

61_790922 HLH Jewish Calendar

I would like to mention a few things with respect to the 1970s, or they obviously do things upon the meaning of this particular holy day, which is not only the beginning of a new year, of the civil year, but also the festival, the pictures, the culmination of events to end 6,000 years of human civilization or its absence.

And in this sense, we have gone through a number of experiences in this decade that teach us the lessons of importance.

We are in a period that is indeed a transition, and it has been a period of unexpected events also in the church.

This year, 1979-1980, there is a significant year internally in the history of the church, in terms of how we come to grips with the problems that have been prevented to us.

It's also important at this time, since we are ending at this point in 1970, to request on what has happened.

I did recently present to some insiders and sometimes in public a review of what it was like to look at the 70s in some ways, point of view of the 1950s, and I would like to address that.

Before I do, I mentioned the importance of this year from another perspective, so we see a little cutting of our roots.

This is the beginning of the year for the Hebrew calendar.

It's also the beginning of the year 5740 of that calendar.

And just as we have some people who have been able to outside their ideas pertaining to the Hebrew name Charles, I would like to explain a few things of this connection, which many of you may be aware of something nasty.

From the Jewish point of view, this year 5740 beginning today, which is the civil year, represents so many years from Creation Week as accounted in Genesis 1.

Now the Jewish scholars today would recognize that this is a rabbinic tradition unverifiable.

The Jew therefore in general has two compartments when it comes to this matter.

One that holds the tradition, the other which evaluates the material, it does not conform to those traditions.

This is the year 5740 of the Hebrew calendar.

This is not the year 5740 of civilization or of human experience.

That is, the Hebrew calendar did begin with the year 3761 to 3760 C.

The reason we observe it today is because the calculations on which this festival just dates have been established.

Go back to traditions, shall we call them, because they are not directly written in the Bible.

The past through the period of the Exodus to the period of Abraham to the flood to the lifetime, of course, of Adam to Cessna.

What we perceive from this picture is that when God gave time to man, God did not reveal to man a solar lunar calendar as he had it.

He told man that the moon and the sun would be for signs and for seasons.

We have the implication in those seasons that we would have the passage of years.

But to integrate those years into a solar lunar calendar as the Hebrew calendar is will take some time.

Now that Armstrong has perceived as many other writers of the centuries that it looks as if there were initially a calendar of 12 months that was essentially forward, having 30 days to a month.

An arbitrary calendar, if you please, a calendar that today we might call a business man's calendar.

The ancient Egyptians, to my knowledge, were the only people who ever preserved the folk.

A calendar of 30 days to about 360 days to the year and 5 days outside of the year along with a solar lunar calendar.

And as my judgment that indeed the Egyptians and their wisdom did preserve folk that which man started with and that which man acquired after a few centuries.

In other words, it was not possible for man at first to truly understand the nature of the heavens.

But as I have discussed with our friends, as many of you do know who was for years, the registrar of the bachelor's college, Mr. Nemitz, it is possible if you remember the number of years that it collapsed out of season to season.

If you remember the number of months that you see going by, and if you happen to know the days of the week and you don't move the weekly cycle, it is possible, it is possible in just a little over 200 years to determine the length of a month, which is what our Hebrew calendar is based on.

You don't have to have any astronomical tools, you only have to be careful in how you keep a record of the Sabbath, how you keep a record of the number of months that go by, and the number of seasons which represent years.

And you need not have anything more than a whole day.

And it is possible by year 3761, 3760, if it comes to a point very clearly, you can determine the length of a month is 29 days and 12 hours, and if we had our minutes in seconds, we would call it 44 minutes, between the third seconds.

That's just by knowing a little addition and subtraction, multiplication, and division without any further astronomical needs.

And Mr. Herrmann was persuaded that that was infeasible, and it is significant, therefore, that the Hebrew calendar is not pictured as a calendar that begins after the first of these four, and it begins very early in human experience.

The Egyptians had a solar lunar and a solar calendar also before as well as after the flood.

