

930916 Trumpets PM HLH

I'm always very pleased to hear the beautiful music that we're privileged to have whether in one of our areas or another. Mrs. Finch labored under a problem with the middle F. It wasn't functioning perfectly but for most of us whose ears are not absolutely aware of everything other than the overall perspective you might not have noticed it. We very much appreciate in general the contributions made throughout the church in the area of the fine arts of music in particular. It has been a long time I would say in coming where we could have the music that we can say more and more arises out of our own cultural environment. I have said on numerous occasions in Bible studies and otherwise that that is one of the greatest lacks that we have to identify ourselves because the music that so often is presented and I don't mean in church services but socially is directly from the world and does not represent the whole perspective of the different generations making up the church or for that matter the different sensitivities of the ear. I am reminded of the fact when the state of Israel was established in 1948 the most remarkable thing was that one could identify the music of Israelis very quickly it was neither Arabic nor Russian or German or American that is it was something internally creative that bespoke what it meant to be a migrant to the land or a Savra one who was born there and that brings of course us to a very special occasion such as this where we do focus on one of the festivals in a sense it's the middle of the religious year the middle of the year in terms of the numbering of months but in another sense Rosh Hashanah the festival of trumpets that's not a translation Rosh Hashanah is literally the head of the year and I appreciate a young gentleman who wished me a happy new year in the Hebrew calendar which did not begin with the week of recreation is defined in Genesis but when man was able to determine the nature of the average length of a month we have the beginning of a lunar solar calendar in 3760 the Jews traditionally in the West have used the previous year as year one in order to define the nature of the year that preceded the year the calendar was introduced so on the basis of 3761 that we begin today a new civil year in the oldest functioning calendar in the world those who think the Jews invented it only long after the Roman calendar do not understand that this calendar in different form on small points which are not at issue today was extant from the days of Moses long before Julius Caesar was born and in this year 5754 which extends from the feast of trumpets through the end of the civil year in 1994 that we should look forward to a remarkable growth and development spiritually in the church as every year we should look forward this is an unusual day because in a sense it's the one day in the year that marks the beginning of a year in the biblical account there is no festive occasion at the beginning of the first month because there is no year that has special significance beginning in the spring just the numbering of the months begin in the spring in our northern hemisphere so we begin March April as month one that's the modern Hebrew Nissan Moses Joshua before the Babylonian captivity it was called the month of green ears or Aviv a b i b which was meant to be pronounced Aviv as Intel Aviv so we have that sequence of numeration this is the first day of the seventh month of the religious year but we must remember that this year long preceded the religious year for the simple reason that one of the fundamental laws of God was that every seven years there should be declared at the end of that seventh year a release from certain debts and obligations due in the interim to the close of that seventh year and then after seven sevens there was in ancient times a jubilee and the jubilee was declared beginning with the day of atonement but for practical purposes this particular day regularly marks all of these events pertaining to the return to property on the jubilee the return to a certain freedom rather than servitude for those that were indentured servants after seven years or any shorter period there was the ultimate release at that time in fact this year marks the beginning of Jewish in Jewish tradition of a seventh year this year

marks that it is not a continuation of the Old Testament with a jubilee it is in fact a continuation of a cycle of sevens the jubilee having never been celebrated again since the year that closed in 423 to 422 BC that is the last record of which the Jewish nation gives account of the jubilee so we were there dealing with the days of Ezra, Nehemiah and Malachi for those who believe Malachi was a person there are many different strange ideas in circulation today but in any instance that was the last time that the jubilee was celebrated but the sabbatical years have gone on and on from that time till now in a cycle of 749 and you don't count 50 you simply went to 56 63 you know and 70 77 84 and so forth and that's the way it has gone on since so I would like to suggest since we have a significant number of visitors and a significant number of new members who are attending both the East AM and PM congregations here this afternoon that we take a look back and a look forward because it's been some months in May June we deal with the third month of the year and then we celebrate Pentecost of the founding of the church