

## 39\_770917 HLH Eval Festivals in Hist & Life of Christ

I told him he contained two amounts of hair.

Normally, it's having the chair of chairs in my knowledge.

I prepared several months ago a very nice paper evaluating the role on occasion of holy men in Islam, or their different terms used in the Arabic or Iranian world.

Iranians are Islamic, but not Arabs. You should know that.

Iranians are Indo-European-speaking people. Arabs are Submitting-speaking people.

The distinction in language and non-religion pointed out that there were great periods of history in which a holy man or a body would play a very significant political role, prove a significant impact in the realm of religion, and he foresaw its evaluating the material that would be difficult to understand the tremendous role of the Arabs solely on the basis of economics and money from oil.

In terms of their attitude towards the state of Israel, without a holy man or a holy man, Nadi or other terms may be used leading and inspiring and influencing the people.

I sat on the document for some time and he asked me that figure of expression, and he asked for a fact which I did in due this past week.

I just did say in the paper that there were every reason for him to see such a man writing to Nadi.

I told him to take two announcements here.

Normally, as the church hears in my knowledge, prepared several months ago a very lengthy paper evaluating the role on occasion of holy men in Islam, or their different terms used in the Arabic or Iranian world.

The Iranians are Islamic but not Arabs.

You should know that. The Iranians are Indo-European speaking people.

Arabs are Islamic speaking people.

The distinction is language, not religion.

He pointed out that there were great periods of history in which a holy man or a body would play a very significant political role through a significant impact in the realm of religion.

And he foresaw in evaluating the material that it would be difficult to understand the tremendous role of the Arabs solely on the basis of economics and money and oil.

In terms of their attitude toward the state of Islam, without a holy man or a holy man, Nadi or other terms may be used, leading and inspiring and influencing the people.

I sat on the document for some time.

He asked me that figure of the expression.

And he asked for it back, which I did in June of the past week.

Mr. Stumpf did say in the paper that there was every reason to see such a man rising soon in the Islamic world.

Now, it does appear that the CIA should have read this paper.

And they would have realized and replied, one of the most heavily armed kingdoms of the latest sophisticated methodology collapsed before a holy man in exile.

I want you to think about this impact.

Remember He swung the road as a result of a religious leader in the Arabic world who had no political and no religious might of his own.

But created such as a result of those who were in bullets.

The first great event in the history of Islam was the plight of this man.

From one city to another in Arabia.

The plight of this man.

The presence of a significant leader in Iran also led this case to Paris.

And it was as a result of his influence, a continent away.

His ideas brought down, contrary to all concepts, American thinking and CIA thinking, the one man who was sure to remain in power in the Middle East.

Mr. Stumpf presumably is not here, and I didn't find anybody pointing him out.

I would like to say, even if he's not, it would be very good if you'd like to see him, to have a chance to talk with him, and it is possible that he might repair, or repair down this lengthy material for the plain proof.

I mentioned also briefly in the introduction of the Bible study last night, the events in Britain.

I would certainly appreciate any comments, Mr. Ghazan could send my path, or any of you in terms of his background as someone from Britain.

The evaluation of the British mind in this state of affairs is a very tragic winter that has passed, with a vote of no confidence.

It will now be somewhere in the month of May.

There will be a beating up of the election hearing, and an election down on the 6th of May, or the 5th of May.

Thank you.

So, it would be good for those of you and I to think it is important that we learn to profit by one another's experiences here in the congregation.

For that matter, Mr. Rochard, who's from French Canada, might give you an idea if you'd like to chat with him, the state of mind, both of the Canadians in this as a whole, and the different points of view of French Canadians related not all to the idea of either with respect to the question of the independence of what we call respect.

I think we can all profit by and experience an understanding without having to assume that it's only available in the news magazines in the world, because we have people who live and experience these things here.

And I, from time to time, when we have students from Southern Africa bring into your attention that they're here, and I hope you do.

For instance, the MC Law Brothers, who were here one occasion before the seniors who are from Rhodes, Egypt, a very responsible family in Salombury, with a brief background, would be very able to tell you because they have had to serve, one of them had to serve a certain capacity militarily, and he did so in a non-combat capacity, and he could tell you what it is like to live as a country, to where our brethren also are.

We have one more Sabbath before the commencement of the first festival season, the festival season of this year.