It's also interesting that we are told that the accident the departure of the children of Israel from Lassie occurred 230 years even to the same day that something else occurred before.

In this case, the 99-year Abraham wife, Genesis 17.

And in that instance, the implication is that the children of Israel had a knowledge and a working knowledge of a calendar that was superior from Abraham to the accident.

And the Jewish tradition would certainly tell us that the principle was of observation, that's the Pharisee's rabbinic method, and the principles of a fixed calendar, which is the traditional method, and the later rabbis after the Romans presented observation, that all these go back to the days of Moses.

Now, not only is this then an important day in prophecy, but I would like to have us realize that it is a significant day in another sense that is the only holy day of the year that actually begins the calendar.

Every other holy day is found somewhere within the calendar.

Now, there are people who have given heed to Hebrew names who say you must not speak English when it comes to God, or when it comes to anything else you can.

There are people who have followed some men who believe this, who think it's made a mistake when you wrote psalms instead of Evelines in the New Testament, when you wrote psalms instead of Adonai in the New Testament, and these people therefore believe the New Testament is wholly corrupt, or corrupt in parts, and they themselves will not want to.

Which of course is the policy of their ideas.

There are also people who go back to an earlier tradition who say we must consider the New Moon, but they're not in Jerusalem to be sure, and you may not always see the New Moon in Hawaii at the same time you do in New York, or it appeared earlier in the West, in Linda, in Egypt.

It's possible to think in Hawaii that the New Moon is today, and in India that the New Moon is tomorrow.

And in the great ground earth such as we have God led the Jewish community to recognize that unless we are in a sixth place where we can all see it together, and immediately communicate, we must not go by a calendar today of observation or each one.

Maybe a muscle or a day off, but a calendar that is based on averages, which is what it is, the average length of the month.

And therefore it's suitable for an entire world, because even observation will not answer our questions, for the simple reason that it's all right to observe it in Palestine, of all the church that have ever been in Palestine, but if you were scattered elsewhere, there would be another day, and that's the reason the Jews today, in general, keep two holy days in a row, except for atonement, because they go back to this tradition.

That was imposed on the Jewish community after the death of Jesus, and they always told the rule of the Pharisees, the rule of the Pharisees, who were the priests, and the Pharisees who were the house of Judah, not the house of Levi, dominated and imposed that kind of calendar, which was observation for a temporary period.

Now, in our day therefore, we should know that Mr. Armstrong, when writing for these, a Bible advocate at the Church of God seven days, was invited to write an article and did, and explained to the brethren, that the Hebrew calendar is the only one that avoids confusion in today's world.

And from that time on, the churches of God seven days, who have not followed the Hebrew name cult, have basically observed, and they issue individuals to do their own thing, that they basically observe a calendar, a note of a calendar, that is the Jewish that we follow.

And I think it is significant that Mr. Armstrong himself established that.

In the early 1930s, an article that he wrote in the Bible advocate, was the Church of Eugene, Oregon, from which this was explained, was lit up with the Oregon Conference of the Churches of God seven days.

And I think it is important that we do not overlook this significant fact.

Now, the New Testament does indicate that the Churches of God, in the later part of the first century, and so the next into the fourth century, let's say roughly 300 years, was something.

Well, let us make it plain so there's nobody who can say something to overthrow our plan.

It was then subject to a calendar governed by the rules of observation only, not speculation as we have it today.

And this is indicated by the fact that Paul in Colossians speaks of Holy Days and New Moons, as fabric in a unique way, that the Church at that time had to take special notes of the New Moons.

Throughout their history, we are told for this period that the Jews did have authority over the calendar, and that it was governed in the Holy Jewish Literature by observation.

By 359 AD, the Jews came to a conclusion that once the Romans were banned, the public announced month by month from the calendar to keep the people informed.

In 359, the Jews said that henceforth, the rules of the calendar that we now know are those that are basically to determine our religious conduct and heritage.

Moses gave the children of Israel, according to Jewish tradition, both the knowledge of how to observe carefully and accurately and what to expect, as well as the knowledge of a fixed calendar as we have it today.

