses.

And they have power to do this.

And the two witnesses are ultimately killed, while you understand much of the background of this chapter, but I want to go backward again, because when you see, as you move in time backward, you'll find what really happens in chapter 10.

Now there was a great voice after the two witnesses had been killed, and were dead for three and a half days, verse 11, the spirit of life from God entered them, they stood on their feet, and chapter 11, verse 12 says, come up hither, and they ascended to heaven in the clouds, the same hour was the great earth quake, the second low was past, verse 14, and the seventh angel fell, verse 15, and we now read, the nations were angry, verse 18, and your laugh has come, and the time of the nations, it's incorrect to read it as death, it should be nations, ethnos, not metro, and the time of the nations that they should be judged, that's the original reading in the Greek, and that you should give reward to your servants to prophets and the saints to those that fear God's name, small and great, and those who should destroy the earth should be destroyed.

All right, that's the close, the seventh angel fell, the seventh trumpet, that's the return of Christ, that's the end of this incense, and now we go back for three and a half years from essentially the seventh trumpet.

We go back three and a half years in time, and the two witnesses are speaking.

Now, I want you to note that chapter 11 talks about two witnesses, and there is certainly a focus on Jerusalem, and a temple.

You don't have to define it for the moment, that's not relevant to the issue at this time.

But I want you to note, before we are told that the two witnesses prophesy, we are told in chapter 10, verse 11, you must prophesy again before many peoples and nations and tongues and kings.

Now, John apparently, in his day, and John sees the vision, and it's all enacted to him.

John has spoken throughout the history of the Church of God from the time Jesus sent his spirit in AD 31 to somewhere here around 95-96 AD, and then in this vision he is told to eat a book, and he must prophesy again before peoples and nations and tongues and kings, and then we are introduced to two witnesses.

Now, the meaning of this should be very clear.

But John, let's say, is pictured as the one who was spoken before, and now he is told to speak again.

You note that the angel had a little book, and this is in verse 2.

He cried with a loud voice, and there were seven funders.

What both funders said is not recorded.

Then we are told that John should eat this little book, would be sweet in his mouth, be great to see it, that the results would be bitter in his stomach.

Because what he would prophesy at the close would be a very caribbean to this world.

And so he is told he must prophesy again, verse 11, as I read, and then the two witnesses are described who do this very thing.

The two witnesses are then described who do this very thing, because they are speaking before the whole world, and the whole world sees their dead bodies, verse 9, didn't allow them to be put in their graves, were very happy when they were dead, sent gifts to one another.

We discover, in other words, that the two witnesses then fulfill a part in the tribulation and into the day of the Lord that has not yet been finished.

And since the two witnesses are pictured here as an essential filling to the result of what John was told to do, prophesy again before many peoples and tongues and nations and kings, we may discern what then becomes a big surprise when we look at the whole thing, that the seven funders are finished before the two witnesses speak.

Whereas we have assumed here before that the seven funders were somewhat of the six trumpets that the two witnesses began beginning at the tribulation.

And we had assumed that chapter 10 followed chapter 9, instead of following on properly that chapter 11 followed chapter 10 as an insect.

So we must conclude in looking at the layout here that the seven funders are not a part of the six trumpet, but precede the two witnesses.

In fact, the seven funders then can be nothing else, since they are the result of that little book.

Can I have a copy of that little book, whether you believe it or not, you will someday.

John was told, we are all told, that we must live by every word of God, and man does not live by bread alone.

We must observe this book as one would in a sense eat.

In this case, this book in the vision was like something you could literally eat.

Well, we don't eat paper, but we are to live by this just as you live by bread.

Then we now conclude that the messages derived from the little book take two forms.

One, they appear as seven funders in sequence, because if you hear it seven times, that's why you're here seven.

If they were all at once, you would have heard it one.

But these are seven funders in sequence followed by a redigestion, so to speak, of the book, and the two witnesses.

The seven funders now could represent only one thing if you have gone through the book of revelations.

John and his brother James recall the sons of thunder.

My magazine says that Mr. Herbert Armstrong thunders the message of the law of tomorrow.

The seven funders would therefore parallel the seven churches, and are the messages of the seven churches.

And if we had known this, brethren, we would have known that the seventh church, or lay of the fiat, would also have spoken before the tribulation.

We assume, brethren, so let's acknowledge it, Mr. Kubik and I were discussing the fact that sometimes it's good, I'm not bearing my breath, like, you know, tearing the garments only have this one shirt and one other on the shirt, and it wouldn't impress you anyway, because this is not our culture.