And we want to leave the next Sabbath also free.

It would be perfect.

There is here.

Anyone else? I hope they'll sign whether they'll be back.

He should be back.

In all probability, he would.

I'd like to fill in some material in this connection to help us understand and evaluate the importance of the festivals that just raise the life of the church, or why we do things that are uniquely viewed as Jewish, that are far more extensively Jewish, and that's what the quotation, you know, like people tend to use as a form of criticism when it looks more meaningful about the word.

We do things far more Jewish even than Adventists who observe the Sabbath, and they're thought to be Jewish enough for doing so.

First, I would like to tell you recently of a letter I received in response to another subject altogether.

Presumably a woman who was a co-worker read in the January book through the article that I wrote on Peter's vision.

She had no criticism to offer on the explanation of Peter's vision.

She, however, criticized Mr. Armstrong for allowing an article like this, which was so clearly slanted and neglected all the other articles, all the other verses of the Bible, which, in fact, in her mind, presented an exactly opposite conclusion.

What I noted in her thinking was something very simple.

She found nothing that she could point out that was, in fact, a clearly erroneous theological conception.

The explanation offered on Peter's vision regarding complete means.

What that vision meant.

She presumed that, however obvious that was, which was so obvious that she had to call the article slanted, which means presenting only one side, that she reasoned that somehow other verses of the Bible should nullify what is clearly stated here.

And I also use her support, the evidence of the prophets who speak of a future time, about all those who in the past have indulged in un-clean means.

This leads to the conclusion that it is very common for the human mind, however clear one or two or three scriptures may be, to clearly lay aside that which is obvious in order to do something that you yourself want to do that is contrary to scripture, and you choose some other verses of the Bible that may be obscure.

For instance, we turn to Colossians 2.16, regarding holy days, new moons of the Sabbaths, God every week, and by drawing to a certain conclusion from a verse that is just a passing thought.

It is assumed that the whole practice of the law, if you please, the social and religious customs of the nation and the Church of Israel pertaining to the holy days, could be nullified by this one verse.

But this is the kind of thinking that in fact underlies the basic concepts that you please from the Christian world around us.

Now Colossians 2.16 is not a decision in which the apostles assemble and drew conclusions as they assemble and drew conclusions in Acts 15 about circumcision.

But even there, most people failed to realize that the apostles in Acts 15 did not even take up the question of whether circumcision should cease among the Jews.

It was taken for granted that the law was not here, requiring any change.

The Jews who are so born are expected to be circumcised.

The question was whether the Gentiles also should.

For the letter to which was sent out was not addressed to the Jewish brethren in Jerusalem or to any cities of Judea, but was delivered to those that were scattered abroad in the Greek-speaking world to which Paul was ministered.

So very often it is easy to take certain things for granted.

This woman, who was the letter to me, greetings to Miss Garmadon, passed to me, she also raised the issue that whatever is not commanded in Acts 15 is somehow not to be done.

Now I merely pose the question, if all you must do in life as a Gentile are only four things.

You must not commit fornication as that illicit sexual relationship.

You must not eat meat that has been strangled or offered to an idol or, if it has blood, hit it.

All of the things that you can conceive of are permitted and clearly there was no reason for all of us to fast for it.

The issues addressed in that chapter very simply stated, do Gentiles living outside of Judea have a responsibility to observe all of the tinnitus of the law of most pertaining to the sacrifice of the altar, the washing and circumcision which would be required before you even could approach the altar, or are these things pertaining to the temple unnecessary? Paul's conclusion was, and the apostles, that

for the Gentiles it was not necessary that those ceremonies which pertaining to the altar and the temple are fundamental to Christianity.

In other words, Christianity did not have to have the altar and the temple.

But do not forget, was there a conclusion, that in letting aside the requirement for Gentiles to pursue the rituals involved in the ceremonies of the temple stated in the law of most, that this does not give you the liberty now to freely sit in an idol's temple and eat meat with its blood, meat where the animal was strangled or freely eat meat offered to an idol or involve yourselves in sexual promiscuity in the various religious forms of worship in the temples of your country.

And that is the issue.

The issue was not holy days, the issue was not tithing, the issue was not Sabbath, the issue was not murder, the issue was not child-bearing, the issue was not stealing, the issue was not lying, the issue was nothing else but that.

