

## 07 HLH 7 Thunders 770102p3

I invited myself over here. He invited me to speak.

And now for the second account of the poor gospel.

That was one of the best sermons that I've heard in a long time, and I told my wife, I should like, since we have a little time this is national holiday, as well as the last holy day, to take just a bit of time on the subject that he mentioned, since I have been teaching for many years, the area of the background that they call the New Testament, I would draw attention to a few things that I could add here that might help you understand of the war on material.

Probably the simpler way that I would do it to remember would be to think of them all in terms of the function of Christ, if you wanted to.

That is, Matthew certainly addresses Christ as the king, and merges the servant, and Luke is the son of man, and John is the son of God.

Well, what a dimension.

Is that Matthew's account, which we now have in an original form in Greece, was initially, according to the Greek traditions, and in this sense what we are saying is that many of the traditions of the Greek Orthodox Church, with the Greek customs and rights, go back to knowledge that was preserved in the Greek world, among many people who became absorbed to that congregation, whose ancestors were members at one time, and others of the Church of God in the Greek world.

Their tradition is, of course, that Matthew was first arrested in Hebrew.

Now it is logical, and Matthew did write the Gospel first, which I hold to his faith, that's why it's first there, that he was not addressed to the Jews in Greek.

He would have addressed it to the Jews in Hebrew.

And there was no decision at that time what should be what we call the preserved word of God, the canon of Scripture, or at what length, the logical length, which in the Scripture has always been written, which is Hebrew up to this time.

The question, of course, is were the Jews going to preserve it, connecting with the Laws, Prophets, and the writing.

At a later time, maybe half a dozen years or so, I am not giving any specific chronological account of this point, there was a need of course to reach the Hellenic Jews, the Hellenistic-speaking Jews who were living in the area of Antioch in Syria.

That is, as the word grew, we were not merely reading people, general knowledge of people who were sufficient in the Church to understand the Gospel in Hebrew.

The Arabian language was people, Palestine.

But there was the need to have that message written among people and be read in the book of Acts who were Hellenistic to Jews who were living in the Greek-speaking areas where Greek rabbinare made was certainly the common language of the day.

It is by conclusion that the first Gospel written in Greek, therefore, was born, but it was the second Gospel written.

There was the necessity of writing something like this in Greek.

It became obvious, but it was not addressed to Greek.

That should be very plain because it is assuming all kinds of knowledge.

Man who does not assume any knowledge background, he starts out with the genealogy that links the New and the Old Testament.

He starts out with a great deal of background material in Chapter 1 and 2 of Jesus, and Mark punches right into the story of John the Baptist.

As if everybody knew of the events of the time because he's not doing something original, he's not writing to people without knowledge.

He's clearly writing to Jews but in the Greek milieu.

Now, when we come to Luke interestingly, Luke goes back in the traditional refashion and addresses the people in the Greek world that exclude Jews that most certainly empathize Greek to background in Greek.

We have an introduction here.

There were a number of leaders.

There wasn't the days of Herod, the king of Judea, a high priest named Zacharias, and now he gives the historic setting from a political point of view that fills in many details.

We can go on, I'll just illustrate the point.

And it came to pass in those days there was the decree of Augustus Caesar, a reference here fundamentally to the world in which the Greeks lived and moved.

Now in the 15th year of the reign of Tiberius Caesar, Luke 3 was taught in the title of being governor of Judea.

Herod was Teetrarch of Galilee, his brother Philip, Teetrarch of Ithria, and the region of Chachonitis, and Lysanius was the Teetrarch of Abilene.

And there were individuals in the high priesthood.

All of this is clearly something that any Greek could check in terms of the official functioning of the Roman government.

And as was mentioned, when all of those gospel accounts were finished, there were many customs of the church of God that had not yet been incorporated in any gospel, and there is no doubt that John writes from the point of view, filling in those details using as a framework the national annual holy days and time setting.

And he does something very interesting.

By this time, the world of Asia, shall we say, the mysteries of the East have become very commonplace.

John is certainly writing hardly earlier than approximately 80 AD in the Gospel of Calvary.

That period of time is my general view, and I don't mean to say that I have made any in-depth study of it because I'm still looking for some very interesting information on many of you above.

But he writes it from the point of view of people who are involved in philosophy, and involved in speculation, where the whole world was in religious ferment, so he starts out, in the beginning was the word, the mystery word anyway.

We can call it a noun or a verb, whatever you want, but it has a sense in Latin and verbals of the word of action.

In the Greek, logos, something of expression.

In German and English, it means a word, just like we say it, which is a very peculiar form.

And if you were addressing the English language, this would be the last thing we would ever use to define Jesus with.

It doesn't turn to the very common, by this time of the Greek and Roman world, result in philosophy.

The word was with God, the word was God, the light shining out of darkness.

Those things illustrate the background of the material.

And God did choose to have different themes in each one of the encounters he chose also to have different purposes in each one being written in the very first place.

And I would not draw the conclusion that these were the only four accounts ever written.

You don't know any other information than that the four have been preserved.