You don't have to believe it, it just happens to be, that you're under the apparently of either one or the other anyway.

And in this case, we are under the authority of a fixed calendar until Christ shall change it in the future, that is a calendar governed by averages and not by the peculiar perturbation for variations of the Moons.

And it's Moons.

I think it is important because there aren't people in the church from time to time who have the senses to say that we have been wrong in this matter.

In this round world, you and I know we could not get to the brethren.

In the New Hebrides, or the Solomon Islands, or Kona, people in Kona observe a Sabbath approximately 22 hours or so before we do.

And if we make the decision after we see it, their day is already going by.

And this applies from the point of view of administration.

I hear no heaths, no heaths, or creeds to anybody who comes up with any other idea.

And I want to lay that to that, but we should do it, because this is also a unique year in another sense.

This begins in the Hebrew calendar, unrelated to the calendar, let's call it Hebrew practice, the sabbatical year, beginning with the day of the Talmud.

Remember, the trumpet was blown on the day of the Talmud, announcing the introduction, not of its civil year, but whether that year was sabbatical or a jubilee.

In 1979, in 1980, a Jewish tradition is a sabbatical year, which brings me now to another question that I would like to answer at the beginning of this autumn Holy Day season, where we look more closely to the festival itself.

Why does the Church of God not have a jubilee, or a sabbatical year, that everybody follows as the saying cuts? I ask the question, why does the Jews not have a jubilee? Does Herbert Einstein merely pick and choose what he wants out of the Bible and toss the rest out? But this was the argument of those who basically left in 1974, that we picked and chose from the Bible those things we wanted to do, and what we found in Canadians we didn't bother with.

I'd like to answer this once and for all, apart from the question of the laws of Moses, for things such as the temple and the sacrifice and circumcision, I'm talking to those things that govern society.

We do not pick and choose.

We happen to know what our responsibility is.

The Jews also happen to have learned what their responsibilities and limitations were, so that when the Assyrians invaded the land and stripped the number of tribes of their territory, and took over the authority to rule whole black land, then two have to be ousted and others replaced.

Other nations have done that too, some of whom have now descended.

The Jews of that time on have never observed the jubilee, in the manner in which Moses prescribed.

So let me state the following so we understand.

From the days of Joshua, the days of the Assyrian invasions, and the 8th century BC, the sabbatical sequest and the 50-year sequest was asserted.

There were two sabbaticals in a century.

That is at 770, the men of 50, and then 770, and 100.

770, and 150, and then 200 and so on.

When the Assyrians came in, ordered some people off the land, ordered other lands, confiscated people placed in their sets, the Jews found it was no longer possible to administer the jubilee.

They did observe a sequence of seven years.

This is why we find that it went from the tithing to the throne, in the beginning of his reign, which is the fourth year, and the beginning of any man's reign isn't the fourth year.

It is the fourth year of the seven-year cycle, and why we find there is a sabbatical here.

During the time of the final siege of Jerusalem, rated in the book of Jeremiah, it's possible to know that the reconstruction is a series of seven without a jubilee.

Then came the period of Babylonian captivity, when the Jews observed meters sabbaticals here in Archubalic, and we come down to the time of Geraius, as God says in the days of Geraius.

Because henceforth I'll begin to bless the land after this time it hasn't been blessed.

Still lying, essentially, subject to drought, while it lasted for a period of 70 years.

From that time on, a sequence of seven only without a jubilee has been observed by the Jews for the simple reason that the Jews have never had full and absolute authority to determine poor-owned property that has been divinely allocated.

That sequence of forces continues strong.

We know the year in which Alexander came to Jerusalem, 332 to 331.

Here is a sabbatical here.

The year before the fall of Jerusalem, 68 to 69 is a sabbatical here.

There was no sabbatical here in the ministry of Jesus Christ in 1979, 1980 is.

But the Church of God is not the Jewish community.

