

910405 The Need to Learn HLH

Music, on a holy day, on that basis I must not keep you in any case over time.

I should like to say a few words in advance of the topic this morning.

Some many weeks ago I received an invitation to visit the State of Israel where I have not been since January 1976.

As editor of the Plain Truth is distinct from many contacts culturally that I may have.

I thought that was unusual that the Plain Truth magazine was singled out by the, shall we say, that level of government, it's hard for Americans to perceive it.

But in Israel the ministry of tourism means that the question of tourism is so important that the one in charge of tourism has cabinet rank in the United, in the State of Israel.

As here tourism essentially lies in the hand of the local person who handles your ticket.

You can go to one town or another, we don't have any such thing.

And of course El Al Airlines.

As a result of the crisis that occurred in the Middle East that was postponed but I didn't know when, neither did the Israelis at the beginning and it turned out that it was postponed to approximately sometime on the 15th of April through most of the 24th.

It's all together a ten day occasion including the travel back and forth, we would say probably eight days in Israel and two travel one at each end.

As it occurs that's a very awkward situation so I felt it advisable since I was told by the Israelis that some additional staff member might be selected as distinct from someone who functions as an editor.

So we asked Mr. Dan Taylor to go.

I would like to express my appreciation on the one hand that he did accept, recently married he said I must first ask my wife, she consented.

Then on the other hand the Israelis also approved.

I felt I should not go at that time because there are potential conflicts of schedule one of which I would not miss in Southern California.

His grace Abba protects upon from what pole in Bangkok who is the president of what tie of Los Angeles, not the Abba there now because he resides primarily in Bangkok has been raised in rank by His Majesty the King.

The formal celebration occurred in March in Bangkok but will be held here in April.

And knowing our long standing friendship it is important in my judgment that I be there for our relations with the possibilities of the future let's say of the Thai community not necessarily here but in Thailand itself.

There are only three further ranks of ordination among amongst in Theravada Buddhism that remain the highest one of course is the rank of supreme patriarch.

And as I was coming by the Hall of Administration this morning many of you saw the beautiful petunias that have been planted.

It was the beginning of April 10 now 11 years ago this is 1991 that the supreme patriarch of Theravada Buddhism the 18th one under the Rama dynasty which is the present dynastic family ruling in Thailand since 1782 when the nation was restored and it's quite significant because that was the year that Thailand also first had diplomatic relations with the United States one of the first countries in the world to have such diplomatic relations the Europeans as a whole took no note of these foolish 13 colonies wondering as the French did whether they should send one ambassador or 13.

The Thais had better judgment.

In this particular case I am reminded of the fact that when the supreme patriarch came here Mr. Armstrong was not at the campus and I was asked to be responsible the monks who were with him dined in the faculty dining room and all the others who were nonordained individuals ambassadors sometimes men representing the military diplomatic individuals who were also here dined on the first floor in the then student center but the supreme patriarch walked by the hall of administration and simply stopped and admired the marvelous beauty of the planting of the flowers and I want to express my appreciation in this case perhaps we take for granted that it's administrative policy but on behalf of the administrators who knows how many make decisions in that area.

I think it is remarkable how many hands student hands and hands in the landscaping department have maintained that same basic character with the floral display in the general area here and especially around what has been the hall of administration.

That made a great impression in his grace the supreme patriarch wanted his picture taken on that occasion looking at those flowers because he thought of them as so remarkable and beautiful.

Mr. Armstrong was not here at the time the supreme patriarch consequently at a later time also came to the campus here to pay his respect.

The highest ranking religious figure in the world for any one religion was that remarkable man who called once when Mr. Armstrong was not here and thought of this institution as worthy of his presence whether or not the leading person responsible for what we represent here on earth was here or not and he came a second time and I was privileged to assist in explaining a few things because by that second occasion Mr. Armstrong's hearing was a little more difficult so twice he came and that does represent something very significant.

We have no idea who future supreme patriarchs in Thailand will be but we never fail to recognize I have seen the present supreme patriarch the one who visited here in 1980 died and that was in 1988 I think it was somewhere around September time goes by.

We mentioned it briefly as a news overview on the plain truth in December at the hundred days celebration and I went to Thailand to attend the cremation rights that occurred March of 1989 it's the custom for the remains to lie in state a significant period of time in a golden cost.