But I wouldn't draw the conclusion either that certainly Mark or Luke were necessarily thinking of Scripture when they wrote it.

You will notice the introduction that Luke uses here if I may play.

Now, all the Matthew and Mark wrote up to this time, I challenge you to explain the following verse.

For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.

Now, if he had said for as much as two have taken in hand, then you might say we have the basis for only four ever being written.

Even as they delivered them to us, which are the beginning for eyewitnesses and ministers of the word, it seemed good to me also in addition to the many.

Having had perfect understanding of all the things from the very first, or being in the profession he was, he must have had max bests to facts and libraries that although he was not one of the twelve, he certainly was able to convey certain information that was very important to the Greek world.

Mark was not one of the twelve, Luke was not one of the twelve Matthew and John were.

So much more is what I think is a very light approach to taking a look at the books of the Bible.

Now, since sometimes a Sabbath falls on a unique day, such as this pagan day, I think it would be good for us to adopt a practice on occasion, as with Christmas of this past year, and it is past, that you do take in hand the responsibility to examine how new years became January 1.

That's an interesting way to put it, because new years was not previously January 1.

I don't think any person going to school, any boy or girl, should have some knowledge of these things.

In an encyclopedia, you don't have to read our literature on the subject to find the answer to any of the guide, but go to the encyclopedia that might be available in your local school or public library.

We will discover some very interesting things that Christmas didn't use to be on December 25.

It was on January 6. New years was not on January 1.

It was earlier or later in the year, if you were even to take note of the facts of the early documents for about 125 years since the founding of the British colonies on the East Coast, what we now think is the United States. New years was not even January 1.

That's the controversy of the year in which George Washington was born, because of the change of calendar afterward.

You can consider that the Christmas tree was not a custom among the English-speaking peoples of the New World until after the War of Independence commemorated 200 years ago, or this year, that's 200 years ago, and then it really didn't spread throughout Germany until the 1800s and not throughout the rest of the Christian world until the 1850s to understand that ancient traditions sometimes nearly disappeared and that are born again, so to speak, of the flesh.

Now it is appropriate to extend publicly the very best wishes and appreciation of my wife and of my delve to Mr. and Mrs. Kendall in the second row, or even in the second row, if you want to step away with the baby.

We had a very pleasant Sabbath some few weeks ago, enroute to Visalia, and presently stayed at their home in Lancaster, which of course is a delightful area of Western United States.

It's a beautiful region, I thought, traveling through the attribute on the way to Visalia was one of the most beautiful areas I have been in.

I want to mention that the Ambassador College Library has acquired a book, titled You Should Know, which was published in 1976 and probably is titled the most significant of any written on the subject, which would have laid duress and dowels in the ministry, certainly outside of the ministry and generally speaking in those who left, who questioned the Mr. Artemis John Eddie understanding of prophecy with respect to the beast, etc. in Revelation chapter 13 or 17 and also in Daniels.

With fine Englishman, the only English historian accepted by Italians was able to write Italian history.

The book is entitled Mussolini's Roman Empire.

Published in 1976, many of you happen to be in Pasadena.

Our library has it, most likely most public libraries do not.

I would suggest if they don't have it, you might look in the books in French, which would be in the reference section of the library.

Find the title for 1976 Mussolini's Roman Empire, the author and publisher and take you to the reference library because I want this book, but politely, but fairly.

Now maybe it already has the book, I do not know, but it is a relatively new one.

And I am pleased to say that the title itself bears you the meaning of the rest, but I would have had my copy here.

When I visited George Becker, Peter Trumpets, I left him a gift of the book, and appreciation is beating me.

And if you download there, you didn't have to have any other expenses.

Yesterday I received a book copyrighted in 1977.

It is not a mystery.

It is only the fact that it was in my hands in advance of the time it normally appears in the bookstores.

I am very grateful in that sense, in terms of your ability to read material, to mention to you that Dr. Manuel Balacosti has come out with the last, as well as the first volume in his series on ages and chaos titled, People of the Sea.

I want to mention this very briefly, because you can read it.

It will certainly be in the bookstores.

Double Day publishes, Double Day advertises, and no doubt, therefore you can find your own copy of this one with ease.

People of the Sea is the story of the 21st dynasties of Egypt.

The 20th dynasty is the period of Ramses III, who is assumed to be contemporary with the period of Saul, or before that is approximately that period.

The dynasty is assumed to have paralleled the time of the Philistines in the book of Judges and in early Samuel in the time of Saul.

And the 21st dynasty is assumed to have reached the period of David to Saul.

And the peoples of the sea are assumed to be the Philistines who have settled on the coast of Palestine in the days of the Judges.

There is so much for the general accepted view.

I, of course, for years have mentioned what the real story is.

The Philistines were there before Abraham.

They were there in the days of Abraham and Isaac, many centuries before the peoples of the sea migrated along the coast.

In fact, the peoples of the sea were the Greeks who were hired by the Persians to attack Egypt.

And Ramses III was a contemporary of the late kings.