so let's go back and at least rehearse some fundamental things that we should not forget the beginning of the church or congregation is essentially in two forms the New Testament church began in formality with the coming of the Spirit of God on an annual holy day and it is interesting that in the year that that occurred we have Pentecost being remembered the occasion of the coming of the Holy Spirit being on that day and from then till now the majority of Christians have never forgotten Pentecost the majority of denominations have but remember if you are Roman Catholic if you are evangelical Lutheran if you are Episcopalian or the Church of England you will not have forgotten if you are Orthodox you will not have forgotten Pentecost now it is significant you see that the Christian churches in many cases have neglected that day though the majority of people who call themselves Christian remember the day of Pentecost without fully realizing that it isn't just the coming of the Holy Spirit on a particular day it was the coming of the Holy Spirit in AD 31 after Jesus had died rose again from the dead and ascended to heaven it was that the Holy Spirit came on an annual festival and that annual festival tells us something it tells us that these days do involve events events succeed one another in time time was created by God God lives in eternity but he is not incapable of thinking in time if you think so you haven't been reading your Bible let's not forget that these days represent the plan of God and that plan placed the beginning of the New Testament church on a particular annual festival not just one day in a year that randomly occurred but the original congregation which was not a New Testament church but the original congregation which we call the congregation of Israel also formally commenced in the days of Moses at the foot of Sinai when the giving of the law on a Sabbath day the 6th of Sivan as it occurred in that year was followed by the completion of a covenant the giving of the law on Exodus 20 the completion of the covenant in Exodus 21 and 22 and 23 which in a sense was a marriage agreement and that marriage agreement had the eternal God as husband and Israel was to be the wife a nation made up of the family of Abraham Isaac and Jacob and the 12 tribes that line of descent not Abraham's other children or Isaac's other son but the house of Israel the 12 tribes were called out and formally established so at that time the church became the custodian of a beginning revelation in written form that we call the Bible previous to this men and women had learned to write and to communicate but not until the days of Moses do we have the beginning of information to be passed on from generation to generation as authoritative and not to be forgotten or laid aside and so it was that in the days of Moses beginning in Exodus chapter 12 we read of the introduction of the annual festivals God told Moses in the middle of the civil year and in Egypt there was both a solar year and a lunar solar year the Hebrew calendar is lunar solar the Roman calendar is two fold it is a solar calendar and a confused one who ever heard of months of 31 30 and 29 and 28 days who knows anything about astronomy but then again there is a reason was politics pure and simple in that day God told Moses that the spring of the year would now give rise to a series of months so that the first month of the sacred or religious year would commence around the spring equinox and this was given as one of the first messages to the congregation of Israel in Exodus 12 in

fact you will find for the first time the expression congregation of Israel so now we're learning two things that in fact there was a family of Jacob that was now to be formally gathered together for meetings and would in fact play a particular role on a forthcoming festival outside the land of Egypt but in the land of Egypt God said to certain events were to take place before the departure and immediately following that departure which would be commemorated by annual festivals some would be annual holy days or a high day the church has correctly understood even though individuals may have other opinions the church has understood that even if there were examples during the lifetime of earlier patriarchs scattered throughout the year that might have foreshadowed events to come the formal introduction of annual festivals or holy days did not commence prior to the time of Moses whereas the Sabbath began with a week of recreation as stated in Genesis chapter 2 there is the introduction of the Sabbath day not at some later time the Sabbath was made for man and therefore was made when man was made you've heard of that before the holy days were given for the church because before there was no book with a written message there was only a messenger who came to Abel to Cain who didn't wish to obey to Enoch to Noah to Abraham Isaac Jacob Joseph and finally Moses a messenger came to them as individuals but finally we come to a time when the family of Jacob or Israel had grown to a point that they had now a two-fold responsibility one duty was that Israel should obey the Lord as a wife is submissive to her husband and the other that she should be the custodian of this written record one she was to set an example so that the nations would look at this country and say what a remarkable law or set of laws you have now the Egyptians knew what life was like in Egypt in