

H003 Hoeh FOT Keystone, CO 10-1-93 KOG Plan of Holy Days

I should like to start out with a few comments in response to some things mentioned to me and some things that might be of interest to you in general.

First I'll begin with a query that was asked by one of those who have known of the work of the Pygmy Fund for many years.

You all have heard from time to time some reports in our publications of the work of the preservation of the aphepygmy in the Ituri forest of what used to be the Congo or what today is the chaotic Republic of Zaire.

The man responsible is Jean-Pierre Allais who lives in Malibu in Southern California.

In his home my wife and I have been, I've been there on other occasions as well.

Jean-Pierre was of Belgian background and was in the Congo during the critical period, the struggle for independence which opened up in January 1960.

It is through his efforts that the pygmies became recognized as valid citizens of the Republic and as a result of the monies that were available at my discretion for photographic or other work for the plain truth in 1973.

We allocated some funds for the making of a film, the last film that was possible concerning the life of the aphepygmy.

Since that time work such as this would not have been possible but that is how I became acquainted with Jean-Pierre and he with us for some reason, the background of which I don't know, I may have asked at one occasion, but he had heard of the Ambassador Foundation and came over and of all people that he was asked to see, he was asked to see me although I was never on the staff of the Ambassador International Cultural Foundation.

I only act as a friend of the foundation.

But since I had visited the pygmy also in the eastern Congo in 1957, we struck up an acquaintance that has been a friendship ever since.

As a result both of the film and articles that have appeared in that decade and later in our publications, a significant number of church members have made contributions over time and I ask for special funds in our festival site in Penticton in Canada in 1986 when the problem of bubonic plague from Uganda began to spread in eastern Zaire in order that we could protect medically the pygmies in that area from such a potential hazard.

And I want to thank publicly, I'm sure Jean-Pierre Allais would be pleased if I did, any here who have made contributions over the years or have been concerned.

The last trip that Jean-Pierre made is the first time he has never been able while in Zaire to visit the pygmies.

The country's infrastructure is so broken down, the roads essentially make travel impossible into the forest regions of the eastern part of the republic.

Soldiers are not paid and simply get their pay by pillaging the villages.

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Through funds we had raised, a certain number of bicycles were made available to the pygmies and also to the Bantu staff that work with Jean-Pierre on their behalf while he is in the United States.

Such bicycles are either stolen or not available for use today for the simple reason that they have to be hidden or they will disappear into the hands of the marauding soldiers.

In exchange for that the natives are making bicycles out of wood and you can well understand why the soldiers are not interested in those.

Anyway Jean-Pierre set aside some \$5,000 to be carried by a trusted Bantu to take care of the needs of the pygmies and another amount equivalent to that because of the critical situation has had to be banked in Zaire, well let me state that correctly you can't trust the banks there.

Adequately it is banked with a reliable and responsible person in one of the hotels in the country to be dispersed when next an opportunity arises to be able to travel in the area.

This was the first time that Jean-Pierre has never been able to see the pygmies that he has spent his lifetime, his mature lifetime in protecting and guiding.

It is an interesting story because there are a number of steps that were taken to preserve them not at all like many people might think necessary and reminds one of how things will have to be done although perhaps in different ways when the world tomorrow begins or how things need to be done differently in Eastern Europe and the Soviet Union if there is ever going to be a solution to those problems than the things that are now being done.

The pygmies did not have a cash economy they simply exchanged goods, they exchanged bananas for salt for example, they had the bananas the bond who had the salt.

So in this sense they had no money to pay poll tax and they were being put in prison.

The first thing the funds were used for in the 1970s was to get the pygmies out of prison.

Once they were out the next thing that the monies were used for is to pay the poll tax to keep them from being put in prison again.

Step number two, three then they needed to be instructed in agriculture because they needed to learn not to rely wholly on moving about in a forest area because they are nomadic people of the forest.

There were opportunities to build local schools and to give them limited education so they could begin to cultivate the land.