That was the most remarkable funeral I think I mentioned that before that I ever expect to attend the most remarkable the most beautiful but not the kind of pageantry that one tends to think about but with aspects of simplicity and elegance and participation to see the king and queen presiding to each

one of us go to the cost to lay down the three items which I won't go into that were symbolic one for aromatics that burned the other to ignite and the other the wood all that is symbolic of course and then to pay our respects before the king and queen all these things came to mind as I walked by here because it was in these first few days of April in 1980 that this occurred and so it is later this month about two weeks from to this following Sunday that the commemoration is occurring and I wanted to be here one doesn't know who lives to see himself at that rank certainly there may be three or four between now and the time that Abbott for teps upon might be in his 80s he's now somewhere I think around 64 years of age but it was through him that our relationships with the the courts of Thailand his majesty and her majesty's courts were restored in 1980 and one never knows what influence one man has on many others in terms I was thinking of this when the reading about the Ethiopian eunuch was mentioned here is a person who understands us in a unique way and appreciates us and sooner or later countries that are today non-Christian are going to become acquainted with an event that in a sense is not really related to their areas that much will be perhaps far more at the time but the concept of a returning messiah and king it means much more to Jews some Christians and Muslims than it might to people's further east but there will be leaders and we cannot overlook the significance of the fact that in an area of the world that is not where communism has dominated but where Christianity has minor roots at most this work has been given some remarkable favor Sri Lanka Nepal and most specifically Thailand and we have of course numerous brethren in Burma which is or me on Mars it's now called we also have I just learned a visitor will be coming representing some of the work that his majesty is doing a man whose function is not as we think of it in terms of agriculture but his function is to assist his majesty in the propagation development of flowers and trees in Thailand these might sound very peculiar responsibilities but the ties are far more interested in things that last then in just the industrial development of the country this individual I have not met before the name is unfamiliar he has asked that I show him around at the Huntington Gardens and they have been very gracious to give their most responsible person there to be at our service and a number of other things that I have been asked to our Thai office Jonathan McNair to see to while he visits in the weekend that otherwise I would have been in the state of Israel so one never knows what kind of contact and what people will be used in the future God used a Jew to reach someone who regularly attended holy days out of Ethiopia because there were Ethiopian Jews in those days as they're continued to be and still to this time many of whom have now gone to the state of Israel but in reverse order we're bound to see that individuals whom we know and who have learned about us can act as means of communication to represent what we stand for there was an occasion where Abbott protects upon asked me to speak to as it turned out unexpectedly all the leading what we would call chief incumbents or monks who were responsible for all the temples in Thailand I had never expected such an opportunity had to do it of course in translation but it's unusual that someone should say look I want you to talk to all of these people these were the leaders in the country religiously I've tried to stay away from the area that Mr. Armstrong functioned in or Mr. Chakotch would handle and usually has turned out that my responsibility has been with the religious community in the future what might happen when we turn out to be born from the dead or made immortal in the kingdom of God can come and come and go through walls through temple walls or whatever you remember Jesus did to reach people who have never otherwise at the lower levels known of us but at the higher levels where we are known and to be able to communicate because when you have a court that asks advice of this work when you have a message such that the Abbott protects upon would say we should speak to all the leading monks because we have something to say or when the supreme patriarch tells the community that they should listen to what is given on the world tomorrow telecast and broadcast when we are told by someone else who has never read this book that we have a job to do in a Christian world that needs to have our message this is quite an experience to contemplate certainly the experience of the children of Israel at this time of the

year in the days of the Exodus must have had a tremendous impact on the Egyptians and having that impact the history of Egypt took quite a different turn than it had been before it seemed appropriate today having made inquiry of the general topics that have been presented before and thus far during the festival I was privileged to be here the first holy day to know what was being said so that we don't duplicate it was suggested by a minister who is not here that I should address a question because I am asked to go to a nearby area this afternoon and he felt that the topic should be developed is a fundamental topic that in a sense has some important roots at this time of the year but is applicable to other subjects as well as the meaning of the days of unleavened bread and that is in a sense addressed perhaps a little less to headquarters more to some of the more conservative areas where our congregations are and that is this should the church know everything from the start so that we don't continue to grow or need to make changes should we have assumed that all the truth was made known in the middle of the 1930s to that group of people who were asked to do the work that we do there are many individuals who in a sense think in these terms despite verses that they should know about in the Bible for instance John 16:13 tells us that the spirit of truth will guide you into all truth now if all truth had been made known at the beginning or at some other time then we would wonder what function the spirit of truth the Holy Spirit of God would have in continuing to guide the church into truth we're told to grow and the grace and knowledge of our Lord Jesus Christ that is in the same attitudes of character and the depth of understanding that he has now we all take for granted in some way do we not that as individuals we ought to grow and mature but should this mean that that has to do only with character but when it comes to spiritual understanding that you necessarily must be a part of a church that has perfect and complete and absolute understanding have you not read in the story of the different congregations extant even in the New Testament time and most certainly anyone who is reading the material Mr. Kelly is writing in the plain truth that began in the good news would recognize ups and downs in the history of the churches of God through time I mean the congregations in that sense the to the congregation of Sardis whose work came essentially to a demise at the beginning of the 19th century or the close of the 18th those people whom we know as Sabaterians who came to be seventh-day Baptists when in the end their work was finished of that group Revelation chapter 3 verse 2 said I have not found your works perfect before God they were told to strengthen that which is ready to perish a people who could allow truth to fall to the ground now it is remarkable of course what happened among those who became the congregations of God in the 19th century and into the 20th so that when Mr. Armstrong came among these people they had made remarkable progress since the Sabaterians essentially had become a part of the greater Baptist movement yet there were things that Mr.