Egypt we have an inkling into the situation where we clearly have the prison system the first clear indication of a prison system in the biblical record and it is very likely if we were to examine it in history itself was in Egypt Joseph was put in prison if you were to look at the law of God the most remarkable thing is that individuals who were charged with a crime under the laws that God gave the nation were put in ward that is under certain custody but apart from that till the time of the trial there is not a single penalty anywhere in all the Old Testament for putting anybody in prison there were fines there was forgiveness repayment servitude and the death penalty never was there a prison system and I think it is fundamental that we should bear in mind the importance of that fact as we look at the record of the world today now with this background the nations clearly would have said that Israel was a remarkable land because its concept of justice of mercy of forgiveness of love was different and the results should have been different in order to keep the children of Israel aware of what the responsibility of the nation is God did not leave the Sabbath day a weekly ceremony as sufficient God did not leave the weekly Sabbath as sufficient to teach us all the plan of God God instead devised a means by annual festivals and holy days that we should gather together uniquely at certain times throughout the year to remember the steps that must be taken in carrying out what God is planning for the human family that is to transform human beings from dust to immortality from having simply the natural mind to having the mind of Jesus Christ the son of God to be able to think like God thinks to understand mercy and judgment and kindness and to know when justice is merited so the annual festivals were set out in months one and three and seven we are now in the seventh month in month one most all of you but not all of you were here in our fellowship when the Passover is celebrated the Passover occurs in the middle of the first month what is unique about it is that it looks back to an event and it looks forward to an event it looks back to an event and forward to an event and the second event to which the nation was to look forward to now is also a past event so we can say today it looks to past events and it still looks forward because the Passover is a time when people can be forgiven of sin and not all the world is yet forgiven it was a time in a sense when God said that the blood of the lamb or the goat over the doorway or on the two side posts of the doorways in the houses in which they lived in the land of Egypt that blood of animals was sufficient for anyone to be free of the death penalty who was a first born in the land of Egypt this events described in Exodus 12 and 13 if an Egyptian decided to be in the house of an

Israelite and to trust God that person would not pay the penalty of death that person was spared that is mercy was extended if an Israelite decided it didn't matter and was outside and was a firstborn he died as a result the 14th between the two evenings a lamb was slain and a lamb became the symbol of the Messiah to come the Christ then the death angel passed over and the children of Israel departed on the 15th and set about leaving the land of Egypt finally crossing the northern shores of the Red Sea on the last day of unleavened bread not so stated directly in scripture but any examination of the distance traveled would give such an indication and most certainly it was a remarkable event that occurred and represented the final delivery of the nation from Egypt as a formal territory Egypt being a type of sin because most every imaginable sin existed in the land of Egypt so now we have a picture where God says to the children of Israel at every year you are to remember that you were delivered by the shedding of blood and so there is one festival in which a particular sacrifice is required before the law of Moses take note of that all other sacrificial customs attached to every day of the year every Sabbath every annual day all those a part of the law of Moses were separate from and after the statement in which God said my sacrifice that's the one that represented the one who was to come so the children of Israel did have a bloody sacrifice of a lamb or a goat I say bloody because blood was shed there are religions today that do not have any such custom because they do not recognize sin they do not recognize that the wages of sin is death if the wages of sin were not death the lamb would not have had to be slain so we have a situation where Israel was a nation that looked forward to the coming of a particular individual who were not only essentially saved the nation in the future but would become the savior of the whole world that was fulfilled in the New Testament experience of Jesus Christ at the crucifixion but the effect is not yet fulfilled those who were spared in the days of Moses were only a few out of the many those who were brought into the church in New Testament times after Jesus ascended were only a few out of the many so even today the church is only a few out of the many and not until in fact the conclusion of the plan of God will the effects of the Passover be fully recognized the days of unleavened bread seven and number immediately followed the 14th the 15th was a holy day in the 21st or the last of the seven also one these seven days were days