Now different people have different attitudes about themselves and one of the things that needed to be taught the pygmies is that pygmies can be more than pygmies.

Their view is that they are not farmers like the bond to because they are only pygmies we were able to show them that they could learn agriculture just as their bond to neighbors.

But the next and most important thing was how to protect a forest from having it exploited by the government which shipped the forest products to Europe.

The decision was that the next sums of money had to be used to buy up certain lands of the forest that would be in fact pygmy land reserved exclusively for them not subject to logging and that was of course a major undertaking and led to the ultimate recognition publicly in Zaire of the pygmies as the first inhabitants of the land and so for some time thereafter we have simply been giving them the

kind of minimal support that has made it possible to sustain the population at about four thousand five to four thousand eight hundred a reliable population with elderly parents of middle age young people and children.

It is not a population only of children or only of senior citizens it is a balanced population.

Jean Pierre also has done one other thing he has not allowed any religious exploitation of the area it is his view that the pygmies who never went to war with one another did not understand what it meant to steal and murder and commit adultery had taken sufficient steps that they did not need all sorts of religious controversy introduced among them to which in principle we would have to agree that in this age a people who have reached that level of general understanding are better off than the conflicts we see in our own cities in this country for example.

Anyway this is a public thank you for items of thought that you may have given in prayer financial resources over the years it's one of the things that the ambassador of international cultural foundation has also formally donated to let's say that is on behalf both of the foundation and the church because a certain portion of church funds is given for charitable work and donated to the foundation and the foundation makes decisions in those areas.

I thought I should report on that because it is an important work involving the lives of people as a result of the soldiers the pygmies have had to move deeper into the forest area and they have had to leave the cultivated lands along the borders of the forest in order to protect themselves so one of the things you might consider for the next year and certainly I'll report from time to time wherever I may be on their welfare because we can't have this kind of problem continuing our own brethren have severe problems anyway in the towns where they live in Zaire and we have a rather significant number of converted people in that republic. Once in a while there are awards given to individuals who are in attendance here I am in possession of a press release I thought some of you might be interested as to what can happen this is a press release from Nashville the site of the National Quartet Convention September 30, 1993 in an awards breakfast this morning at the National sorry at the Nashville Double Tree the Eddie Crook Company awarded KHJM of Muscogee, Oklahoma that was the state that was missing you remember the prestigious title of impact station of the year 1993 this is the 14th year of the impact award and station KHJM was chosen from 10 candidates these are stations across the nation nominations for candidacy are based on the effect of southern of the southern gospel station the effect that the southern gospel station has had on their coverage area there are different kinds of stations AM and FM with formats to meet the local needs the station KHJM had utilized other formats and found that southern gospel music had exactly what was necessary for this particular area of Muscogee reaches also in the area of Tulsa the owners of KHJM are pleased with the success of the southern gospel format and the service they provide their listeners air personality of the station Carol Ellison was in Nashville to accept the award on behalf of the station so this was the Eddie Crook Company award for the most the impact station of the year and the area was southern gospel music I would like to mention that in particular because KHJM has a disc jockey who is our son-in-law the co-owner of the station Mr. Bryant Ellis very happy to have him here and one the other three children are somewhere else who moved about with other relatives it also happened to be that September 30th was their 14th wedding anniversary and four children later so that was an unusual occasion yesterday I think that it is an interesting opportunity to see that it is possible to manage and to affect a people positively and to draw the attention of the community in a direction that is creative and positive I was introduced as the executive editor the plain truth which I am and being an editor I usually correct mistakes and so I find in the little handout that I'm defined here is the plain truth senior editor which I can't remember ever being but let's say I edited that out and just so you don't repeat it Mr. Tkach of course is the editor-in-chief and publisher

and the editor is a man who replaced me in my responsibility and Mr. Albrecht senior editors include names that you will have heard for some long time in the management of the magazine today we are addressing the questions that should arise regarding the meaning and the significance of the Feast of Tabernacles that is this festival that is also called the Festival of In Gathering which occurs at the turn of the year that is the time of the autumnal equinox the beginning of the new agricultural year for most crops but not all and the the beginning of the year in terms of civil responsibility toward the land the religious year began with the spring in the northern hemisphere Mr. Armstrong for many years asked the question that you have heard Mr.