Armstrong added to their understanding in the late 1920s and early 1930s but do we assume is there a scripture which implies that when God chooses to have a work in particular be done as it was then over radio and publishing and later in television that there should be complete and absolute understanding and no need to let's say re-examine how we came to practice certain things or look at certain topics understand certain basic doctrine well the answer is if every individual needs to grow that certainly doesn't exclude the ministry the ministry is made up of human beings as well as the congregation if we are to grow in the knowledge of Christ that would indicate that we must expand in our understanding of the Christ and if we do so we should understand in terms of one where we came from and our own limitations and two where the church came from and its limitations is it not interesting in actuality to see that we have ups and downs and some of us come from a great deal of misunderstanding or a lack of any religious understanding and some come already trained as a result of being reared in the church but we call any number of people and collectively the god didn't call a whole series of ministers all of whom had been reared in the churches of god from the days of the apostles in fact he called a man in the 1920s not the only one he called a man who was reared as a

quaker who didn't have the background whose greatest experience perhaps of any was to unlearn as much as to learn because if there was any one thing Mr. Armstrong had to explain over and over again it was how difficult it is for people to unlearn the things they had taken for granted and that is the one thing he needed to learn now when we look in the new testament of course we have the most remarkable confirmation of the fact that the church does not know all things at all points in time the apostle paul from all that we know of history was seized in late 67 of the first century of the present era and he wrote timothy to bring certain things that he had with him at the time but could not take along with him when he was taken prisoner and brought to Rome he asked timothy to come bring those things before winter set in and this then brings us to 68 the universal tradition without any question is that paul was sentenced by Nero but in 67 and into 68 a Nero was delighting his Greek subjects with all of his great talent and did not return to deal with other problems including that of paul until the earlier part of 68 so we could say near the close of the 60s paul died after which not only were a few other works of the bible in the new testament written but a major work called the book of revelation came to be presented to the church nearly three decades later or as long almost as long after the lifetime of paul was finished to the time when jesus ascended if you were to work back in time from the early 30s to the later 60s to the late 90s before the church as a whole got it that is paul was already gone for nearly three decades before jesus christ in the visions that john had opened up on behalf of mankind this information in a vision to john the apostle and therefore there were people who died in the church as paul himself said who were already dead when he wrote first Corinthians not to mention second Corinthians not to mention the book of Hebrews certainly written later not to mention what jude wrote who when they come up in the resurrection are going to discover perhaps not on so great a scale when abraham comes up he's going to discover a book the first part of which and the last part and everything in between he had never seen though he knew many of these things by word of mouth he knew it because jave spoke to him but he had not ever seen it as a written revelation moses saw fragments beyond the first five books we certainly have an indication of his contribution in the book of psalms for example then there is the death of samuel the prophet and look how much was revealed afterward the whole of the remainder of those historic books that we call the former prophets samuel had the first five books parts of the psalms and he had joshua the jewish tradition is that he contributed to the conclusion of that period of time with judges and ruth but all the rest all the later prophets and all the other books pertaining to david's reign salamans reign and the history of the kings of israel and juda he never saw in print there is a lot of information there knowledge that is worth understanding then there is azra nehemiah who never read the four gospels or the book of acts in fact many people in the new testament church died before luke ever completed the book of acts not to mention then the stages of the church where we see the ups and downs of persecution expansion decline how can one look at the bible without recognizing the reality that we inevitably have a responsibility to grow in the knowledge and understanding and the grace or character and attitude of the god of israel who is jesus the christ now by nature we are also told that there is not a one who is without sin when we come to god through repentance and belief and are baptized and receive the holy spirit we are no longer sinners we don't practice sin we practice righteousness and are called saints now saints may sin but sinners are not saints saints do not practice sin if they turn aside and make spiritual shipwreck and begin to practice sin again there are some proverbs pertaining to dogs and swine that explain their spiritual state but of the saints john says there is no one who is without sin but we have an advocate with the father jesus christ the righteous the first born from the dead all of us follow he set the pattern in the stage so that we should know what could happen to us in the future as it has occurred to him and he has of course the privilege of being in heaven now the saints must sleep till the first resurrection when death of course occurs we have this picture then of human beings do we assume that human beings when it comes to the question of sin can only sin morally but not