The Church of God there, therefore, has also recognized that you are called into a spirit organization that we do not have custody over the titles to decide the title of property-holding to deter.

But furthermore, even when you own land, much of it is from borrowed money and you don't always have to say on what shall happen to the land, if you're a farmer, many of you rent, some of you come in one day and some another spiritually speaking to the knowledge of the truth.

You may be baptized in January, or February, or March, or April.

You may learn of these things in May, June, or July, or August.

You'll come into a spiritual relationship in which we have reviewed the matter and have come to the conclusion that administratively we do not uphold for the whole Church the Third Tide, or the Thames, the Third and Sixth Year, or a sabbatical year on the Thames Seven, so to do believe on the Fifth Year.

It is an administrative decision.

It's not a question of picking or choosing.

It is the fact that we think it shall be done.

And the world tomorrow is going to be made power of this and not the economic model being today.

And any society, such as the one in which we live, that does not do it, is suffering the consequences.

That's why we have our straight period of depression, roughly every half-century.

I've repeated this so often, but it should later rest the foolish idea that we're picking soon.

I tell you, clearly, that when a society does not observe that you believe to equalize the fact that there are some of you who would get most of the money and others of you who would have most of the debt, then the circus would happen and the world would die.

So the dot says every 50 years you have a little takeout, but instead of calling it a recession or a depression, we call it a jubilee.

Now that's the positive view of life.

And all the land you've bought here in a choir returns to its rightful owner.

But because the world does not do that today, we live in a situation where we have great economic crises.

In the industrial complex that go back to the 1780s, the 1830s, the 1880s, remember Grover Cleveland's depression, the 1930s, Hoover and Roosevelt, the national terrible period of depression, and now ahead of us to the 1980s.

It's almost as if, inherently, we know there's going to be some economic crisis coming in the 1980s.

Not in 1980s.

I don't believe not in 1981 either.

So it may be taken up by then.

I would doubt, Redmond, that it will be later than 1982 for reasons of my furnace today.

But before we get to that, I think we should take note that this tells us that if we don't observe what God gave us, that society suffers the consequences.

But you and I, as individuals, cannot impose on society what is the societal matter.

And the jibberlings, the sabbatical years, the same year for that time, that's the societal matter that's here to have been regulated, shall we say, by a certain faith.

For God's sake.

We do not pick and choose.

We know, rather, our limitations.

And all this period of time when we're beginning this interesting year with this, in one sense, a sequence of seven going back to the days of the Revival.

The church that was called out and separated from the synagogue and the temple does not impose this but leaves it to the individual at this time because you're not whole in the part of an ongoing community with your ancestors all played a role.

You are called as individuals from time to time, from year to year.

And there is no way adequately to administer these laws that take their toll in the world until the coming of Jesus Christ.

I mentioned in 1982 I would like to say a little time today again to repeat what I have from time to time given in other areas and here but this is the festival of trumpet and tells us something of the crisis at the quote.

And I think we should have a perspective or a view so that we take a look at world events.

There has been a tendency in the church to say at these times of the year when we begin to expound on these clothes of God's plans that so-and-so is so-and-so are the two witnesses and so-and-so is the being the ones we don't know.

The way it all increases doesn't exclude any of you because it is the decision that God makes and He has not yet revealed it to anyone in the church that He has absolutely made it.

As I said, we came through a period of crisis at the end of the Second World War when He approached the early 1950s.

This takes our thinking for the 1970s.

Stalin believes in the late 1930s that he would have India by 1955.

Twenty-four years later, India is still not communist.

The Russians miscalculated by a quarter of a century and by much more possibly right now they've never gotten the headache.

I won't speak to their thinking but they miscalculated, anticipated, far and advanced that was to happen in India.

Later, the far left in this country assumed in 1972 would be the time they would be able to create a revolution sufficient to bear this country apart within and they hoped to have brought about world communism in the middle of the 1970s.

And this was the thinking that went back to the 1950s and early 50s.

It was not a doctrine of the Church of God completely in isolation but 72 to 75 was a critical period.