in which anything that was leavened that had leavening in it was to be removed fundamentally bread but also leaven itself that was a very interesting example because leaven has more than one meaning in the Bible but in this case was meant to represent the vanity of sin which puffs up bread on the one hand and more significantly the spread of sin through a society or in one's life if you let it be there there were natural opportunities for both of these festivals to be commemorated the children of Israel lived in the land where there were sheep and goats so it was possible to sacrifice the Passover the children of Israel lived in the Middle East where you had barley where you had oats and you most certainly had wheat so there was the possibility in making bread that you have 11 and my wife and I have been in some parts of the world where it would have been impossible to observe these festivals in the old tradition of the old testament for instance Polynesia before the coming of the white man had only the pig they had no goats and no sheep Polynesia had tubers they had no wheat and no bread Mr. Hongana Tolutau Hongana in charge of the brethren in the island the kingdom of Donga in the South Pacific said the most remarkable thing they think of when the days of unleavened bread come in the spring is that they had no symbol for sin nothing that they had to put away in a sense they have to import some sample to illustrate the point to them to this day of course nations that live on rice where 11 is simply not a factor have no symbolism we had some years ago 1984 it's nine years ago now a group of faculty members of Chulalongkorn University one of the departments of education uh at our home on the night at the beginning of the days of unleavened bread and uh it was interesting to realize that it wasn't easy to explain the first thing you explained is the slaying of the lamb and the goat and the death of a messiah but that presumes that you have some knowledge of sin and then bread as a symbol of the spreading of sin that in some way it must be forgiven or the penalty of

death occurs whereas their religious background had something altogether different that is you had to be born again and again and again and given time after time to improve yourself and not make so many mistakes but god had reasons for using these symbols for placing the children of israel in the temperate zone and then of course you have the harvest that began during the days of unleavened bread and this harvest came to a climax after seven weeks and on the 50th day was the day of pentecost and that started out as the foundation of the church having agreed fully with god having had full seven weeks of experience they said they were willing to do whatever god said that's what often is said at the marriage ceremony what follows is often quite different people quickly forget what they promised it's nice to meet people who don't that's most of you some of you of course have lived through tragedies before even during your relationship with christ and the church Mr Alvi who attends our congregation in the morning has returned following the funeral of his father who died at age 94 his father and mother were married 68 years some don't stay married 68 days it's really sad to think of the difference and anyway we welcome him back and i hope that none of you have to handle matters like that between now and the festival although these things are natural in occurrence the day of pentecost was also called the day of first troops because it celebrated the fundamental conclusion of the harvest of grain in palestine as it later was called that is the land of promise the old land of canaan that now is the center of new controversies later as the fruit trees and the grapes were ripe and the melons various fruits in the region not to mention the vegetables there was a celebration in fact three celebrations or four all in the seventh month to commemorate some very important things i'll give a quick overview of those so we see both where we have been and where we go so we have had Passover which is not a holy day but it is a festival the days of unleavened bread a festival with two holy days at beginning and end pentecost a holy day a festival a holy day in the sense that you treat it as a Sabbath day a high day a festival because you were called together to celebrate to communicate with one another this day the festival of trumpets was unique in that a ram's horn was to be blown the church has not developed any formal custom of this because the church did not grow out of the jewish community or most certainly it would have been a formal custom retained some of our customs and i will call them that represent the background out of which we have come certain aspects of our services represent the background out of which we have come we do not have a copy of the law let's say behind the speaker as the jews do we have something that essentially befits the anglo-saxon mind this is an anglo-saxon or was an anglo-saxon world and the general trend of our cultural habits tend to conform to that we are a group of people who do not let's say argue and discuss in the same way that the jewish world would discuss religious matters nevertheless it is important that we realize it was something unique in that celebration i'm not going through all of the things and i've skipped of course particular points of the spring festivals you can read that in