And yet there are people who completely misunderstand the meaning of the Bible by drawing conclusions from the obscure in order to bash the plain and the simple and the straightforward evidence of Scripture.

As so, about two years ago, I deliberately asked Wilbur Berg, who spoke to you now, on the subject that I asked him to pray about at the festival.

I deliberately asked him to offer the prayer over the prayer because he understands what he's doing when he does it.

And I knew there would be repercussions because there were those in the ministry who did not understand what they were doing when the bread was broken.

It's not the next morning at least one or two days later, there were those who would like to have removed him from employment in this work for the prayer that he offered that past over the evening.

It shows you what can happen in the thinking of individuals who see what God is not doing through them and therefore draw conclusions as to what God doesn't do.

Now, that's reasoning, of course.

If God doesn't feel any longer through you then it must be because he doesn't feel.

Or is there something about you that's a problem? That was never addressed.

I'm going to interrupt a moment because I have seen someone in the audience here who I haven't seen in a long time.

A woman who has endured many things who is back from the state of Missouri.

Many of you may remember Mabel Garten.

Some of you do not, but some of you think you're self-visible or really visible.

Thank you.

Mabel Garten, the woman who has endured many things and understands the subject that we happen to be speaking about because she's helped many in great illnesses and herself has endured plenty.

I normally expect her to attend another congregation and it's a pleasure to see her here.

The subject that I want to deal with today I would draw your attention very simply that there is, for those of you who know the history of the Church of God in the last 200 years, a clear distinction in the spiritual state of mind between those who are called the Church of God seventh day or what other terms may be added.

From which this work grew and the world-wide Church of God, there are two basic distinctions.

The Church of God prior to the period of 1934 did not serve any of the festivals of God but the Sabbath only.

Except for a few individuals and what was called the Lord's Supper some time on the 14th day the first month of the let's say the sacred year or the beginning of spring.

The annual festivals pass over in the full sense the word as we understand and practice it the days of Unleavened Bread and it cost the Feast of Trumpets the Day of Atonement the Feast of Tabernacles in the 8th day were not part of the practice of the Church and that Church is to this day one which has no fundamental conception of the nature of the world tomorrow or what it means to truly be born of God or what the state of conversion is.

They are spiritually weak and in terms of doing a work is death.

The great issue that divided the congregation of Eugene, Oregon which was the mother church of the world wide church of God as it now is is whether or not the festivals of God should be observed by New Testament Christians but the unique thing is to know that our understanding of so many topics and our understanding and grasp of the Bible and what it is that Mr. Armstrong explained and Mr. Radier helps interpret conversations that Mr. Armstrong is not publicly speaking and only be understood by what is revealed through the festivals of God.

This church could not be and would not be what it is if this church seeks to observe the festivals.

There are those who are among us and are not now among us who assume that all the evidence that I will show you much more that we won't take time for has no meaning and some false explanation of Acts 15 should be used and that is that whatever was not required there is what Christians ought not do and since the holy days were not mentioned because they were not the issue we could observe in the park of the temple that were not an issue but since they were not mentioned there may be any other few ministers who left tragically was that there is no requirement to observe the festivals that God hallowed forever and long as day and night and month and year occurs it is important then to recognize that if you were to take the handbook of denominations and pray to me or any write-up of the churches of God for the last hundred years you would discover that the distinguishing between this work and all of the other branches of the churches of God that keep us at us and I'm talking about Pentecostal purpose is essentially focused on the holy days and it is within those days that a grasp of the plant of God is so clearly laid out that we understand what other branches of the churches of God do not and now the Bible did prophesy that if there would be people in the last century and even now who would let these things die and they would be neglected and forgotten the result is that such churches have a name as you find it we have defined it in Revelation chapter 3 a name that they are alive they are the church of God they are otherwise