The extreme right, the opposite to if there shall be a revolution in 72 there shall be a counter-revolution in 72 but articles voting back very near they looked upon 1972 as a period similar to 1932 which brought Hitler to power the practice of power in Germany and Hitler, of course, became the transfer in the beginning of 1933 nearly had elections before the transition.

But that was before those events that took place in secret chambers with President Nixon laid out a conspiracy more clever than the Communist ever dreamed and worked their way into the new left and defined what the new left was up to and broke it up.

And for that, he was driven out of the presidency because a part of his plan involved protecting the power left has been capturing the Democratic Party and hence Watergate.

That's all part of the story that most people don't realize Watergate was not an attempt to see who was its sub-party at the Democratic headquarter.

It was far more serious.

And then came the blow in 1967 which completely altered the fate of the Middle East in which we could say that although we in the church were eyeing the not-perceived events what happened in 1967 was not the forerunner of an immediate series of events in the early 70s it was the releasing of

pension by the Israelis that so scattered our unity that they are not going to get together in the entire death phase that we are now in.

And all the dreams of the communists and the far right and our own dreams and anybody else's dreams took our new shape.

And further, we really didn't understand Daniel's thought as we had assumed and out of thinking since I wrote the article I said I'm taking responsibility also to correct it.

We have assumed that Daniel chapter 4 is sort of that great creed in 25, 120 years time and with the fall of Babylon the things we learned from Daniel 4 and 5 that this was somehow to end by 1982 and therefore they must have three and a half years' simulation before.

And so some thought the spring of this year was the beginning of it.

That is a problem.

If you live in a full skydive do you think this is all the devil can do? Actually, it's...

I may say so, we've had a lot more peace and harmony within the church as it was out of the crisis than we had before.

It wasn't a tribulation, it was a solution.

Now, Daniel do like solutions but it was a solution to an ongoing problem.

The people who thought to do otherwise were dissolved from out of the body.

What we didn't understand is that Jesus when he said the Jerusalem will be calmed down until the times of the Gentiles were fulfilled or be fulfilled we tried to apply that to Daniel 4 like the Protestants who studied the Bible like the British Israel World Federation.

We never realized that what we said about Daniel 4 contradicted what we clearly were saying in the United States and British Commonwealth and Prophethood because we said that in the last century the birth life came to a people who spread all over the world and it was the time of the British and the French and the Dutch and the Americans and the Belgians and the Danes.

So this group of people dominated, if you please communication by faith and ultimately by air dominated the parts of South America where we had the Central America and parts of South America, the Banana Republic we practically dominated the whole of Africa we dominated the Cores of Asia and we certainly dominated the parts in the commerce of all South America and it was not the time of the J-Piles it was the time of the Bishuil Classic and if we had seriously thought that we should have known there was something wrong in our view of Daniel 4 that said that same time the J-Piles it was not.

Jesus said Jerusalem was going to be trodden down with armies that's what He's talking about and in centuries Jerusalem wasn't trodden down with armies I grant that there might have been certainly trees or Arab feats there were also Jewish feats there but that's not what the issue is the times of the J-Piles is to come and it's going certainly with parallels in events of a three and a half year period at a minimum that we have to find and then in Revelation chapter 11 and chapter 12 in parallel verses but here in Daniel chapters 4 and 5 I want to go into briefly some thoughts that will guide us in terms of the future this is the Bishuil Classic it is the time of the crisis of the close now where could the crisis of the close begin? well what we know is we may not know when it could begin but we could clearly see when it couldn't begin before how much afterward it is up to the man who makes the