the booklet that we have on the annual holy days but i will now since this is a festival of trumpets address the fact that a horn was blowing this is a ram's horn now there was another tradition also that a horn was blown at each this is a jewish tradition and you may find it of course both in the jewish literature and it is summarized in the older hastings and psychopedia sorry bible dictionary a horn was blown at the beginning of each new moon and on the seventh month a horn was blown seven times that was presumably the old silver horn particularly that is defined in the book of numbers that there is some significance there in terms of the seven trumpets that blow in the book of revelation in this connection which would indicate that revelation is telling us of a time which is symbolized by the meaning of this day but the ram's horn was a particular symbol that meant that people were to come together for some major reason it was a very important symbol in terms of assembling the people the first time we might see a fulfillment in this day apart from any crisis that is otherwise not recorded in the old testament we do have the fulfillment of Passover in the old testament and in the new we have indeed the events of Jericho Josephus the priest writing in the first century the present era defines the fall of Jericho during the seven days of unleavened bread

picturing the putting out of sin by the symbol of the blotting out of the city which was a symbol of the land of Canaan if you were coming from the east Pentecost was fulfilled by the giving of the law and the completion of the covenant and later the coming of the spirit of God the festival of trumpets in a sense may be seen in two parts for most surely the announcement of the birth of Jesus Christ not otherwise identified as today but most certainly in the month corresponding to September October that is the seventh month is in some way to be associated that is the first appearance of Jesus as an infant should be seen in terms of this festival that in a sense was mentioned to the shepherds who were yet out in their fields by night around Bethlehem it was also a time in which somewhat later there were wise men who came from the east that presumably from Iran there are different points of view but Iran was the most important nation in there not otherwise called Arabs and since they are called Magi that would seem to settle it because one of the tribes of the Iranians were the Magi they were a priestly tribe they had one king who reigned nearly one year that is the Pseudos meridus in 522 to 521 BC anyway the world had a great announcement in the last year of Herod's life that the Messiah had come but it was announced interestingly to the people of the countryside and to a particular religious group of people with a number of representatives for bringing three kinds of gifts from a land of the east and there may have been a reason for this because the bulk of the Jews were living in an area dominated in that day by the realm of the Parthians and the Parthians dominated Persia and the land to the confines of Armenia and Rome so in a sense the wise men carried a message back to the land of Mesopotamia east of the Roman empire for the bulk of the children of Israel in the far northern reaches of the 10 tribes and the bulk of the Jews were living in southern Mesopotamia and Iran in other words the message came to the shepherds to the people in the land of Judea it didn't come to the religious leaders the scribes and Pharisees in Jerusalem but in the east where many of the children of Jacob were dwelling and where the largest group by far of the Jews were dwelling the announcement was made to the religious leaders in that vast realm of the Parthians east of the Roman empire so it was announced both in the Roman empire and in Parthia it was announced where the Jews were the most populous people in the region of Judea on the one hand and the region of Parthia on the other far more Jews lived there than were living in Greece or Rome or Spain in a certain sense this festival should be seen as a symbol of the birth of Messiah the coming of the Messiah the first time to announce the good news of the availability of the kingdom of God and how we may in fact be born into that kingdom and what our responsibility in it will be in accordance with what we do in this life now note carefully I didn't say in accordance with what you do and what God does through you in this life is what determines whether you are there I said clearly your responsibility in it for there is a tendency today to overlook that you have a duty through the power of the spirit of God to overcome sin just as the days of unleavened bread define them you need to keep rooting out sin as that spring festival gives us some very interesting examples of based on the sermons and sermonettes where you think you put all of leaven out only to discover during the festival it isn't all out just as sometimes sin shows up that you didn't know to be sin so we have a situation that also in the festival of trumpets Jesus Christ is telling us that the time is coming when we should be ready in our lives year by year for the approach of the kingdom of God to rule all nations and bring us peace at last but we may enter in through forgiveness of sin through the presence of the Holy Spirit in the church and in each of us we may enter into that kingdom here and now and we can also be uprooted out of it for the angels are told that when they get rid of the Darnell that grew in the wheat that's the best name for it at the time of a harvest there are some who are uprooted do not assume that just because you're converted you are never going to face the challenge of temptation and of what you will do there are some who faced temptation and have made some very serious mistakes God be their judge we are not but here is where the converted minds are here is where the people of God are and wherever there is the mass assembly of the churches of God throughout the world that's why we should not