intellectually or doctrinally that we can never err in the question or err in the question of doctrine or knowledge but only in moral matters i want you to think about this now maybe it doesn't pertain to you you may all have perfect knowledge in this after all this is headquarters but the rest of the brethren therefore need to hear from you that's an important factor well we have to recognize if we can err judgmentally in areas of morals and not always tell the truth when we ought to not always live with perfect love not always abide perfectly in the question of our attitude of children toward parents or grandparents or of husbands toward wives and wives toward husbands if we can err in all those is there not some clue that possibly the human mind also needs to recognize we have to grow in knowledge and in so doing we must correct small matters or larger matters in which in our judgment intellectually in studying things we would have a need of correcting do we not realize that even in reading english it's possible to misunderstand the intent because the translators didn't always understand the intent and none of the translators as far as we know were ever fully converted i can't say that we know the history of everyone who participated in the process of translation into English not to mention the fact that the original is Hebrew and Greek and all you would have to do is read what the Jews have said about the Hebrew to realize to what extent there are vocabulary words that simply are frozen in time whose meaning is no longer known to the community usually nouns not verbs because those words cease to be used and one can only perceive from contemporary literature through archaeology or from some other context within the bible what those words probably meant the best illustration of that the simplest illustration i know which could be discerned immediately through English is simply to look at the list of clean and unclean birds in Leviticus and in Deuteronomy when Jews moved away from the Middle East and no longer saw certain fowl that were in what we would call the North African area or those fly zones of the Middle East where they lived when they migrated to other areas of the world and no longer retained some of those words in vocabulary they were essentially words frozen in time whose meaning was only discerned by either the Greek translation or a latin or some other translation or what they might have remembered and so you will be startled what different translations you know you couldn't possibly be an ornithologist and have made the mistakes that you found you find in Leviticus and in Deuteronomy 11 and 14 of the chapters where the unclean fowl are mentioned you couldn't possibly be an ornithologist and make those mistakes of translation is not possible and and have any professional standing but translators had a problem those were simply vocabulary words whose meaning was unclear so if that can happen how much more if that can happen with physical things how much more can something happen when we deal with such words as the spirit in man the soul or Passover or a new name any number of other topics let's call it born again or born from above where we have not only the mistaken ideas in the world that come to bear on the translation but dealing with the question of translation itself the limits of language i was impressed my wife commented to me i said you know and we were discussing this while driving this morning in in german the moon is masculine and the sun is feminine but when jacob heard the dream of joseph he didn't look at it that way he saw the sun as himself and the moon as his wife and the stars the children so in different languages or different cultures objects that have no sex at all are thought of thought of in different terminology for instance sometime ago dr. stavronides brought to our attention but when we find in the english the word adopt we have to realize that in a sense the greeks came upon their word through the state of mind of roman law where the concept of adoption was a very fundamental characteristic of culture something that was essentially alien to hebrew tradition as richard page has mentioned in material to the ministry in those things that accompany the pastor general's report so that the biblical law does not focus on the concept of adoption in the western modern sense and the greek that paul is writing uses this term not uncommonly but in terms of the roman concept of the term now to read these the church had already noted the fact that there is no question that when we receive the holy spirit we are dealing with the presence of