decisions in each of these great countries and the God who determines what that man is able to do in Daniel chapter 4 and chapter 5 it's a great time to read them during this period of time we have the source of a message that King Nebuchadnezzar Babylon sent to us and nations and languages as well as all the earth but that's the message for everybody and Nebuchadnezzar never preserves this in any way by himself or by his people it happens to be that the Jews preserve this for him he recommends that everyone consider what God has done in his life and his implications and Nebuchadnezzar had a dream and in this dream he was greatly puzzled and no one could make known in verse 7 the meaning and in verse 8 Daniel was brought before him whose Babylonian name was Balthasar who by the way does appear in the Persian record of the Babylonian singlet which is an interesting fact therefore a victory the Daniel was not an invention of Jews in the 2nd century after they had experienced and ties with the Tiffany which is what the higher critics would like to say the Daniel was a historic figure he was called the dream Nebuchadnezzar that owned him the dream in verse 8 and Daniel therefore Nebuchadnezzar says in verse 11 you should know already the basics of this dream it is a giant tree very strong it topples just ahead in verse 11 and ultimately a decree which issued that the tree should be cut down and its branches lost all in verse 14 the reason it stopped was to be left in the earth bound with a band of iron and burns and they descended back to verse 15 and somehow it appears that the tree is looked upon as a person let him be left with the dual heaven and let this lock thee with the beast in the glance of the earth I'm reading from the Revised Standard Version at the moment let his mind be changed and here obviously the tree is pictured as a man Daniel then gives the explanation in verse 20 the tree you saw verse 22 it is you ok who have grown and become strong now you will discover that the decree verse 23 which says you down the tree means that if the tree is coming in which verse 25 you will be driven from the moment the tree is in the kingdom of the mist give it to him however he will and all this came up on Nebuchadnezzar at the end of 12 months he was walking and now we have the first person who is not behind there this might be viewed here as a Daniel's editorialization Nebuchadnezzar however continues in verse 34 at the end of days I, Nebuchadnezzar, lifted my eyes to heaven and by reason returned to me and I blessed the most high my counselors and my lord taught me he says in the last part of verse 36 and I was the fabric in my kingdom now I, Nebuchadnezzar, praise and extol and honor the king of heaven for all his works are right his ways are just he goes to walk inside he is able to obey now this chapter is not so difficult to understand because Daniel already explained it basically but like many things Daniel didn't tell at all Daniel told Nebuchadnezzar that in this dream there would be this period of time or seven times, seven years and for seven years Nebuchadnezzar was driven from his throne Nebuchadnezzar we read in Daniel chapter 2 is the height of the kingdom of Babylon remember the story in the great movies the head of gold Daniel says the head of gold is the first kingdom Daniel says the head of gold is the king so we perceive here that the king is best Babylon and it's ruin because it was a government of absolute authority so this could really be good drama I've often been amazed at what Hollywood shows as a thing instead of the really vigorous thing I mean if they were to have something that is, you know, far out why don't they picture Nebuchadnezzar in these seven years you can imagine you know what that would be like on the screen of the stage but they haven't done these things to dramatize because they don't understand the biblical records and revelations what we know here is that this chapter previews the next chapter now that isn't hard to discern chapter 4 and then you have chapter 5 now the next chapter is on code from right on the previous one now you know that this is the story of Nebuchadnezzar we are certainly in the year 562 when he wrote this this is BC and then we read that King Balthazer made a great speech and we just jumped to 539 over 20 years maybe 23 years and he left and there were things that happened between that are living here but just the position of these two chapters that perhaps something in chapter 4 is better understood when we read chapter 5 Balthazer made a great speech for a thousand of his lords the Persian armies had already overrun the countryside but what