The first dynasty, high priests, among them was a man who led Alexander the Great to the Oasis where he was told that his father was at the Zeus Amma.

And all of this material is laid out very clearly.

The tombs of any number of these peoples were assigned by historians to the period of the Philistines.

And because it looked so much like the Greeks, they thought the Philistines were in some way mycemonian Greeks.

The Philistines in the Bible spoke Hebrew or a Semitic language.

They did not speak it into European.

But these facts do not deter historians from inventing explanations of the impossible.

I think it is very interesting thing to recognize that a man has been able, now he is 80 years of age, to complete this volume.

And I have recommended the pages of chaos.

I do not find that everything that is said is correct in any one of these books comes from the point of view of the fact that he does not take the Bible as the starting point.

He does take the Bible as a fundamental reference.

Therefore, he has much greater advantage.

Larkovsky is in view of some prominence.

His father was very prominent in the founding of this.

Let's say Hebrew University and the culture of the Hebrew people in Palestine.

I met Dr. Velikovsky and his wife and daughter.

Dr. Velikovsky and his wife on a number of occasions.

He would view me as a fundamentalist in the sense that I take the Bible for what it says, to emanicate from God rather than the planet Venus.

I think it is better to eat from God's hand than Venus's.

Apart from some of those speculations, I would have to say without a question that this book, which happens to be \$10, is very significant in terms of a restoration of the historical perspective of the Old Testament.

I don't believe I paid that much, but that's what it will probably cost.

I cannot take the time to have all of you ordered copies, if you wish, and one of you wants to do so.

I can tell you how you can get your copies for no more than that.

You don't have to pay tax or postage, which is the saving if you want to collect your listeners.

The number of people who are interested, I can order a group of books for you, and some of you would like it.

The cost is \$10 flat for my knowledge.

I think that's what I paid, which includes postage and everything else that we could have them available for those of you who have read in the area.

I am grateful that we also have pictures coming from the British Museum, which is very important.

The problem was how to explain some of the mysteries.

Ramesses III in the days of the Philistines, the days of the Judges of Saul, where you have on the back of the tiles used in his buildings, Greek lettering of the 4th century.

All of this has been laid aside as something impossible to explain.

The Greek lettering of the 4th century was very simple to those who had prepared the tiles for his public building.

And indeed, that's the period of time when he lived, when we see the whole picture.

They are given here in print from the British Museum.

I think that was one of the remarkable things that historians for over 70 years have been unwilling to face.

But it is very common, of course, for human beings that are out of the church.

We are, however, as human beings, very prone to lay aside strong evidence that needs to be considered to plan all for one's beauty.

Now, I should like to mention that there are few who were attending the morning services in Pasadena who might be attending over here in Lucida.

Some might have gone to Glendora, others might have gone to the two Glendale churches or Long Beach or Santa Ana.

Some might find it's very difficult to travel, so the elderly might stay at home.

And some will be going this afternoon to the massive mess of paper.

It will be scattered through Pasadena, which I guess is one way to celebrate New Year's.

There's a filthy towel.

The day of the parade, the new takes a great deal of effort to clean it up the following day or two.

I thought it was the most foreign sign I'd ever seen in my life when I first lived in the Rose Parade in Pasadena.

But anyway, a few brethren came here. This is a little distance.

And I would at least certainly extend on behalf of the local staff here to all new brethren, greetings.

If you do not know everyone, you might become acquainted with those of you who are normally here and do not spot an individual as one who's traditional from the congregation.

Please get acquainted.

I think that would be appropriate on a occasion such as this.

Many things have happened since I was here last.

And I will just extend a few thoughts and words of greetings, especially from South Africa and the South Pacific.

A year ago, in October of course, I had the privilege of being at the Feast of Trumpets with our brethren in Tulma, partly afterward with the brethren in Fiji and in Australia.

The day of the Tulma being with the brethren in Mauritius and the Feast of Tabernacles in South Africa, where we met with a very fine group.

We had the main festival site in Victoria.

We also had a chance to visit two sites on the southeast coast of Africa and Georgia and the south.

The area was the colored where it was in Cape Town.

The whites were in Georgia.

The whites were in Victoria.

The blacks and Indians were a very undeveloped site, which I love the best of all, at Open Gababa, which is an appropriate name, I guess.

I want to mention that one of our own members is the director of agriculture and the new Republic of the Trends sky.

One of our church members who had a Bible study with me in Pasadena introduced me to two members of the cabinet of the government of South Africa and their after-mister, Hennie Smith, available now in color to fares, invited my wife and me to visit South West Africa, which we did this past May.

One of the members of the 11 population groups at the constitutional meetings that have been going on in victim to capital of South West Africa has twice written me expressing, in one case, his appreciation of the first article when he had not yet read the second.

There was a basic applause of the approach of the magazine and expressed those two articles throughout the Republic of South Africa, for which I am grateful.

I try to make it simple.

I try to make it plain as to what responsibility the great nations are, a situation like this.

Mr. and Mrs. Vossler Fowl, he's not converted, she is.

Our members in Good Hook.

Mrs. Vossler Fowl is a noted artist in South West Africa.