Tkach pose as to why we are here that has a different answer on every occasion but it is important that I should answer one question immediately because it makes the importance of your being here more significant than merely studying your bible at home the reason you are here is that you should be able to understand and learn and share in information not accessible in any other way or experienced more effectively than with a collective group so let's start out by saying there is a reason why God set aside the weekly Sabbath in the local community so that everyone would be able to meet once a week but annual occasions he set aside on a greater scale that is numerous congregations would gather together to celebrate certain annual occasions what is unique about the celebration is that we involve ourselves socially with one another and interact with the community around and also have an opportunity to learn particular things about why we are here and what the meaning is of the occasion we celebrate and we do it as a group because we are in fact picturing events that are going to be great group events not singular local events only when God chose a group of people in Old Testament times we call it that in our Christian terminology or let us say when he chose a group of people in the middle of the second millennium before the present era in the days of the height of the Egyptian empire in the days of the first great dynasty of China in the days when Mesopotamia was the cultural center outside of Africa of all the Near East there was a group of people descended from a family that originally had been from southern Mesopotamia which family had been reduced to servitude because they had risen to prominence at a time when a foreign dynasty had ruled in Egypt and once Egyptian independence had been regained those who had been appointed responsibly in the administration of a foreign power discovered that they were reduced to servitude these were the children of Abraham Isaac Jacob and the twelve sons of Jacob they were called out of Egypt and the first thing they were given is significant they were given understanding of a solar lunar calendar Moses addressed the nation of Israel by first telling them about a calendar in which the month that they had then entered was to be called there after the first month of the religious year sometimes we forget how God starts things he did not start by giving them an inheritance in the land they were still slaves he started them out by giving them a sense of time and what a year meant he gave them also an understanding that in that first month there were to be two festivals one called the Passover and the other called the days of unleaven bread and biblical terminology later on the Jews use the term Passover for the whole period which is not an uncommon custom so the calendar was a basis if you note for the determination when certain festivals should occur life in a society is never complete without public occasions no society exists which does not have them we have weekly occasions a sense of a change of pace every seven days and then there are annual occasions annual occasions are important because it brings families together it also brings people together who would not otherwise be able to meet one another but when God gave certain annual occasions and all this was at the beginning when the congregation of Israel was founded as a particular group selected out of all nations the first thing that was symbolized was the death of an animal a goat or a sheep that is usually the kid or the lamb the actual age of the little creature it is unusual then to contemplate that the first thing the children of Israel were asked to do is to slay an animal and to take note that the shedding of blood is fundamental to anything that follows