was that? Babylon had its walls protected and it would only be a matter of time in which the encouragement of the Persians in the Middle Ages would be forever over then he wasn't concerned his father was elsewhere in the kingdom and a battle had yet to take place Balthazer was a king he was second in command and father now the knighthood was first a rude army was to be gathered near the the slave east but he had previously been in Arabia this back down of this occasion ordered that the vessels of Nebuchadnezzar from the temple be brought out to make the use of these gold and silver vessels to drink to their gods first more and when they drank this delicious wine pray to God and him immediately appeared and wrote on the plaster of the wall of the king's palace opposite the lamp stand and the king saw the hand as it wrote and of course this was the famous handwriting on the wall which means the things were about over Nebuchadnezzar, King Balthazer was greatly alarmed that stuff not nearly happened in the king's palace fighters may be there but not a handwriting like this writing on a wall and his lords were perplexed they were probably also struck and the kings now suggest that it would be advisable to call someone anything in purpose and the one most likely to give the explanation was such a mysterious thing as this was Daniel so Daniel was called and he was asked to give an explanation and he was offered to be the third ruler in the kingdom the end of verse 16 and Daniel said I am not interested in your gift but I will explain the sentence now on the wall and now he begins to explain how Nebuchadnezzar had to learn a lesson how he was deposed from his kingly clothes 20 times it was a previous captain here is a clear reference to Nebuchadnezzar's experience to the self-denation something such a nation didn't learn or it's a few rulers and how he was fed grass like an ox and his body was wet with a dew of heaven now you whose grandson says this stuff here but that's a common people expression and how he moved your heart he was actually a grandson of Nebuchadnezzar on the mother's side of the father and you know all that and you lifted up yourself against the Lord of Heaven and brought all these vessels then from his presence the hand was sent from God's presence who saw all this and this writing was on the wall now in the language of the day we are made it a city style we lose another one you have the confidence and if you only have a single word it may have more than one potential reading or a new so this here Daniel says the way I read it why Daniel said mainly take care of theories when the message was mainly take care of prophecy so this interpretation was only one possible one and he even didn't bother to include the last letter which was what we see as the letter in or new see mainly take care of passing or if it starts in the King James with a U in front of it or however it's written in the various forms but this is the modern language way of expressing the Hebrew while playing it now Daniel was telling them a message for that day the message for that day was the kingdom was numbered why did he say it only was well because the kingdom is also going to be numbered again mainly but he didn't tell the whole story and he said instead of passing we just call it terror the kingdom is divided and given to the Persian as you know the leaders Persians because the word fars or fars is the same root that you have here and the I and what just has been a kind of plural form but this isn't the whole story we'll come to the implications momentarily then Daniel was commanded to be called with purple and a chain of gold the proclamation was made that he should be the third ruler of the kingdom and after that was done that very nice it says the king Belchagor was playing and Elias I mean received the kingdom now the ruler of Persia went to be Navinaitis in battle and finally he returned and in triumph in the month of this we are on paper in 539 and Babylon belongs to Cyrus king of the Persians derives the king of the nations so what is significant about this is that we note that at this very point it was only hours away that the king fell and weeks away that the whole kingdom was finally absorbed and it happened that way note also that it is said that the kingdom is numbered, it is weighed and it is divided now we have perceived and others have perceived before that this is significant in another way not merely that the melds were weighed not merely that the kingdom was if days were numbered and that it was cut up for other people versions of me but that we have here not only this interpretation but another Mayday's