We assume that when the sixth church, the church of Philadelphia was finished, that somehow we didn't know how, because we looked around and didn't see it at that time, that somehow the congregation of Laodicea must be the people who, as co-workers, didn't go far enough, or people who were on the periphery, who will go into the great tribulation, and we pictured the church of Laodicea as an organization that exists in the tribulation, see, at the time the two witnesses were speaking, because we felt that the church of Philadelphia, described in Chapter 3, the midpoint of the Book of Revelation, would somehow end the work of God, kill the tribulation, because we could not imagine ourselves becoming anything else, but we didn't understand the tenth chapter. If we had, we would have seen that indeed all seven funders uttered their words. All messages of the seven churches, in fact, have spoken, and then John is told, eat this book, because you're still to speak some more, so that after the seven funders, the messages of the seven churches have been conveyed to the world, and the messages in the Book of Revelation, Chapter 2 and 3 are two, the churches, but each one of the churches has a message to convey to the world, because that's their mission, that's their purpose, to bear a message to the world. This has been done in the days of the apostles, it was done during the time of Peter Lallow, it was done during the time of Constantine Mananelli, it was done during the Church of God seventh day in the 1910s and 20s, it has been done in the 30s till now the 70s, in different forms, in different factions. Some funder tracks are very loud and near, and others are very distant and weak, and it all depends on the strength of the church spiritually. We made the mistake of assuming that six messages would be conveyed to the world by six churches, and then the purgulation during which the two witnesses would be speaking into the day of the Lord, because we didn't understand Chapter 10, Chapter 10, because an INSTAT that tells us what the churches would be doing during the time that everything has been happening from Chapter 60 to Chapter 9, and the INSTAT doesn't begin with 11, it begins with 10. The seven funders don't have to be recorded, because in reality it is unimported. But we should have to repeat the individual messages of each one of the churches to the world. The people in the Middle Ages didn't have to be concerned if they had heard that we were speaking about a Hitler or a Mussolini. We don't have to know that the church in the Middle Ages may have been speaking about Frederick the Great, or Napoleon, or Charlemagne. These were irrelevant. In fact, God may have not even decided who should play what role. Sometimes individuals fell into these roles because they wanted to, and more like one did not, another one could have.

In any case, there was no reason to repeat many of the individual messages through time, because after all, the main message is already in the Bible, and then prophecy is given, and that's why it is not reported here. We assume, because it wasn't, it must be some message yet to be unfolded in the day of the Lord. Whereas you see the sequence now becomes very clear that the little book is the Bible, and the seven funders could have no other parallel. Now, if you can find some other parallel, you tell me. But they must be a parallel of seven funders before the two witnesses, because they have already uttered their voice, and then John is given the little book, told to speak again before men, and then he's also given a read that introduces us to the very events right in and around Jerusalem,

where the presence of the two witnesses are in the Gentiles are, and they speak again for three and a half years, approximately, and it ends with a return of Christ. We may now look back on the history of this church. There was a time in the 1950s we would have sermons like Mr. Blackwell's on the lay of the sea. And in the 1960s, Mr. Armstrong would sometimes ask the question, whether or not only half of you converted? No. It wasn't like that.

You only asked the question, as a warning, because the church was characterized as a church of Philadelphia. That was essentially the basic state of mind. Some were lukewarm, spiritually, in their personal lives. They were hard to work. Some were dead spiritually, though they had a name. They were fat among us. Some had lost their first love. Some had hung on to one heresy or another. Some had been involved in fornication or whatever it might have been. Every one of the sins of the seven churches we could have had individually in our midst, but the characteristics of the churches were very clear. A church that basically was death brought us to the early 1930s. Then a church which was small in number was called and before whom, God opened many doors. And there are people like that in each of those churches today. There are people alive in the church of God's seventh day who were spiritually dead, especially at the top, much less so at the bottom. And when Christ comes, it will be a surprise to them, as it says very plain, in chapter 4. There are people without any questions. In chapter 3 of the book of Revelation, to the Philadelphia era, God says, I will open the doors before you and you must be patient and I will provide you with protection during the time that is going to try the whole world. That's why we thought we would go right up there. Yes, indeed we are. There are people like that of the Philadelphia state of mind who are continuing to do the work that we have always done. Not, brethren. Beginning in 1972, a state of mind has been growing and has been setting in in the church. It's not heresy because the church of Laodicea is not defined as subject to heresy. That's not characteristic. Which characteristic is that it appears to be rich and increased with God and not really having need of anything, but is spiritually miserable, poor, blind and naked? That it is a church which is neither hot water on a cold day, or a cold water on a hot day, but is lukewarm. And it is not like the pairs who are gathered to be burned, who are not weak. But it's people that you can't separate because they're not guilty of heresy.