throughout the year the shedding of the blood of an animal became a symbol that there would be someone who would have to die now die in what sense well to deliver others the little goat or the little lamb was slain and the blood of that animal was put over the doorway or on the sides of the doorway and any who were in that house at the time when the death angel passed over that house were spared those who were first born outside that house were not spared in other words the lamb's blood the goat's blood symbolized the fact that the shedding of blood protected the first born from death now it had also greater symbolism but we will focus at least on that part at the beginning of the events which led to the exodus then as a result of the first born of the children of Israel having escaped and the first born of Egypt having perished the children of Israel were delivered out of the country and for seven days they walked out with one time of rest at a place called Sukkot that is where temporary dwellings normally existed that you could retire in in the longer route from the middle of the Nile valley where the different rivulets went out toward the Mediterranean all the way down to the northern shores of the Red Sea this was about a six days journey and so midway they stopped there and then went all the way to the shores of the Red Sea and during this time they were pushed out so rapidly that they did not have time to prepare adequate food as normally they would have and so they had the dough unleavened and they baked unleavened bread and that was an intentional symbol the leaven is something which spreads a little leaven leavens a whole lump of dough and so Egypt is a type of sin the bible describes Egypt as the land of sin there was no no and sinful act that the Egyptians had not practiced every sin you read about in every other country can be seen in the land of Egypt and things unique to Egypt were there to come out of Egypt was to come out of a world that was filled with the violation of God's law which is sin and so the unleavened bread became a symbol not of sin but of the removal of sin the leaven was the symbol of sin in that particular festive occasion in the spring of the year so we have a situation where the Israelites were given some understanding symbolically in the beginning series of annual occasions that someone ultimately would come and on that very day of the year much much later offer his life for the sins of the world and that was to be followed of course by people who having understood the sacrifice of that lamb that God would send the person whom we now know as Jesus the Messiah or the Christ we learned then to put sin out of our lives that is if Christ is forgiving us and not holding our past against us then in the same way we have an obligation to turn our back on sin on the violation of God's law and seek to be obedient to him but this of course is only an attitude of repentance it does not tell you of the power source that enables us to accomplish that and that of course is commemorated by the festival that we call Pentecost today from the Greeks it is a word that refers to the number of weeks or days 50 days and seven weeks in a day that were counted during the spring harvest now it is interesting that I should mention the harvest because in fact human beings are pictured as a part of this harvest the harvest was used in the northern hemisphere of grain of the products of the trees vegetables vines roots crops and necessarily of livestock the harvest was a type of the harvest of human beings from this world harvested for the kingdom of God that symbolism is all the way through old and new testament now the point is that there is a festival which follows the days of unleavened bread and that festival is a culmination of the harvest but how that harvest is reaped and why that harvest is satisfactory we only begin to learn when we follow the story through for example the lambs were slain every year but they began to be slain on the Passover in Egypt in the first year that marked the exodus out of Egypt unleavened bread was used by the nation both that year circumstantially and every year thereafter in order to teach the nation the importance of removing sin out of one's own life and collectively out of the life of the nation and the church now leaven is generally used with grain products thus we have countries in the world that simply have had no experience with leaven or unleavened products other than contact with the west if you were to go to Thailand for example you would find that people eat rice they do not eat bread they do not use leaven when you were asked to eat the ties would simply say let us eat rice but rice doesn't have to