We had a chance to meet the director of the museum as well as the number of political officials that I mentioned.

We had a chance also to visit with a brother of one of the members who is in the quite opposition to Rhodesia.

He told many of the inside, shall I say, tales and stories of the events in Rhodesia itself.

I would like you to keep your mind off this part of the world.

A great deal of pressure is being brought to bear on Rhodesia in South West Africa to break these two countries down, refusal by the United Nations to recognize the trans sky, which has achieved independence in peace.

Though it is economically dependent on South West Africa, as most third world nations are dependent on others, but since it happened in peace and not by war, as that goal of those on feature should not be recognized, and that, of course, is the stupid thinking of the United Nations.

But I think we need to see the total world perspective for what it is, and the goal wouldn't even have a government now that weren't for human truths there, but that's the situation.

From South Africa, Mr. Armstrong wrote a co-worker letter dated the 19th of November which has precipitated many comments.

Will you please explain it again? It wasn't quite clear, and I thought it appropriate whether some of you have heard my explanation before, perhaps to give it from a slightly different style and point of view, but I should like to comment on it, since I think it is important for us to see it.

It will be a very likely revived form and hopefully clearer, therefore just a few words or phrases or sentences that most can clear up some type, certain things that are not altogether clear.

If you have, Mr. Armstrong, the chance to read it, let's say, from italics, it might have been resolved a little better, but we can always comment later.

Does it reference to his statements regarding the 11th and the 10th chapters of the book of Revelation, the words that he is doing? I will try to explain where some of the problems arose if there were doubts into the meaning of what Mr. Armstrong may or may not have emphasized.

Maybe he didn't spot everything.

His explanation might vary slightly, but I do not have any doubt in my mind if he would sit down and talk.

The reason it was unclear is that there was one fundamental word that he did not emphasize, and he does so will probably have made it clear, and it would certainly have been easier for him to have clarified it.

Some of our brethren wrote and said, I know, Mr. Armstrong, you really want us to understand because you couldn't so many pages to write it, but could you please explain? One of the misunderstandings that was utterly undefounded was that Mr. Armstrong was saying that we were reaching people in the trough of the nations for three-and-a-half years since 1972, and how come we're in 76 and it's only three-and-a-half years? I don't think everybody stumbled on that, but the sufficient number did because they didn't even read charitably, so it brings to my attention that sometimes an author can neglect and emphasize that which is most important and people very often read ideas into a chapter.

But Mr. Armstrong has not grasped the picture of his father, sees if he rather looks at it much as probably the majority of church members did at the time they read the co-worker letter, and will say that, generally speaking, in our literature we have viewed chapter 10 in the book of Revelation as in some way connected with the sixth trumpet, the sixth angel, and sounds in chapter 9 verse 13.

In chapter 9 verse 13, the sixth angel sounds, and then there comes chapter 10, and then there is chapter 11 through verse 13.

And then the seventh angel, it says this past, and the third angel comes quickly, and the seventh angel sounded, and of course the time of the resurrection, when the nations are angry, verse 18, and the Iraqis come at the time of the dead that they should be judged, which is an incorrect translation, is the time of the nations, which is the proper rendering of the Byzantine Greek.

It is not the time of the dead that they should be judged, that's a thousand years later.

It's the time of the nations that they should be judged, that you should give reward to your servants and the prophets and to the saints who are not included in this period of the time of the judgment of the nations, so the word dead should be stricken.

That is, in the erroneous rendering, the proper meaning is nations, and there is nothing doubted to Greek Sabbath writing.

And you should destroy those who destroy the earth.

How he used to understand, of course, in Revelation 11, verses 1 through 13, was an insect.

That is, that sometimes in writing a story, much as Velikovsky has done it, he has written a story of this period from Persia to Alexander to the Tommys, and they go back and tells the whole story again from another point of view.

So the same way we recognize that by the time you are in the sounding of the sixth trumpet, you only have one more to go, which is the resurrection.

And very clearly, chapter 11, the first 13 verses, is not something that takes place between the sixth trumpet and the seventh trumpet, but rather is an insect that fills in the story of what is taking place with respect to the church, the ministry, near the close of the work.

And it is for a three-and-a-half-year period that we have reference here in chapter 11, the first 13 verses.

Now, this insect, we did recognize in recurring that our assumption was that all of chapter 10 is a continuation of the sixth trumpet, the sixth angel that sounds this trumpet, sixth in sequence.

What we did not recognize, of course, is how an insect chapter begins.

Thus chapter 12 begins in a unique way.

Just take a quick note.

There appear to great wonder in heaven.

Chapter 13 verse 1, a beast that rises out of the sea.

That's another insect in the sequence that goes way back into history.

Chapter 13 verse 11 is another insect, and I need to hold another beast coming up out of the earth.

And we could go on.

I saw in chapter 15 a sign in heaven.

And then you clearly have chapter 17.

There was one of the seven angels, which had seven miles, and he talked with me and said, I will show you the judgment of the great Lord.

It sits upon many waters, and the kingdom of the earth had committed for him.