rend asunder a group such as this we may have variations in our spiritual understanding but what we do not do is tear ourselves apart if you want to tear yourself away that becomes your responsibility and you will have to give an account to Jesus Christ I have been here since 1947 I was baptized in 1948 though I probably wasn't converted until 1949 at least that's the implication one's experience is interesting to reflect on Herbert W. Armstrong would have agreed with that I may agree with it so I've been here for some time some of you have been here for some time I met a woman who was baptized in the year in which I was born he's a member in the state of Oregon in her 80s a remarkable person who would certainly support what I have recently said about the importance of keeping the church one we are today celebrating a number of events the introduction of the Messiah into the world in the early part of the seventh month born of the virgin Mary born of a woman betrothed to Joseph betrothed in the sense and you should understand it because the scripture says that if Joseph had wanted not to have Mary as his betrothed he would have to divorce her and therefore Mary was betrothed before the conception but that betrothal was not like our symbolism today when we have an engagement that has no legal effect the ceremony and the final acceptance of the paper is what makes it legal today in our society in Latin society there are variations the Mary was born sorry Jesus was born to a woman Mary a virgin betrothed to Joseph but the Jews ceremony was completed only later by the acceptance of the husband of the wife by the husband when they would live together they were betrothed and formally married before and betrothal is a very good English word for that because marriage would convey the wrong thought today we don't have the same kind of ceremony you see you have to realize that there's some things we do as a society in the church that are not what the Jews then did and there's some things that the Jews do that we don't necessarily have to these are customs I don't think our customs are an improvement in one iota over it many societies from which a few members come do not have public dating public dating especially in the United States and in some parts of Europe is quite a different affair and based on the number of divorces would seem not to be the most effective means of being acquainted with your mate but we do have dating but we have to then teach responsibility anyway Jesus grew up and came to announce a message and you know of course the rest of his life is defined in the four gospels now in that account we have a clear presentation of what happened then and in the book of acts the fulfillment of the promise that Jesus made that in anticipation of the kingdom he would build a church he would build a church that is a group of people called out of all nations to be prepared for the time when the kingdom of god is established over the whole world we can enter into that relationship because the government of god is in the church the government of god is in the home and if we have been baptized if we have really understood what it means to be buried in water to have our sins symbolically washed away to be washed and let's say clean and renewed to be now the citizens of the kingdom of god with our citizenship reserved for us in heaven you may say that's where the papers are kept we are in a sense forerunners because we can in our minds and in our fellowship now live a life and learn from our experience so that when the resurrection occurs we will be prepared to explain to others in the thousand years to come what it means to become converted and to become the children of god this day then symbolize the beginning of a very great event the beginning the entry of the child jesus the messiah the son of god the son of man to announce and to prepare for the establishment of the government of god over the church and to call people out who will be in the first resurrection a doctrine which the majority of christians have no knowledge of most people would not fully realize to what extent the vast majority of christians i didn't say denominations but christians assume the first resurrection has already passed and all we are waiting for is the resurrection of the judgment if you do not know that you do not know catholic teaching you do not know orthodox teaching you do not know some protestant teaching if you think that because some others look for the first res forward to the first resurrection and the coming of christ and the kingdom of god on earth and then the judgment you will be mistaken if you think those