have leaven so they would never have had this experience the brethren who are in Tonga they lived in a world in which there were only root crops the south pacific potato the yam the sweet potato the taro root all of these are simply eaten as root crops as we do potatoes or parsnips or carrots now we don't use leaven when we prepare those so the Tongans have to read the bible to understand the symbol they never would have had such a ceremony in their midst but god chose the middle east he chose an area where leaven would be used in order to highlight the importance of the intent to be obedient to god and to remove sin and to come out of a sinful world once we recognize that someone died to pay the penalty for our past sin it was some sorry some weeks later in fact it was on the sixth day of the third month of the year that the children of israel were given the presentation of 10 commandments that summarized and defined in broad terms the meaning of the word words to love god and to love one's neighbor i'm shortening that so the children of israel in a sense were given a great code of law based on an unusual word it is interesting of course if you hear national anthems that national anthems never emphasize the word love as the bible does for instance you hear among the french the sense of liberty equality fraternity or you would hear among the germans unity justice and freedom but god's law was not based either on the sense of freedom or on the sense of justice alone or on unity alone there's nothing wrong with unity and justice and freedom and brotherhood and fraternity in its broadest sense but god's law began with the term love to love god to love one's fellow men and then to note that that love is expressed by fundamental commandments 10 in number now once you have love you have the basis for unity you have the basis for justice you have the basis for brotherhood and the basis for good judgment and indeed mercy on the next day the children of israel asked god to stop with that that that was enough they had heard enough for that day so the next day moises delivered to them the words of the book of the law sorry let me correct that the book of the covenant which is incorporated in exodus 21 through 23 and that was given on the seventh day of that third month which turns out to be the day that we call pentecost and so what you had was the completion of a covenant between the creator god and the children of israel by a marriage covenant in which the eternal god functions as husband and the church or the congregation of israel as a wife that is god would provide for them in turn they would assist god in doing what he wanted done in the world what he wanted done in the world is to have a nation that would live his laws and be such an example that other people would be interested in inquiring about those laws and that way of life so the children of israel having heard the 10 commandments and the words of the covenant agreed and in in this sense as we say i do in a wedding the children of the children of israel said all that the lord has said in this agreement we will do and so blood was sprinkled on the book of that covenant and that ratified it and so the children of israel became god's select nation or select people this festival which represents the culmination of the spring harvest has a number of significant details in it one is that it represented a time in which only a select few would be chosen the children of israel was one they were one nation one congregation out of all people no others were being selected for this duty now in the same way the congregation of israel later came to be known through conversion as the church of god in new testament times in which many israelites by flesh birth were broken off and many were grafted in again and Gentiles in the place of some who were broken off and not called during this life when i speak of being broken off i am using an analogy of grafting in an olive tree that paul refers to in the book of romans he compares the nation with an olive tree and you break off the original branches and then you graft in sometimes the original were regrafted if they were called they were all broken off because of sin and sometimes the wild olive was grafted in contrary to the normal experience of agriculture you see in agriculture you take a wild olive root rootstock and you graft in a domestic variety that yields good fruit god uses another illustration altogether here by taking the domestic variety which yields good fruit and he grafts in also those israelites broken off but not all of them at first and then he grafts Gentiles that came from wild olive stock which had no access let's say to the biblical revelation only this nation

israel the 12 tribes had access to the revelation of god god was in their midst he was not in the midst of china he was not in the midst of egypt he certainly wasn't in the midst of the indians of the new world or of the peoples of eurasia otherwise but in that country he was in their midst and that people was beginning to celebrate in that first year the commemoration of some great personality who would live and die and pay for the sins of the world who would lead the people out of sin individually and as a group and who would in fact provide for the basis of fulfilling god's law which is the basis of all good character now i will stop for the moment and not go on with a sequence but tell you what happened later on these festivocations there was an interesting event that happened as we all know in the days of tiberius caesar when paunch's pilot was what we call in old english the governor and jesus of nazareth was slain by crucifixion and having his side speared which you will read in the moffat translation in matthew 27:49 part b that is missing in the authorized and most versions jesus christ died when the Passover lambs were slain on the afternoon of the 14th day of the first lunar month of the sacred year or the religious year it was later that same year on the day of pentecost that a remarkable event happened the disciples were asked to gather together and they were indeed gathered together on the day of pentecost and the spirit of god manifested the power of god in their lives and the people suddenly heard the message that was spoken in the various languages of each of the groups of jews and undoubtedly some Gentiles who came out of interest to the city of jerusalem they were people from the east of persia from the west in syriaca in north africa that we would call libya people from roam speaking latin from the greek world from sythia that is southern russia from egypt from arabia and there was a miracle that occurred and the spirit of god came upon the new testament church now at the foot of syni the children of israel received only the law and they had a covenant relationship they did not receive the spirit of god that was reserved for another time much later for the whole collective group there were individuals such as david who did and sol who did but didn't remain faithful but there was no promise in the covenant that god made at syni for the nation of israel to receive the spirit of god that would transform that nation spiritually in fact god only asked them are you going to be willing to obey and they said on the basis of their experience that whatever god says that we will do they never said we will do it through your power we will do it only because you give us the help to do it they were going to do it on their own right so that festive occasion to the children of israel was only partly understood they didn't understand fully the meaning of Passover or the days of unleavened bread or the festival of pentecost that came to be revealed step by step in fact even Jesus disciples on the eve of the 14th in the day that Jesus died still did not anticipate that Jesus Christ was going to die that day a little before peter had said jesus don't even let a thought like that enter your mind we know you are come to be the king over israel so it is interesting that that nation not having received the spirit of god did not understand the significance of the festivals they were keeping they got their mind focused on deliverance from Rome and giving power to the jews because the rest of the house of israel had long since disappeared so that they would no longer be subject to Rome that was the state of affairs in the days of the apostles this is indeed a remarkable thing to contemplate that the nation that god had called was not promised spiritual insight for everybody now there were some who had that insight moises did joshua did and other elders did joshua told them moises had told them that you won't even have the power to obey god and all they assured moises and later joshua that they certainly would well the record of wilderness wandering for the near 40 years shows how little they understood of their own nature but god nevertheless asked them as a nation to set an example before the others to obey his laws governing every imaginable aspect of society agriculture marriage property of all sorts the proper rearing of children all of that is laid out in one way or another in the book of the covenant and later on repeated to the next generation east of the jordan river in the year fact is in the month that moises died he repeated that in the book of deuteronomy and in between in leviticus the remainder of exodus and numbers and also in the beginning of deuteronomy are records of other information