the divine spirit of god linking with the spirit of man and the beginning of a new spirit life not merely a spiritual life but a spirit life such that you had originally only physical life and the seed in reference to that aspect of the holy spirit that transmits the characteristics the divine characteristics of god the father that's why he's called a father peter addressed that and john addressed that and so we tended to read into the greek word the sense of sonship and the concept not of legal adoption but the concept of biological birth that is of pregnancy and i should say begetting generating new life and gendering in the genetic sense not the legal adoption but when we carefully examine the scriptures we have to realize that that greek word coming from the roman concept in the culture that dominated the whole world didn't have the sense at all of biology it had a sense of the legal transfer of rights what adoption means normally when we go to the courts of law in this country so that when we used to think of it in terms of sonship which it could be translated as but that should have been seen in its legal sense we had to say we went too far and the truth of god that was revealed in some scriptures in peter and john was true but it should not be based on reading those thoughts into the scriptures which speak of simply adoption when paul uses that term he is speaking if we may say so within the confines of the limits of greek thought for that word and that thought was limited to its legal application we're adopted from the family of adam to the family of god that's as far as paul intended those words to convey to us on the other hand certainly paul in other passages not using the term and peter and john saw that this process of coming from the family of adam into the family of god involved what jesus called a new birth that is it involved biology but it is not to be proved by explaining the word adoption as having that same meaning because in the flesh now we still are the children of adam and eve for that matter but in terms of the inner man the new man as distinct from the old we are the sons and daughters of god while we abide in the flesh we have also within as a result of what has happened through conversion and receiving the spirit of god new life and that is important to grasp so that's one of the things that we have to unlearn partly because we are face to face there with the question of what the greek meant what the english means and for that matter what the greek means today because it's also a living language and we have to acknowledge that our understanding was imperfect in addressing the question of that term not inadequate in expressing an understanding of what it means to have the seed of god abiding in us so that we cannot practice sin now that also leads to some other things that we need to think about in this context because this brings up the question of the spirit in man for it is through the spirit that is in man first corinthians 2 11 joe mentions it in other places of scripture that we came beginning roughly in 1958 but more formally in the 1960s to understand something we hadn't understood before now those members who feel that all truth was suddenly made known somehow in 1933 and 34 and the church has no reason to scrub up its understanding and improve it overlooked the fact that there was a time when we had some very serious limitations in our understanding if all we knew is that adam became a living soul and had no comprehension of the spirit in man because if adam were a living soul which he was and so were you if you're still alive then we pose a question that troubled me when i first talked to question or the doctrine of the judgment now in the doctrine of the judgment there is something that's going to be judged and that is your character what you are we are in fact being judged now now where does this character abide where does this character abide how can you be properly judged if for instance you awakened in the judgment and didn't know who you were and you were charged with lying and stealing adultery and so forth and you have no memory of this where was the memory of all these or if you're going to be rewarded let's say you were the saint and not the sinner you didn't commit adultery but you loved your mate you honored your parents you told the truth you paid the tithe you paid the taxes you know all the things that should have been done and you have a responsibility that comes your way for having handled the responsibilities in this life appropriately what if you didn't remember any of those things well that does present quite a problem could God punish you in the resurrection if there was no way for you to recall anything that

you had ever experienced and if all that abode in your brains and the cells of the brains had decomposed and the memory all vanished into dust that would be a problem now the only thing we could say is that God in his mind would have to be responsible for remembering all this and then he'd have to be responsible in some way for plugging it back in in the resurrection either in the second resurrection or the first depending on which one so the concept that there was no immortal soul in man but man was a living soul was true but the concept that therefore if man was a living soul that he was only a living soul was false and we had to correct that and that correction occurred fully approximately 30 years after this work began it took us that long to truly understand now i could go back to the first year of college and after the first semester Mr Armstrong was reading he was teaching the one you know there was only one year of college that first year he was teaching the material of what the bible speaks about conversion receiving the holy spirit and our relationship to god and he was noticing all these verses and he said i'll give you my memory of it in a sense because i don't have notes of that time specifically it would be blasphemy to think that's what he said it would be blasphemy to think that we should be higher than the angels and the more he said it the more the four of us as students knew that something was clearly troubling him which we already had seen as students because when he read these verses that i am not reading to you at this moment but you know the various ones that are referred to where you become the son of god the daughter female i mean the term is a non-issue that you inherit the glory of god or that people as children of adam have fallen short of the glory of god that we are made for a little time lower than the angels and the more he read those things the more he fought off the idea because he thought others would think it blasphemy and this was roughly 15 years after the eugene church this was 1948 after the eugene church was began to do a little work before it became essentially an independent radio program this was 1933 15 years before and Mr Armstrong hadn't understand understood this in all those 15 years and finally one day he said you know these verses mean what they say even if others do think it is blasphemy and he said it is time that the christian world understands what it means to be converted what it means to receive the holy spirit to have the spirit of god abide in us what it means to become spirit in the resurrection what it means to be lower than the angels for a little time not merely a little lower in terms of status the sense of time is equally applicable in translating so that was one of the first things that we grasped before the first year of college was over but 15 years mind you after Mr Armstrong got on that radio talk show we'll call it a show as much as i just like that word where he was asked to speak and then others would be speaking also sunday morning and they often didn't so he was the one who really in a sense was asked by january simply to have his own program a remarkable turn of events because that began to open our understanding then Mr Armstrong later dwelt on the subject of the missing dimension in sex that wasn't the original one it was god speaks out on the new morality but the drift was through those two perspectives the new morality became a non-issue and then just the missing dimension was the better way to approach that as a title but it was the same topic and Mr Armstrong began to see and to understand what takes place in a way that people who don't know about conception pregnancy birth often don't think about and he focused on the biological development of the human being and saw in the development of the physical human being some remarkable things and knowing that jesus christ is the first born from the dead the Colossians 1:18 and not knowing what the original greek really said when jesus spoke to nicodemus you must be born again or from above we used jesus conversation with nicodemus as a springboard for understanding a number of other things now we know quite well i of course had experience in rearing various kinds of birds when i was little we lived on a game farm as well as had chickens and one always realized that when the chicken finally broke or the little pigeons and doves and parakeets pheasants peafowl uh shall i go on naming quail uh that we had many many varieties when they burst that shell that birth so to speak was a remarkable experience a creature that had been bound up within the shell suddenly entered a whole new world and there is