people who have a general perspective like we do represent anything like a majority in the christian world they are a very small minority they happen to be publishing widely and that distorts the picture of their impact but so is our message published widely anyway the festival of trumpets also is a festival that climaxed the blowing of trumpets over the sacrifice at the beginning of each month on the new moon and there were seven customarily seven blowings of that trumpet on the seventh month this day there was also the blowing of the shofar or the ram's horn it's the time in which we assemble and look about us it is in a sense a picture of the day of the lord in the narrow sense of that time when god intervenes following heavenly signs after the tribulation and introduces ultimately the coming of christ for there is a period of god's intervention in world affairs before messiah appears that's the day of the lord described in many prophecies of the old testament the festival of trumpets also looks forward to the day of the lord in the broad sense that is the rest of the time that god reigns over the nations through jesus christ who is appointed judge of all so this day has been interestingly a point in time in a sense that we should look back this particular year to some significant events that have occurred this week in the middle east for the first time the state of israel has recognized the palestine liberation organization the plo that was in a sense likely it was postponed and postponed and postponed and most certainly wouldn't have been if there had not been a change of mind in the state of israel with respect to the government also yasa arafat who is the essential leader of the plo their factions within the organization is getting older and there was something that he had to accomplish and so far he has accomplished nothing in terms of the development of self-government it is and i say this non politically i say it just as historic reality the palestinians have been gifted in actually seizing defeat from the jaws of victory in 1948 the arabs and the jews were told that they could have the land divided this is where the arabs could be this is where the jews could be but there was war a palestinian state could have been here since 1948 but in the middle east there has been a very long history in which the view is that islamic arabs must culturally and politically control now that history of course didn't make much sense when islamic turkey was in control but what the palestinians and the other arab nations were not prepared to tolerate was either a christian state which didn't have some kind of equal balance as in lebanon with the muslims or a jewish state now in the case of lebanon it was simply a matter of tolerance but at least islam had an equal say in the way the government was balanced but in a jewish state this was regarded as something unbelievable and so for all these years for 45 years from 48 to 93 and it's more than a full 45 because that was in the spring and this is in the autumn almost autumn the arabs have hoped to have a homeland and every step they have taken has led further and further away until now they have had to recognize before that homeland to recognize the legitimacy of the state of israel which is what they had never wanted to do and in exchange interestingly the jews the israelis have given up the ultimate governance or let's say plan to give up the ultimate governance of the modern city that was the first one they captured when they crossed the jordan jericho i would like to draw your attention to the fact that 20 and more years ago 25 30 years ago the crisis of the world was centered over eastern europe and vietnam and some other hot spots there was a crisis in 67 in the middle east but actually vietnam dominated the news there was a crisis in 73 in the middle east that brought it to our attention a little more but interestingly the world has focused on areas like vietnam and they're likely to face some very serious questions in korea involving both japan and china and the United States as you can read between the lines but in the meantime something has happened in the middle east we have moved from the suz from sinai from lebanon from kuwait we've moved now to the gaza strip we've moved to jericho there remains yet the west bank to discuss and then there remains the undiscussable jerusalem and in the undiscussable there remains the temple mount zakariah chapter 12 makes very clear that the ultimate crisis was not over suz the ultimate crisis is not over the gaza strip or jericho not even over the bulk of the west bank west bank the bulk of the crisis is going to be over jerusalem and over the temple mount and going to involve

islam and judaism and christianity and the united nations because the united nations now is being brought into all of these things whether in ugoslavia whether in somalia for the first time it is realized that with one superpower the united nations becomes the arbiter and the superpower is the one that cooperates it is not the united nations that is simply the forum for arguing between two superpowers that's gone this day looks back at an event the coming of messiah to introduce the kingdom of god to the church and to introduce the church in the world it looks forward to the day of the lord and to that whole day of the lord when jesus christ the lord is going to reign over the nation it looks forward to a series of critical events to take place before and during that period these events will ultimately center on jerusalem they will affect the nations politically and religiously it will touch raw religious