And so he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast.

And then in chapter 18, another insect going back to show the whole economic system.

And after these things, I saw another angel come down.

And he showed me this Babylonian system in all its economic perspective, just like Revelation 17 has its perspective historically.

But if you read carefully in chapter 11 verse 1, it just says in there, it was giving me a read like a rod, and the angels did say, rise and make the temple done, and it's right in the middle of the fault, which is what we did not carefully take note of.

We were focusing in on the rest of the chapter so much, we didn't note that chapter 11 verse 1 does not introduce the insect, but is only in the middle of an insect, which ends with verse 13.

And in fact, the insect begins with chapter 10 verse 1.

And I saw another mighty angel come down from heaven clothed with a cloud, and a rainbow was upon his head, and his face was as the word, that the sun's feet has colors of fire.

And he had a little book open, and he set his right foot on the sea, and the left on the earth.

Now at this point, we begin to see a major, we begin to see a major introduction, much like the start of this woman in chapter 12, a great marvelous sign in the heavens.

So what we did not see before, because we could not understand it in the earlier days of this work, was that this is an insect chapter of which 11 is only a part, and not the only insect.

Let's get that clearly in mind then.

To say that chapter 10 has to be in the day of the Lord, really because it follows the sixth angel, the angel blowing the sixth trumpet, would be to say that therefore chapter 11 verses 1 to 13 must also be which of course is not the case.

Because there you have a picture quite different in terms of what is going to take place when you compare that with Daniel, and we can have an insect for 13 verses in chapter 11.

You can just as well have an insect earlier, and when you see how the two chapters are bridged, let's look at the end of chapter 10.

Now I took this little book, said John, out of the angel's hands, and ate it up, and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter.

Now he said to me, it was prophesied again before, many peoples and nations and tongues and kings.

And there was given me a read like unto a rod, and the angel stood saying, and obviously the angel in chapter 13, in chapter 11 verse 1, is the same one who was there in chapter 10 verses 10 to 11.

It goes right on.

The chapter division is of man, it isn't of God.

It should never have been divided there.

Had that not occurred, had chapters properly been used, and very likely were going to divide the Bible in such a way that there will be proper paragraph in the modern sense to convey meaning that is now lost in this matter.

Then he would have understood it in part.

But even if we had understood chapter 10 as an inset, we couldn't have understood its meaning, because there was a time before which this work was not involved in speaking to people and nations and tongues and kings.

The kings being the important aspect of it.

Now let's take a look at what Mr. Armstrong did or did not say in terms of clarity.

When we understand this point, I think that the mystery of what he was saying will become clear.

Now, he mentions that you must prophesy before many people, the nations and tongues and kings, and then the two witnesses are introduced in chapter 11.

Whose function is defined there, and when they have finished their testimony, they are killed, and they of the people and kings and tongues and nations, their leaders, as well shall see their dead bodies, and then it ends with the resurrection and the return of Christ, as you will see.

It goes on.

Now, to speak before people and nations, tongues and kings, and the clue to the two witnesses is what Mr. Armstrong said.

Now, what he didn't say, and if you look carefully in the way that I suggested to Brian Knowles, we handle it as it will appear in the February issue with the plaintiffs, I guess, isn't it? You will see a variation between the original letter over to November 19, the article as it appears.

I suggested to Brian Knowles that the italicizer capitalized one word in verse 11 of chapter 10, which I failed to read more than once to draw attention to it.

He said to me, you must prophesy again.

And Mr. Armstrong failed to italicize or capitalize or emphasize that word again, which had he done so I think would have made it clear.

You must prophesy again before many people's nations, tongues and kings, which presumes that if the two witnesses are to prophesy before kings, again they have done it before.

Is that clear? Now, if it is to be done by the two witnesses again, then it has been done before.

Now, this was all done years ago in this person of John.

Maybe 95, 96 AD in that period.

And John, of course, being the apostle, the leading and only one of the twelve left at the time, is responsible for conveying to us the message and symbolically going through an old experience, having preached before people's nations, tongues and kings, prior to his imprisonment in the early 90s, I presume, by the mission.

When the mission died in 96, he was released.

And the implication he, too, would do it again.

Now, if the two witnesses are to do it again, therefore it must also be done before.

That is clear.

If it isn't, there's civil passivity in your own thinking.

John makes it plain.

Now, if this is to be done again by two witnesses who are next introduced, speaking before the world, and the whole world is upset by them, because, as I did not read, but you undoubtedly have read, if they who dwell upon the earth will rejoice over them and make merry, because the two prophets tormented those who dwell on the earth so that everybody would know what was being said sufficiently.

And if the common people knew, the kings most certainly did.

This would presume, therefore, that the tribulation, which parallels the first part of the three-and-a-half years referred to in chapter 11, the tribulation could now begin in 1972, because the church had not yet reached many people, nations, tongues, and kings, and that we did not understand.

We did not grasp that there was a part of the work prior to 72 that had been accomplished when the goddess had been done by that, but it wasn't.