no question but what the basic understanding of what it's going to be like in the resurrection will be just as big a surprise when out of the dust or out of the present status that we are as the living fleshly body we enter into the world of spirit that will be like being in a totally new world just as the chick comes out of the egg just as the fetus that's in the womb suddenly breathes on its own not merely dependent on life or drugs and lots of other things today tragically while it was in the womb it's a whole new experience that we call birth and because that term birth was used there in Jesus conversation there isn't any question that something precedes birth for a long period of time months weeks days depending on circumstances in nature and the birth that takes place is a remarkable experience in nature in biology and we understand that analogy because it is very meaningful the question was is that the only analogy and was it to be based on Jesus conversation with Nicodemus now I had known of course for a long time that Dr. Stabranidis had wrote an explanation in English but with the Greek mind he won't mind my saying this I enjoyed Dr. Stabranidis way of analyzing how the Greek mind with its language and this is true of every language you would be surprised how a language directs your thinking at least our my daughter-in-law we only have one notices that she she can notice that one of her children the son may look more Latin but he certainly thinks German not Spanish and there is no question but what human minds develop language and language in turn develops the thinking of the mind the limitations of the language the capacity of a language I can read some things that we have published in German and find them necessarily clearer than the original English because the English simply has as a language a lack of full capacity to refine the issues on the other hand there are books I can remember the the classic illustration the translator had Mr. Armstrong wrote about the dog that his wife had and now came this document from Germany would you please find out whether this is a male or a female because in our language a dog must have some sex which is of course true but we use the term dog to mean male or female which no dog breeder would do so languages can be very refined or it can be a problem and if you don't know what the original was what how could you ever translated with accuracy you would have to say it was either a dog or a bitch because you didn't know which one but in English this is no problem because we dislike one of those words or did you think that I said something I shouldn't but this is a problem with the language and so I puzzled for a long time why Dr. Staver Needy's approached the story of Jesus conversation with Nicodemus is differently than Mr. Armstrong did and there was some obvious barrier because certainly one who understood the Greek should have made it clear and certainly one who understood the biological experience as we speak of it in English should have been able to make it clear but there was a chasm and the chasm was linguistic when we had this discussion with the number in our meetings that we hold from time to time on Thursday but the remarkable thing was to realize that when the Greeks look at what Jesus said they look at it in terms of what the role of the male is when we look at it biologically we fundamentally look at it in terms of the experience of the female and once that was explained then I felt so much more satisfied with verses that used to trouble me in terms of since I never taught the epistles of Paul I didn't have to face the question but let me face you with the question that you should have had if you didn't have the fuller understanding we do today on the assumption there was only one analogy and that analogy was the one that we used uh and read out of Jesus conversation with Nicodemus is which was the biological analogy uh that Mr. Armstrong emphasized in the missing dimension in sex if our experience spiritually has to do with impregnation conception and birth in the biological sense only and if the birth in that sense is yet to come in that sense is yet to come because in the sense that I am describing it like the chicken in the egg it is yet to come it's a whole new experience you're not going to be composed of matter anymore you're going to be composed of spirit the needle test will determine that event but the needle test cannot determine you know what I mean whether you're flesh or spirit the needle test cannot determine the inner man or the inner woman the new man or woman that you now should be but I was confronted with these now if indeed the whole of the