nerves because there are jews who want to introduce the law of moses on the temple mount not merely prayer there are jews who don't want the law of moses and ceremonies other than prayer introduced there are christians who regard that this should be an open city with christians dominating there are muslims who think it should be an islamic city what i am seeing here interestingly is that gradually from the periphery events are moving closer and closer but there by no means there yet they're just moving away from the sues and the cyanide and the lebanon and the gulf of persia kuwait they're moving toward the land that was anciently called canaan and yet every once in a while just as 1967 was a quick flash struggle in the middle east the world then continued its focus on vietnam we are likely to see some very serious problems continuing in distant areas of the world that distract us and delay any significant united nations thought over the middle east because most surely as south vietnam and north vietnam became a critical area there is no question that north and south korea are headed for some kind of political and military decision making we do not know how far that will go but you can be very sure that neither china nor japan nor korea nor the United States and for that matter not even the Soviet Union can look at that point and not be concerned so this day should tell us with the blowing of the shofar that we should take a look in the bible about the day of the lord and we should take note that there are numerous crises that are going to be in the world at that time but the one that is going to precipitate the coming of christ to restore the kingdom of god because god's governance was offered in the garden of eden and that governance is going to be restored to this world when jesus christ returns it's time we took note of what keeps events from fully focusing in the middle east you know if the middle east were the only problem the united nations could debate and debate and we could bring a conclusion to that but there's so many other problems in the world that there isn't going to be in my judgment any international crisis over jesus until after this millennium is over which is at the end of the year 2000 not the beginning of the year 2000 because it started with the year one not the year zero at least historians count being used and there are many other problems that yet must be resolved in any case Mr. Arafat did not want to die he's getting older without having made some concrete steps forward and the israelis were simply tired of having to do nothing while having to do something nothing politically to resolve the problem while having to do something every day to try to keep some semblance of peace but now there at least is the possibility of working with the government among the palestinians instead of having every cooperative arab treated as a traitor now at least the palestinians can be seen as willing to work out some amicable solution to some areas in the middle east and this is of course a remarkable step forward but it's going to lead to that in unsolvable problem until the coming of jesus the christ this Sabbath that is to follow is the interim Sabbath the next Sabbath is the day of atonement something should be briefly said because not every one of you might have the background you should read the booklet on the holy days and at least be prepared to know there will probably be sermon material this coming Sabbath on the matter of fasting for the day of atonement and how to and who perhaps should not for certain medical reasons all these have been understood for centuries in the jewish community anyway i counted a privilege to be able to speak to you on this beginning of the civil year i had the unusual opportunity quite unexpected a

acidic jewish friend who is anything but acidic in some of his practices who also is interested in buddhism as many jews in southern california are gave me a call yesterday and we had lunch and we discussed the significance of all these events that have just transpired and are now transpiring in the middle east in terms of this new year i think you should pay some close attention to the state of mind because you know this work has worked significantly yet to be done in the islamic world and in israel and the state of affairs as it was simply made even some things we were able to do 15 years ago not possible it was more thinkable to do work in the middle east in 1967 which is why herbert w armstrong then was essentially at the london airport when that war broke out because he was planning to make a radio broadcast in the hashamite kingdom of jordan so now with what is taking place we may well anticipate an interim period in which it will be possible to do things that we now cannot immediately foresee so i suggest that those of you who have always wanted to do things by being prepared in advance you should brush up on your hebrew and arabic as well as some other languages that may be your fort if we ask you to go and you don't know them we will have to ask somebody else now they know french and they know english but they don't know french and english in many cases well enough and it always helps to be prepared have a wonderful year ahead in terms of your finances in terms of your health because this is a turning point certainly on the world scene in terms of events in the middle east in which this day highlights these prophetic things