That still needed to be before it's to be done again, and in this case by two witnesses with supernatural power, because the church doesn't have the capacity in this world in tribulation and persecution with the Gentiles treading down the holy city to accomplish it as we do now.

We can sit here in this Masonic temple that is coming in time when there won't even be Masonic temples allowed.

It is mine, and I think that would have clarified the whole problem.

Completing the period of the history of the Church of God prior to the two witnesses, we have, of course, this reflected in the fact that there is the candlestick with seven branches, and then there are the two separate candlesticks which follow the two witnesses, that is.

We should have recognized long ago that all seven stages of the Church precede the two witnesses, and not that six lead up to 72, and thereafter the layer to see in the state of mind pops up parallel with the tribulation.

So that was our general picture because we didn't know how to account for such a state of mind of lukewarmness.

A church that makes it spiritually rich and increases the goods in need of nothing yet is visible for blind and spiritually naked.

Not a church labeled for heresy, but a church where the internal attitude is so fundamentally a problem that one might have described people in that state as inactive members.

Ever was there a time until now in the history of this experience of the Church to be ever in the category of inactive members? Every congregation now has a list of members who regularly attend an inactive member.

I'll just let you interpret that if you will.

Our inactive members just as reflected in the fact that in 1975 we had 85,000 registered people roughly with a beast of tabernacles, and 75,000 this year is an indication that we have at least 10,000 inactive members who were not even active enough to register in the United States, which frankly was not clearly addressed in the Worldwide News, where the intent was not to upset anybody.

See, there wasn't time we'd at least shake ourselves to awaken ourselves, but now we cobble ourselves and put ourselves to sleep.

We used to ask ourselves if this was a problem before it really was, now that it is, we want to rest awake from it.

There was a time we would do something about inactive membership analysis taken for granted because it is so troubling.

The fact is, Mr. Klinger, Klinger appeared to take his time to pursue all the inactive members wouldn't be feeding all the active ones.

That's the spirit.

I hope it isn't as bad here as elsewhere, but I know that if you have something like 90,000 people in the country, there are always some who are newly baptized in Canada, some of them cannot afford to have this percentage of cleanly, openly inactive members without discussing the rest who are not that active who sit among us, we have certainly 20% to 30% of the people who are visiting with our record who have lost their goal.

And if we were to pass through a stage in which this particular problem defined at the church of Laodicea would become characteristic of a growing number of people in our midst, partly because it's a characteristic of the world, the industrial, the economic world around us.

Whether we like it or not, every period of the history of the church of God parallels in some way the world around it.

When a generation went through the First World War, the Great Depression, the Second World War, and the rise of communism all through this time, the Korean War, that put instead all individuals without any question and affected the thinking of two to three generations.

There now is a growing element in the church of God that grew up without the experience of the Depression, without the Great Depression, without the experience of the Second World War or the Korean War, that grew up, if you please, to the Eisenhower era later, the Kennedy, Johnson, Nixon era, the scandal of Watergate, the fiasco of Vietnam, the fact that we have downs in our economy, that there's always been government to do something about it, the fact that more and more people are taken care of by welfare, the fact that its standard of living is higher than it has really ever been, the fact that we have television reaching our homes more effectively than any ministry can, because you're attending church for two hours a week, you listen to television certainly harder than us in two hours a day, if you're an abnormal family, or if you're a normal family.

And I guarantee you the thinking from television, newspapers, magazines, and or movies if you go, has a tremendous effect.

The devil and God can reach into the homes of these media, but the devil is working, of course, over time, as distinct from some in God's work.

And therefore, many of us are affected by what we see coming into our home.

We're affected by Watergate's fuel and syndrome more than anything else, probably in the last few years, in a way that can affect the church of God, because of mistakes, if you please, and sins within the church.

We're tolerated unnecessarily all.

But God can forgive.

The question is, can we get Watergate in problems like that out of our mind politically? Can we get it out of our mind internally in the church? Can we correct mistakes in the private lives of individuals? We have more people in the church of God today, as laymen, not excluding the ministry also, who are alcoholics.

Do not assume and disrupt the ministry.

We have those who spoke more and more openly.

We know that there is a larger number than ever before who pop pills that don't just come from the drugstore.

And when these things occur, and people can do these things without ever evaluating their effect, all of us individuals, you will understand what the state of mind is.

And so what we have to face is the fact of chapter 10, which is the background in chapter 11, is really telling us that the whole history of the church was to be completed before the two witnesses in terms of the work of seven candlesticks and not merely six.

This explains, therefore, that when the angel cried in the reward verse 3 of chapter 10, expressing, if you please, what was in that little book that certainly includes part of all the Bible, the Bible by comparison to all the literature that is written is just a small document.

This angel cried, spoke out with this little book in his hand, and there were seven funders which uttered their voices, not six.

And when the seven funders uttered their voices, John was about to write what they said, and he was told to seal it up and write them not.

And because we didn't have any explanation of what was said, we assume this was all in the day of the Lord, instead of being before the two witnesses, that's the point.

The seven funders are before the two witnesses, not in the day of the Lord, under the sixth trumpet, because this is all an insect.