christian experience in an analogy can only have one analogy and you're pictured as still being in the womb and that's a legitimate analogy it's a biological analogy then what do you do with hebrew's 512 that you still have need of the milk of the word and are not yet able to use strong meat because if you were still in the womb not only would strong meat not be accessible but neither would the milk then to realize you're told to grow in Ephesians 4 13 to the fullness of the stature of christ well that that is something that happens after birth doesn't it this means that it is possible to have more than one analogy we already heard of a different one called the building Mr. Tkach pointed up another analogy with respect to the church is that you are all stones not stone heads or anything like that you are stones that's an analogy i'm glad it wasn't a wooden temple or we'd have this horrible word blockhead the germans are very famous for having all sorts of heads sheep's head not i won't mention any of the rest that are considered literary terms derogatory as they may be but the point i think is obvious the church is a temple made of stones and the stone that's an analogy it's not that you're stony you're supposed to have a heart of flesh an analogy is exactly what an analogy is that is there are some parallels but not all parallels parables have similar aspects god is called an unjust judge a judge he is unjust he is not but that's only because more human judges in general are unjust difficult to find one who is just so not only is the church compared to a building a temple it is also compared in the sense of the chicken out of the egg the feed is coming out of the womb it is compared to entering a whole new world now that's a legitimate analogy the church has had what it means to be the first born from the dead to come out of the grave and to suddenly be open to see spirits to be able to look upon christ because you are like him because you will see him you will have to be like him in order to see him as he is whole new world not the eyes you presently have but that's talking about the flesh talking about the flesh jesus was addressing a different analogy he was addressing an analogy where birth pregnancy and conception are not seen in terms of the female but seen in terms of what the father spoken of here is in the male terminology produces so that as a result of having the holy spirit we are engendered it's a new life and the christian life the inner man the new man we won't argue why paul used one or another certainly the new is distinct from the old is apparent and inner is distinct from outer is apparent in other words it's not the old fleshly but the inner man that is spirit the inner woman that is spirit that begins to mature as through early infancy with the milk of the word and gradually after months or years begins to have stronger food some of the stronger food you might it meat is not the issue that is flesh it simply means stronger food spinach you know Popeye and there are many other wonderful greens then you have your fruits children often start on fruits that's stronger food and sometimes you have soft breads or cereals and then you grow up so that you have ultimately the fullness of the stature of christ the fullness of the stature of christ the inner or the new man has grown to maturity so that in terms of character that's what it means in terms of character apart from the time you may have stumbled and there was a flaw that you need to overcome so you don't keep stumbling and making that mistake again Jesus was addressing to Nicodemus that we had to be produced of God born from above as the new man or the new woman and this has to do not with the issue of the resurrection this has to do with the inner person it doesn't have to do with the flesh it has to do with the spirit biologically we were looking at the analogy from a an entirely different point of view so that the Greek mind has to be seen as reflecting an analogy that is basic to the language and hence the concept of pregnancy and conception was not the way to look at this term and all that Jesus used but rather the concept from the male point of view producing an offspring that grows up first having the simple food of those early months for first two or three years and then the stronger food and finally maturing to be the level of an adult so that when the resurrection ultimately does take place after death for the through history in any way in any case why that person in terms of character is mature we're to become spiritually mature we're to be in this sense born from above and grow to mature spiritual men and women that's Jesus analogy based on the Greek language and it was the fact that neither one