They have the spirit of God, or they couldn't even be the church, but they've been begotten and they don't grow, and Christ stands at the door and knocks. And he knocks in the following fashion. He says, let me come in and I will sit down with you and suck with you, right? Now he's talking about the individual personalized of people. Do you get my point? He doesn't say, like you read in the other, I have someone against you. If you allow this and that and something else. This is a group of people in a state of mind, of those whom God calls for individuals don't let Christ live his personal life in vain. Where he has to stand outside or to put it in this actual term, when you are seated inside your home at your table with your husband or your wife or your friends or your children, you're drinking too much beer, you're eating things you ought not, you're saying things you should not thinking about, you ought never to do. It's no longer Christ who's at the door. Because if he was there, you'd have to change your conversation. And many a woman would change her menu. What you would be saying to your husband or to your wife, what you'd be saying to your parents or to your children or children to parents, you would change the subject immediately of Christ came in. That's the state of mind of Laodicea. Rather, and that's the state of mind which leads people in God's church to separate from one another and to divorce when there is no justification, no porneas, no fraud. That's what leads people to accuse each other in the church. Or, as I have found on my trip and as I've found here in the United States before, husbands who see nothing good in their lives, lives who see nothing good in their husbands. Parents who are not concerned about children, children who couldn't be concerned last, toward parents. The Church of Laodicea is a picture of family breakdown because it's related to what you are doing at your table. Where you are eating in Christ is standing outside at the

door knocking. It has nothing to do with a pulpit. It has nothing to do with heresy. It is a state of mind reflecting this last part of the 20th century that is creeping into the church. I thought, beginning, and I told Mr. Albert Portun in his home in January, 1972, and Mr. Neff was there, but I had to conclude that we didn't have to look among Seventh Day Adventists or any other group outside that Laodicea has come into our midst. And this is why the story ends with five wives and five foolish virgins.

They are all virgins. It's not five virgins and five prostitutes. Why, there are two or some ill. Two grainy, two asleep. One is taken the other's way. That's the ultimate state of affairs. And it began at the close, the two 19-year time periods. It began very clearly and was clearly noticeable in 1972. In fact, it was so noticeable at headquarters that everyone knew that something had taken place and we didn't know long. Let me make you claim, Mr.

Garnet, that Armstrong was not there then. He was not there then. He was learning his own lesson somewhere else. And those who were and who allow it, the man who was fundamentally responsible at that time, is now gone. Very fast. But now we're living in a very, very minute state of mind where, in a sense, Mr. Herbert Armstrong Long's sense gave up the battle because there was no way to spend this kind of time. In 1971, 72, 73, we were speaking very commonly about the struggle between the permissive and those who were not permissive.

I won't use the term permissive and conservative because it's an unfortunate misuse of terminology by the way we use it today. Those who were permissive and those who were not. Now, the interesting thing is you're dealing with human nature and we discovered that you can't say that all of you, to my right, are not permissive and all of you are always permissive to my left. It doesn't work out that way because sometimes you may be very, very careful about some points and very permissive on others. Some people are more permissive than others, but we're not always the same on everything. And Mr. Armstrong, finally, was aware of the fact, but we couldn't say either to layman or to minister. Now, you're permissive here, but you're not, that you're always permissive and therefore have to be put out. It's not something we could act on in terms of church government and that's why it has occurred in our midst because there was no way to stop it. It is the result of living in this century with the impact of wealth and prosperity of television, the movies, radio, the newspapers, the magazines, the paperbacks, the schools, the churches, everything. There was a time when people could come to this congregation and they'd ask us questions about the Bible.

Now they're only concerned about their own problems. There was a time when the minister, if he'd left his Bible in the briefcase, in the briefcase in the car, within 10 minutes, as we used to say, both the individuals in the home and the minister knew he had forgotten it. Today, if he did the same thing when the meeting is over, need a person has realized because they weren't talking about what the Bible was saying. They were only discussing their problems. That's our society. There was a time we would ask people, and that's why I'm sure Christ allowed the ruling on divorce to stand as long as it did, even if it were erroneous and shouldn't have been. There was a time that we would say to people who had been divorced and remarried and divorced and are remarried. Didn't your parents warn you? Didn't your teacher say something? Didn't your minister? Didn't your friends? Yes. We went and did it anyway. Today we ask the same question. Didn't your parents warn you? Didn't your minister? Didn't your teacher? Didn't your friends? Oh, no. Nobody ever told us it was wrong, but everybody else was doing it. We didn't know. Now, it literally is as an error, administratively. But Christ sometimes allows it for the simple reason that most people in the 30s and 40s and 50s, yes, even into the 60s, who were involved in sex sins, that's how it is. They knew that. Now, some were innocent victims and did pay a very heavy penalty because of the fake and judgment and decision of the church where we were wrong and we should acknowledge it. We didn't imagine that Christ would let this kind of a mistake be made at the highest level in this Armstrong thinking. But rather,