that was revealed to the children of israel in the interim in any case what you have is a nation that having entered the promised land under joshua were willing to be obedient in that generation because they had learned some hard lessons their parents had died not having learned those hard lessons and the children that hadn't learned those lessons didn't remain obedient so whereas god was asking the nation to set an example so that other nations would see what the children of israel had as a law and as an administration they would see a nation that had one day of rest a week something that no other nation in those days had at all laws in which there was justice and mercy mixed together in which the two basic laws were defined as you shall love the lord your god with all your heart soul mind and might and you shall love your neighbor as yourself now these were the two basic laws and then the ten and whenever there were infractions there was forgiveness when you did not understand and there was punishment when you did it was the one nation that did not have a prison system most remarkable thing today when all nations have a prison system like ancient egypt did if you look at the laws of moses you will discover this you will discover there were fines there was servitude and there was a death penalty but there was no imprisonment where you learn to be a criminal that is most remarkable and that tells us a lot about what is wrong with the method of justice in the world today nevertheless we should take a new look at what paul says looking back over some 14 and a half to 15 centuries he said that the letter of the law which had been given to ancient israel did not transform the nation in fact 10 of the 12 tribes were exiled because of their stubborn attitudes the children of juda went into captivity and returned and those who returned became conscious of their righteousness to the point that they couldn't see anything wrong about themselves then jesus came among them and offered the terms and conditions of a new covenant a covenant in which it would be possible to obey god through the power of the spirit of god and according to the intent and purpose of the law and not merely the letter in the 1930s herbert w armstrong a quaker having come to be a member of the church of god and after he was asked to speak and be a minister the one thing that crossed his mind was since so much of the bible as law he said well i should think that then the lawyers would have the easiest way of understanding the bible somebody who's trained in the law and he knew one or more lawyers because you know there's always incorporation and property and he found that uniquely the lawyers had the least understanding if he explained anything out to the bible because the lawyers were generally looking for the loophole they were not trying to find the truth they were trying to find whether your case is covered by law or not and if it isn't exactly covered then you surely couldn't be guilty and that's how they looked at the law you just listen to the things that are said today and the various judicial procedures that are drawing national attention so that the children of israel had no real understanding even though they had the law because there had been no promise of the holy spirit so jesus promised that his disciples would be filled with the spirit of god that they would have a new way of looking at the law and he defines this in matthew that is matthew defines it in those chapters but quoting jesus chapters five and six and seven of which chapter five is the classic illustration you have heard it said you shall not kill i tell you you shall not even hate and jesus goes on and looks at each one of the commandments jesus as i have said before earlier at the beginning of the festival was the embodiment of the law being lived jesus did not come with a talmud in a commentary on the old testament he came to live the life of what the intent of the old testament was all about and he asked that christians thereafter should do the same and just as the children of israel would have drawn attention to their arab and egyptian and syrian neighbors and the canaanites who were bordering them until those nations would have taken note of the difference in justice and difference in the way things went for them so the new testament church should be made up of a people whose lives are such that others take note of them and wonder what does make the difference as one lady said some years ago writing to the world headquarters in pasadena we very much find the life of the men women and children remarkable in your festive occasion but in a private comment the