spiritually dead we should recognize just by experience alone that when God comports significant changes in human experience in his church and among his people such times of reformation very greatly involved the restoration of the festival of God that has fallen into neglects which is why this is a different pair first let me explain when the festivals were given they were not given to Adam or to Amel to Enoch or to Noah or to Abraham or to Isaac or to Jacob or to Joseph there is no place anywhere in Scripture where you will find that a particular day is defined as hallowed tongue these men went through experiences the middle and individual were in their ages the first time we have any hallowed period apart from the Sabbath day which is what every man needs within a week's time is an exodus quest now you are all familiar with the fact or should be that this is also the first time that God deals with a large number of people in the church now in the translation to the Bible we normally find that in rendering the Old Testament a congregation, not church, is used in rendering the New Testament for the same general word the word church is used not congregation this is just circumstantial it might have been better if it had been avoided on the other hand it does distinguish the congregation of Israel which was a physical nation a church and a nation but from the church of God which is a spiritual nation now in that physical nation there are some spiritual people the prophet and some kings, priests and in the church of God there are some carnal people that is they are not really a part of the church they are only a part of us but those two periods of time seven lamps on the single candle stick pertaining to the temple and the pappernacle for the one-wave loaf was offered on the day of Pentecost and the seven separate candle sticks that pertain to the history for nearly two thousand years in the churches of God the other-wave loaf offered on the day of Pentecost the new distinction two major periods of time focusing in also on the literature of the Old Testament the literature of the Old Testament the literature of the Old Testament is not for that church but by that church or as leaders under the Lord, Javay for all time and the literature of the New Testament is not just for the church but by that church for people for all time and that's why it is a reserve here here I happen to have the true Bible one of these Old Testament tales to do now when we open up the Exodus chapter 12 we find for the first time a significant presentation of the church's congregation and when introducing the congregation here the first thing we notice is that the congregation has something to do collectively preservation of a calendar observance of Passover and Unleavened Bread now when Abel lived he was a singular man not a church when Enoch and Noah and Abraham and Isaac and Jacob lived they were not what we would call the congregation they were individuals in their generation God chose that when he made this decision himself that when we have a large number of people goes hundreds thousands hence a thousand goes Israel that was over a million there is the necessity of something more than a weekly day of rest that everybody ought to share in there is the necessity of collectively doing certain spiritual things together as a group that holds the group together all the time not merely the rest the Sabbath day because every local congregation may assemble and there is nothing that leads the congregation to the higher level if all we did was to assemble on the Sabbath day we would fear to be assembling with ourselves but the festivals were made to bring congregations together and to bring groups of people with large numbers together to make them aware of a higher responsibility and so when God chose to deal with a congregation the first thing he chose to do was to explain the annual festival of Unleavened Red the sacrifice of the Passover he did not at that time explain the other holy days as I'll mention in a moment he starts out in Egypt with these because that's what they needed to know as a group in Egypt they had a purpose to play now what you discover is that these festivals often in the Old Testament period of time represent memorials of immense compassion to the congregation of Israel or the church that God was then using made up of the descendants of the patriarch Jacob whose name would change the Israel there were his descendants God could have chosen to call out since we have some who are Thai here he could have chosen to call the Thais out of China he could have chosen to call the Greeks out of Cyphea or the Ethiopians out of parts of Egypt he chose to call

the Israelites out of Egypt that was his choice because he had made a promise to Abraham to Isaac to the hands of Israel and he promised to deal with their children first before dealing with the rest of the human family now this is not the day in which I will explain the meaning of these days that I want you to see the nature of these days with the respect to the state of the church as we move through time after the children of Israel observed the festival Passover the festival of London was read you have the unique situation in which by observing these days properly they were delivered we understand that if the children of Israel had not been protected by the blood of the slain lamb the first born of Israel would have buried as did the first born of Egypt if the children of Israel had not been assembled that night could be much remembered they would not have left Egypt they would have remained in slavery if they had not been as the tradition would seem clearly to indicate observing the last day of unleavened bread assured that the Red Sea they would not have been there to cross it when it opened and therefore the reason why that church existed is because they observed the festival it may be advisable therefore the reason why we will continue the existence that we do and if we were ever not to there would be no reason for us of the church to exist and God would have to raise up something else it was at the foot of Mount Sinai the children of Israel moved down the Wadi to the northwest it came down the Wadi southward it came to the northwest of the mountain and on the southern part of the mountain at its foot there was a rock from which water flowed from various to twelve tribes and in the third month of the calendar year God spoke to Moses and said I want the children of Israel assembled it and so the children of Israel assembled in an amphitheater area that exists to the east of Mount Sinai so that they could in a sense be in a proper position away from the tent area and to see where God would stand in a cloud of the pinnacles of the eastern side of Mount Sinai so I have described this in a way that I don't expect most of you to know