understood at that time the problem fully that the other saw that that understanding took so long is a very important point the same thing is true of course of the matter of Passover what took so long and I will spend more time on this topic elsewhere this afternoon but I will merely summarize it in this what took so long was to understand the the actual and appropriate definition of a day you know when you say when does the Sabbath begin or when does the day begin we thought it was the same kind of question it's like the question that Mr. Armstrong asked years ago does the swordfish have scales and the man behind the market said no this swordfish does not have scales for swordfish when caught as mature fish have no scales they already have all dropped off so it took us a long time to realize that how you ask a question may determine whether you get a right answer or not for so long we thought the swordfish was therefore unclean no the swordfish starts as a little fish with fins and scales that head and tail so lightly attached are these scales scales that just in the process of maturing they drop away the scales are supposed to be removable if scales are not removable as in the eel where the scales are in the skin you cannot remove them that is why that is not considered appropriately a clean fish in Jewish tradition they cannot be removed it functions as a skin that is we needed to ask the right question now traditionally the Jews have always understood that Sabbath observance begins with sunset we therefore assume that if the Sabbath begins at sunset that every day every natural day should be appropriately defined as sunset to sunset we simply never asked the right question the first question is since there are seven days of the week when does the day begin and when we asked that and began to find the answer then it was possible but you know it was after Mr Armstrong died it was after he died that we got an answer to the question i used to ask Jews i say look you Jews Christian Jews now mind you people who are converted i said you say and i believe it is correct you say that between the two evenings when the Passover was first slain the term that is used means dusk or twilight between sunset and dark you say that that is the close of a day yet you say that the Sabbath begins with sunset which means you start the Sabbath at sunset and not dark for years i asked the question and got no satisfactory answer until i once said this i said well what would you say if indeed the Sabbath that is if you applied the correct definition to when the seventh day of the week begins and he said yes the seventh day of the week begins at dark nightfall at the close of twilight but he said you can't begin the Sabbath then which implies you can work up to them because when you stop work you suddenly don't start keeping the Sabbath you must consider that the Sabbath begins before the day formally begins because your work must end prior to the time you are truly into the Sabbath when i lay the hammer the saw the sickle the spade down you see i don't lay that down and suddenly enter in the Sabbath keeping there are lots of things yet to be done i either need to go home i need to change i need to bathe i need to do whatever and a woman's role is something similar so the Jews understood all the way along that a day begins at the close of that period between the two evenings remember after all what did Jesus call the evening in the morning of the first day well the evening was night that's correct nightfall is what begins the day but you don't work up to that point in time when it comes to the Sabbath you stop earlier with work in order to be sure that you are in the spiritual state of mind that enables you to be sure that you are keeping the Sabbath appropriately and that's why all holy days begin at sunset prior to the normal beginning of a day which is nightfall and therefore it is untrue to say that between the two evenings could be either the beginning of the day or the end of the day between the two evenings was always a reference to the close of the natural day and even when it fell at the beginning of a Sabbath day it was always looked upon as the true conclusion of the sixth day of the week the true conclusion of the preceding day in the same way we also had to learn that the word morning is the term that begins not merely with the rising of the sun but follows midnight anytime after midnight morning begins that's an extended use of the term the morning is normally the day an extended use is anytime after midnight just like the first evening is anytime afternoon the second evening is the night and so between the two evenings is that twilight zone which also came to be called an evening as well but my wife said

don't go too far with this you probably will discover they won't understand it and I do think now you need lunch but the point is clear we have to understand when a day begins and when it is appropriate to set the beginning of the Sabbath which terminates the work before and when we understood that then we knew why that Passover lamb was sacrificed near the end of the 14th and Jesus died when the Jews sacrificed the Passover lamb that's a very important point the church could not adequately understand but then we also were able obviously to solve the other problem and that is that the eating of the feast the eating of the lamb and the early part of the 15th of the month the first month of God's year was anciently the eating of the Passover lamb but Jesus when he instituted unleavened bread and wine was not commemorating a roasted lamb in which the blood had already been long since from which the blood had been removed he was not commemorating the eating of the roasted lamb on the 15th he was saying this bread represents my flesh which is broken and beaten for you not was before the lamb died and this blood represent this wine represents my blood which is shed for you so that the unleavened bread and wine can commemorate the suffering and the death of messiah not the eating of the lamb in the old testament jesus established that we should commemorate that not at any one moment of suffering or that the final moment of death he said we should enter that day the new testament church is asked to do it correctly at the beginning of the 14th because we enter that day now commemorating all the things that transpired for approximately another 22 or so hours we have to do it at an appropriate time and instead of looking through the eyes of the ceremony to things that have already happened we are told to look through the eyes of the ceremony to things that are going to be commemorated throughout the day that's why we do it at the beginning not at the time when the lamb was sacrificed because we are asked to commemorate more than the death of the lamb but everything that that lamb endured which means from the evening before the tragedy of being betrayed and appearing before the various courts and being beaten and finally crucified and then finally death itself so those things we learn little by little by coming to understand sometimes how to ask the right question one of the great greek contributions to be able to ask the right question because of Mr Armstrong had asked the right question if we had asked the right question when properly does the day begin we would have known that between the two evenings could never be technically the beginning of a day but the conclusion at the close of the afternoon evening beginning with sunset and then to nightfall at which that later evening that we call night begins and when there is a need of expanding it any time between the beginning of that first evening and the beginning of nightfall could be included in the broader term between the two evenings just as the word morning you shall not go out of your houses till the morning can be not merely from sunrise on till noon but any time after the middle of the night till the following noon it's always expanded backward the morning goes back toward midnight an evening can go back as earlier between the two evenings toward noon and so when the jews had to sacrifice numerous lambs in one place they began approximately three to 330 in the evening and not merely at sunset that way they were finished in time hour by hour they did this three thirty four thirty five thirty or three four five o'clock and therefore all the lambs could be killed in sufficient time to have them prepared for that evening i hope these will give you some insights into why before this year is out you will learn yet new things and also in 1992 and if all of you were here 1993 and on and on and probably you will learn more than you ever did before once you enter the resurrection and people who think that they will learn nothing more because it has all been learned have an awfully small view of life have a lovely lunch