statement was made but we don't understand why it has to be associated with such an unusual religion she could not understand this lady that it was what was basic to religion that made that difference and one of the examples of the church today is what you do on the job what your children are like in character in school what you as parents are toward your schools teachers and administrators and what you were like collectively on the Sabbath day every week and what you are like collectively at a festival such as this there is no doubt that some of the young men and women who were here and many of them not more than two to three months have been working in this area their new employees that they will certainly conclude that you as a group are different from any other group that they have had in any of their previous experience i will take a bit of time to tell you the importance of this in the case of three or four of our students that we have regularly sent to northern syria under the direction of georgio and maryland kelly butchilati from the university of california and los angeles it is at an excavation site at the foundation approves and supports as also others support and there are young people and older people men and women of college age or under and some in their fifties or sixties and probably there have been some older on occasion but at least i know that they go up into their sixties who participate at an excavation to tell mozan probably the ancient capital of a kingdom in northern syria called the kingdom of the horeans the land of turkey is in sight every day at our excavation our young people get along with the others and vice versa there is a muslim scholar of iraqi background teaching at the university of riyadh in saudi arabia a very wonderful gentleman named ishmael hijara on one occasion when i was not there he asked he had a talk with the minister we usually send either a faculty member or a minister along with i've been there once and he said you know your students are simply different this is what the canaanites or the egyptians should have said when they had seen the israelites your students are different but i don't know how to explain it they are interested in their work but so we're all the rest and i can agree they are intellectually capable and are dedicated and cooperative but so were the rest and he named all the things that good teachers are good students are people of intellect competence zeal dedication you know you name it and i will tell you there is really no difference that way between them and all the rest some from the university of paris some from arizona some from california state university los angeles some from the university of roan we have remarkable group of people participating ishmael hijara left and later returned and he said to the minister he said i've got the answer what makes the difference now here's a muslim with the answer mind you a muslim with the answer he said the difference is in the spirit there's something that has happened inside that is different from all the other people that were there and the other people would be essentially christian but not all because we have a young man from china we have a young man from india we have i can tell you that i've met them my wife has met them both in fact the young man from china my wife and i unable to come to this country so that he could in fact be a participant both at the ucla academic program and at the excavation all these are very fine neighbors but this muslim an iraqi of all people you know could see that there was something distinct about the children in this case college age of the church and he saw that the difference lies within the spirit there is something different in the way they approached cooperation intellectual matters personal cooperation their own personal lives that is it is a fact that you can be competent and not converted and you can be competent and converted and the unconverted people should be able to see the difference you should all be able if you have surrendered your mind your life to jesus christ to look back on your life and to say how do i differ now from what i was one year ago five years ago ten years ago or the lady whom i met last year uh a who was baptized then 64 years ago she was baptized the year i was born a remarkable woman in the eugene congregation you should be able to look back ismail hijara was able to see this distinction and someday he will see the rest of the story the festival of pentecost culminates the first harvest this was to tell us that when god chose israel he only began the harvest when he chose to work with the church of god after jesus christ came he did not choose to work with