Now, when we recognize that, indeed, God's funders, when he speaks, and he speaks to the church, and the church would be thundering God's message in a little time magazine, spoke of this darn strong voice, that's thundering God's message to the kingdom of God around the world.

Thunder, of course, can be more or less noisy.

Anyone how near? Thunder can be distant and quiet.

Thunder can be very close and shockingly loud.

So the churches, through history, have spoken quietly or loudly.

Certainly the church of God has been speaking recently very loudly, as it did in the days of the apostles.

The later Roman Empire and into the Middle Ages, even though the voice became very dulled and distant and muffled in the Sardis era of the church, when it reached the birthright tribes, who were so interested in their inheritance that religion didn't mean very much, it seems.

What we have is a reference to the fact that God was speaking to the churches seven voices, seven thunders.

They're not recorded because, in fact, the message that the church gives is a message to the kingdom of God, which is already laid out in tribal.

And it certainly isn't necessary to explain all of the statements made in the churches.

With respect to the various political leaders, why should we clutter up the Book of Revelation with references to Charlemagne to Otto the Great previously to Justinian and all the Roman Empire of that time and Charles the Fifth and Napoleon and Mussolini and Hitler? Those things we can learn when we meet the people in the resurrection who were used to speak to the world at that time and warn those nations, warn those leaders.

But in any case, we move along, that when the voices of the seven thunders have been uttered, then we are told that it'll all be over, there'll be no longer a delay or postponement.

Now, it's terrible.

But in the days of the voice of the seventh angel, which is finally to come, which sounds beginning with verse 14 of chapter 11 of Revelation, then the mystery of God should be finished, which he has declared to his servants the prophets, who have been speaking all along.

And the voice which I heard from heaven spoke to me again, and then you have this little book, which is to introduce, doing it through the two witnesses as distinct from the seven thunders.

See, he carries a little book of the seven thunders, then he has a little book to get at their two witnesses.

The same basic message spoken seven times before, in seven great periods.

But what we have then is a clear indication that although the church of God and its various spiritual states and stages should have been one that hasn't always been, this work began years ago, at a time when the church was spiritually dead, no one had a name, it was alive.

You find, like, the first section of chapter 3, the Sardis Convergence, Nation Minor.

And this work that Mr. Armstrong, the Gene Church of God did, from 1934 on, or in the broadcast, on the 3 in 1938, beginning in October, before we had to pay for it, on the 1st of January in 1934, we worked side by side with the Church of God seventh day until 1938 when it was separated.

That is, the Church of God seventh day expelled the living branch of the church in 1938, but before that it was side by side.

That should be clear.

Everybody's invited on the ship, whether you're lukewarm, whether you're spiritually hot or cold.

Nobody wants to make a separation.

And so we have two spirits and attitudes that are predominant today, as well as any others that could be in any individual.

And it reflects the state of mind in the world today, where I can say quite clearly there are no standards, yes, in grooming and conduct, like the world used to have it, there are no standards to speak of in the church.

You can go pretty far today and call yourself a Christian or a church member.

I have this sad situation of dealing with some chore that the minister and I are taking care of for the moment.

We were waiting for the mother, so I and the other minister could take the whole family to dinner.

And an inexpensive place, so we started to walk to the place when the mother didn't return and the little children spotted the car and they looked for the mother and found her in a bar.

She had left the children in the house without furniture from 2.30 to 6 o'clock when they left and certainly would have left until 7 o'clock.

But these are the people we meet.

Now she has been baptized.

She is one of those who are near us, not yet among us, but it just gives an illustration of the problem.

And there are people who break some of these habits and lug them in themselves when they come into the church and they're all washed away in baptism.

What we have today is the fact that all new broadcasts were terminated in 1971 in October, exactly 38 years after they began the two 19-year-time cycles that actively end up.

And from that time on, we have had all kinds of spiritual problems besetting the church that reflect a permit and differences in attitude so that people are working together in the same group that we're not all comfortable with each other.

We just have to face these things.

Because a new spirit has become dominant.

Mr. Armstrong's message was once essentially the key of David referred to in the second phase of chapter 3 of Revelation.

Today's message most certainly is the beginning of the creation of God, which is the way Christ appears in the congregation of way of the sea.

We live in a world where that is clearly a dominating force in the home and private lives of any individual, unless we resist it.

The doors were open to the Philadelphia era of God's church, as Mr. Herbert Armstrong has said, and that work is going on, but we have added a whole, massive quantity of people who will compromise with the work.

Who do not use the Bible as the standard by which they judge what they do in terms of vanity and dress, grooming, makeup, birthdays, voting, intermarriage between the races, you name it, they use the world as the standard and not the Bible.

And if the Bible doesn't expressly forbid something in the form of law, which is defined as sin, when transgressed, then the assumption is that we're not concerned with the examples of the Bible, we are only concerned with doing everything we want to do that God doesn't possibly prevent us from doing.

That's the state of most people in the world, and it is a growing state of mind in the church.