and the fact remains that most people who were involved in sex before marriage knew better and were guilty because they knew better before they did it and today they don't because it's the thing, the in thing to do. And it's now come to the place where Christ could not even allow this kind of administration to go on because people don't know any better. What we're saying is that there is this great trend and shift in society and it inevitably comes into the church. There are people who, to this day, wouldn't want their private lives known in terms of their public. Mr. Armstrong said to me, no problem. One to two years ago in his office, I don't have many private talks with him, maybe once or twice a year for that to happen. He said three words and three words only to me on this subject and we passed to another. And I didn't say anything to him. You can call me. Laodicea is here. The seventh thunder is being thundered around the world. I've done at the same time with two kinds of people, five lies and five foolish, are side by side. Ultimately, I don't think it's that percentage now. I think it's much more like seven to three. It'll soon be six to four and then it's five to five. That's the way it will go. Start it out, probably nine to one. I don't think it's that percentage now. I think it's much more like seven to three.

It'll soon be six to four and then it's five to five. That's the way it will go. Start it out, probably nine to one. Eight to two and it's moving in that direction because more and more people are coming in and don't assume that just because you came in since 72. Let me clarify that so nobody's misunderstanding. I'm just saying you have a far greater problem if you are younger and influenced no matter when you are converted than people who went through the Great Depression of the 1930s and the Second World War period or the Korean War. But we are all influenced by the same television. I don't care what your age, but there's a greater danger inevitably if you're younger and never live to the crisis of the 30s and the 40s or the earliest 50s. When you are wholly influenced by all the modern environments, there's a greater danger. But two congregations are in our midst and there's another one, not in our fellowship at the Church of God some of the day like the Sardis Era. We're all free on earth now at least if not fragments of earlier remnants somewhere in Europe in the Middle East. I won't address. But two people are doing this work. God has set an open door before the congregation of Philadelphia. We are to complete a task that we didn't know that somewhere in the middle everything would be stopped as it was temporarily between 71 and 72 in the personal life and the crisis in Mr. Ted Armstrong's life. And it was at that time in the administration of some men who are not now administering. That this other trend took root. And one of the intents of that was to out Mr. Ted Armstrong and do out Mr. Herbert Armstrong. It didn't work. God opened the door before Philadelphia and he will choose to close it. But just because the peculiar characteristic of our society and therefore it's going to take place in the church because God calls people out of society when you're buried in baptism, you don't change everything. You may attempt to but you don't.

There are many things you carry and still have to depend on as the knowledge comes.

But probably Paducah is less influenced than Hollywood is by the world. I think Kentucky is not the leader in lay of the sea. Even in the world or only. I think that's just the nature of our environment. But I want to warn you that this is addressed. And therefore, be very careful how you fit in judgment because there's not judgment. You judge others. You are going to be judged. But you have to realize that God purpose to call people now where this becomes the permitted and those who are not so permitted are here together. The work must be finished. The seven funders utter their voice. And then the two witnesses. Because we now see that the introduction to the two witnesses in chapter 11 began not with verse one of chapter 11, but with verse one of chapter 10.

I hope, brethren, that you see this perspective because it answers many questions. I think it would lay aside many doubts. When we are face to face with reality in our midst, it doesn't change the spiritual space of those who are faithfully doing the work and who faithfully are priceless in life and

women who will be delivered. But when Mr. Ted Armstrong asked the war and that a lot of people in our midst are not going to be delivered, that's also true. And some of the things that you think you have heard that are contradictory are because there are two kinds of people in the church today, at least two major ones. Those where Christ lives his life in them and those where he stands at the door and knocks. Now if you have ears to hear and eyes to see, you will let Christ in if he isn't there. You would pick up the conversation at the table just where you left it off and, in fact, ask Christ to answer some of the very questions you were discussing. He won't embarrassingly suggest you change the topic. And that's the difference in your attitude. It's an issue of attitude of heart and mind.