Mayday's take-home carries are partying or partying as it is given in the RS3 could just as well see wait W-E-I-D-H-C-S this Babylon is the head of gold where is it with silver the Babylon is the head of gold and Mayday Mayday could just as well have been read minor of minor a minor is a half of salad a minor of gold has 50 shekels to a minor so you actually have a minor of 50 shekels and another minor of 50 shekels and then you have a half of minor which is Ted and you have a patelle which is the animated form of the Hebrew shekels the S-H is Shin has become a T sound so you have actually usually two minus a half of minor and a shekel and if you divide this up it says you've seen you lay it and then you divide it you number it and so if you were to lay all this you would have a hundred and twenty thick shekels that's the weight in gold now if you divide it all up we read of course that all the Middle East followed the same procedure after the 30 verse 13 a shekel has 20 zeros so if you divide it it's a minor if you divide it's the other minor and the shekel and there's a half of minor the patelle you would have all together a hundred and twenty six shekels and now 20 parts to each one that would be zero the lowest division would be 2,520 and it would be interesting to see that just at 7 times 350 I hope you've already done a math it was 2,520 there were seven times so it would descend around the well into space that if you were to weigh it's the worth of this gold kingdom and to divide it cut it up into the smallest figures you would end up with 2,520 parts division, theory and this is an indication symbolic reason that just as Nebuchadnezzar had 7 times half over him so the kingdom of Babylon would have 2,520 years half over him beginning in 5,300 which is an absolutely strict and firm date confirmed by later historians confirmed by contemporary business records confirmed by the nature of the Babylonian calendar of the time which has its the intercalary month just like the Julie calendar today does and it's possible to reconstruct all the intercalary month so that we have no doubt from varied archaeological documentation from business records the known date 13th month the Babylonians had a kind of calendar in other words the solar lunar it is impossible to have any doubt whatsoever that in the late summer in the beginning of 11 in 539 the kingdom of Babylon fell so that Daniel chapter 4 is not an interesting history that could tell us about Nebuchadnezzar and we forget it but it is the background of chapter 5 which is essential for us to understand chapter 5 and then in chapter 5 we have the story of Babylon and the fact that Babylon in that year ceased to rule the nation and 2,520 years to pass over it it was the head of Job now what we never really perceived before was that when John writes and when Jeremiah much earlier wrote when Isaiah wrote they didn't speak of the final power as Persian the great meaning of the great Macedonian the great or Greece the great or Rome the great it's called Babylon the great the last power that God deals with is the close of civilization is not by the name of any interim government it is a supreme a final revival of a system that terminated 2,520 years before therefore we would have to conclude that Babylon we could not rise before 2,520 years up so 1972 would be too early 1975 is too early to please rather in 1979 it's too early if you're going to have three and a half years it's already September tomorrow is the beginning of autumn probably less than three years to the end of 2,520 but instead of seeing what we felt that the Daniel Thor was telling us that 2,520 years would bring about the close of the tribulation that it would all be over by that time the implication is that when the tree was chopped down and the bands were put around it was to be protected because the same system would rise again just like never could never rise before and at the time that what he went would be 2,520 years and so 1979 was the beginning of too early 1980 is too early 1981 is too early now you know why I mentioned 1982 now if your math is not too difficult you can add 539 and add it in 1982 and you get 2,521 it's a track one because there's no year zero we have a month to think for that problem by this year it's a regular so we end up with 2,520 years and when Ms. Armstrong says this work does have some time to go he would not omit when he says that when he was pushing in the 30s and 30s and into the 60s of the book of edictio he was a man before his time and it is the charm of the church today not to neglect the book of edictio and accompanying prophecy that we must take note that a generation has come and gone who heard his message and a

younger generation is made up which has heard only in parks and trees in parks on TV or red in parks the real emphasis that Ms. Armstrong used to give and we used to give you remember the plain truth of the 50s and the radio broadcast that was the time of drought the things were looking at this they were coming to such a climate and we're drought in the 1950s and the portions affecting the church affecting our church graze we had them even into the 60s and then we've had the blessings that we've never recounted of the 70s so many that we can afford to sell all our graze in the past to our enemies and oh, this is a good answer not everything of now is a statement but when Ms. Armstrong said in June that the church today has a children that it cannot forget to continue that it was a religious thing to do in the 30s and the 50s and into the 60s to learn this nature that the message of the people has found out how old the church is coming here but we expect the service of a generation that will not see the crisis in the world as they die last in the 50s and 60s and 70s people will know in the second one around that especially the tragedies of adults in that night we didn't know how it was going going to end what about her? and if the letter was to those who remember we'll know that what they had heard will come to pass even if it weren't like this that we are and don't put it the way that the second and then in the first letter actually at least given him to the mouth of the story we hear that it keeps us connected for this conflict is the whole man and if our time is clear that it's not clear because we did not understand either revelation free or manual for our entire life that is the justice that so that our nation becomes our responsibility what we now perceive very clear is that we are so empowered to close the time of Israel's life and we are approaching the time not yet again when we shout out Jerusalem cotton down of the Gentiles that the action of this nation will be made by the Gentiles of the nation now I would like to if you want to know how those things take place you must take note of Daniel chapter 11 there are references of how it's going to happen hello just give a word of advice and conclude thank you