We have gotten away from the implication of remaining unspotted from the world, and we have all kinds of people whose garments are very spotted who are being pulled back from the fires of Gehiden.

So bad it was that these girls schools in Big Sandy, if you please, had a club for the girls for deflowering themselves.

And you wonder, God closed the imperial schools there where they were having more drugs, hard drugs, passed around in our own school, and in the public schools, great water and big Sandy, and not until the school was closed did the public schools realize that we had any good kids at all because the bad ones were being pumped into the public schools, and where the rest of them were sent to the public schools they got the better picture what the real character should have been.

And administrators and parents were tolerating who knew what they were doing, and to him that knows to do good and does it not it's sin, that a reflection of the world that has come into God's church all to all.

Now, hopefully, as Mr. Gardner said, Armstrong said, he can repeat of that kind of thing that has been allowed in our midst.

But it is a growing factor, I can guarantee to you that a larger and larger percentage of God's people are not going to attend the festivals.

I don't ministers today I open responsibility when the Passover comes and they read about the breaking of the bread, they don't ever define what it is because they don't believe God can heal them or anybody else.

Or if they did, that's a matter of God's precious act, not because Christ did anything, and they don't know why they're breaking the bread, because he's as well he's all alone.

That's how far it has gone.

But of course when Mr. Armstrong goes away the mice will play spiritually speaking.

When Mr.

Armstrong is occupied in the great administrative functions of this work after he had to learn certain lessons in his life in 1971 and 72.

But he has to be away in public meetings in Canada and here the mice will play.

So the 10th chapter in closing the revelation is a picture of what God's church has been doing in public and in private sometimes in a great tribulation of the Middle Ages we have a situation where the church has had to speak in a sense underground in the mountainous regions of the world and not in the great cities.

And before and after that it has most certainly spoken in public.

We are now doing and continuing to do.

But whatever came up again Mr. Armstrong, Mr.

Rader, Mr.

Fortune and any number of others were pointing out that in 1972 a new era began.

I didn't invent that word at that point they used it.

It has and we're marching side by side.

There's some of God's congregations who have heresy in them like certain churches Revelation 2 and 3 some who lost their first love that I can name, some who have retained it some who are spiritually dead.

There are many who are dedicated to holding to the word of God and the growing number is becoming lukewarm.

And that's going to be the dominant state.

And then I'm going to separate it because it can happen to you, it can happen to me and that kind of attitude you cannot administer in the same way that you can administer outright doctrinal errors outright sins.

There to see it is not a church full of sins in the sense of violations of the Ten Commandments as much as it is just compromising the word of God and going as far to the world as you can. It's an attitude and that's why the battle was given up by Mr. Armstrong when he was analyzing this problem of holding fast and permissiveness and today the church may be characterized with more and more permissiveness.

Parents no longer discipline their children they no longer teach the children the Bible and so we have introduced Sunday schools of the Sabbath to make up for the lack of that kind of training at home.

And that's the state of affairs.

We might as well wake up to the fact and I'm speaking plainly.

Parents no longer discipline children participate on the Sabbath, Friday night in sports.

You'll be surprised how the dating happened has gone so far beyond our own fellowship and there's a little wonder of course that children date outside of the church because most in the church are often worse than the responsible individuals outside when their parents haven't trained them.

There are more people outside sometimes in certain areas who have withheld themselves in the world than certain families whose children have been allowed to become like the world. The years after the world perhaps had already passed through a phase.

There are more short skirts in God's church in this country for instance after the world got longer because they never had a chance to have a short before.

We use makeup about five to ten years after the world has passed through certain phases.

But that's of course to be expected because they've always wanted to anyway and they're only trying to catch up.

Jesus Christ said he's going to deal with that kind of problem.

He himself will have to spear them out and the tribulation will come and those who remain faithful God will protect.

Not in the streets of New York and Los Angeles but protect as he defines it in Revelation chapter 12.

So what we have here in response to Mr. Armstrong's coworker letter which was not quite as clear as he certainly would have wanted it to be is a reference to the fact that he is doing a work now which is only a prelude yet that is to be done and by two witnesses and we're not told yet who they are we may surmise who they are as Mr. Armstrong once said it could even be Billy Graham with one of them but he'd have to be repented and converted yet.

So let us leave that to God's judgment as much wiser that he should decide who they are than the two you should be to see they're going to die those two witnesses but before you decide you want to be one of them you want to count the cost for the fact of declining her for giving me the opportunity I wish all of you well and I hope you will take note of God does make known through Mr. Herbert Armstrong in terms of what is going to be developing in the Middle East in the Mediterranean world I would point out that one of the brethren and some brethren do watch and others watch hardly at all when they're told we have to make something before said it is now in the news of the Roman Catholic Church which has hold approximately a quarter of the investments in the city of Rome outside Vatican city which is the separate state is quietly selling its property Rome has no longer declared a holy city the church no longer has a special relationship established in 1929 by Mussolini we are pulling out in their business based investments in Rome and probably in other parts of Italy too but I can guarantee you there's a city open to see where they're going to reinvest and move to it is not Moscow