all religions he chose to reveal the truth of god that came to be known and then corrupted under the name christianity so much so that today there are many areas of the world that are appalled that the one religion that teaches love is also the homeland of world war one and world war two the one continent made up fundamentally of the religion of christianity that teaches love gave us the french revolution and the guillotine not that everybody who did these things ever was called a christian but let me tell you it was a part of the christian society and this has always struck the people in the islamic world as peculiar and the world of east asia as incomprehensible incomprehensible that it is the western world the world of christianity out of which arose such a mind as adolf hitler who was never excommunicated from the church to which he belonged that ends the sequence of the spring festivals we come next to the festival that opens the first day of the seventh month the festival of trumpets rosh hashan of the head of the civil year that pictures a time of the blowing of trumpets you remember of course there was a custom of blowing the trumpets recorded in jewish tradition with the first of the month of each of the first seven months of the year and on the seventh month they were blowing seven times as also the shofar was blowing that was the ram's horn the blowing of trumpets on that day was unique in the sense that it drew attention to the fact that there would be great news created concerning tremendous events that would be symbolized in the sequence that now occurs in the autumn this is the coming if you please of messiah to announce the kingdom of god he was a forerunner jesus the christ in time and he returned to heaven and through the church has announced to the world the good news of the kingdom of god so that in the 52 years from 1934 to 1986 that message went around the world in one way or another either by radio personally by television or publication to every single nation on earth though not always was every nation on the mailing list at one time for instance there was north vietnam and north korea mongolia in some areas of the world like that that only heard through publications that were not on the plain truth mailing list but we have reached in fact every single nation with some warning some message of the good news that is to follow that day the festival of trumpets in a sense is very important because it pictures the time when the announcement of jesus christ's return will be declared by an angelic host and a great trumpet will be blown and following events that i will not discuss today jesus christ will be sent back with power and authority with which he did not come 19 plus centuries ago when he came as a child who had to be carted away to egypt to protect him from herod and who was crucified by the roman authorities with the approval of the jewish high priests this time he is coming not as a lamb to shed his blood but he is coming as the lion of the tribe of juda to use a symbol he is coming to take upon himself the rule of nations and the next step that has to be done is to remove the devil from authority influencing the nations anyone who remembers william shirer's account of adolf hitler cannot forget that what shirer said of that man he was an illustration of numerous leaders throughout the history of the world the ancient kings of assyria spoke that michel maneser the third who spoke of himself as thus sayeth this is translated into english from the assyrian records thus sayeth the great snake that was the one speaking through him of adolf hitler yosef gebel said that the furor well i won't use the word furor there i shouldn't i say that adolf hitler was his furor and his god to the germans he had become the leader and god for those who were members of the nazi party william shirer saw the hitler who could be cordial at a tea the hitler whose eyes glazed over as he rode next to william shirer to attend one of the great rallies and shirer said what do the germans see in this man that was the second hitler he noted and the third hitler was the one who went to the podium and spoke as no other german has ever spoken to the nation and shirer said now i see there is something beyond the human that explains the triumph of this man's mind over a nation that set up the third Reich that nearly destroyed light and civilization and freedom for the west the devil has been in the minds of numerous people in power and people of lesser individual power most certainly the devil is the prince of the power of the air and the ruler unseen over nations there is a world of spirit which captivates nations that can give china 10 years of madness from 1966 to 76 that can give

russia the madness and the whole of the ussr as only stalin was able to and you can name numerous others jesus christ has to remove the satanic realm that has kept the world in spiritual darkness that even to this day makes people who think that the way to peace is by way of war look at the thinking of the leaders in former yugoslavia and you can also look in other areas of the world with similar information and hence the day of atonement is to contrast what christ did and what the devil has done and how the devil must be put away carried off symbolically and that goat into the wilderness away from the people never to influence and be a part of the nation again and then we come to the festival of tabernacles which we commemorate today that is the celebration of the concluding harvest that began the many months before that is the celebration of what we call on the basis of revelation 20 the millennium a thousand years of peace defined in isaia especially chapter 2 11 and probably let's say chapters 27 28 29 30 numerous places there and then you pick it up in chapter 40 a time when the world will no longer be manufacturing the great weapons of war will instead learn the ways of peace the sermons and the sermonettes and the conversation you will hear for the rest of this festive occasion will be devoted to analyzing what the millennium is going to be like what the government of god will be like tomorrow what your role in it will be how you should live now in order to understand your responsibility in the world tomorrow my wife and i will be here for the entire festival except for one day and i will be speaking in veil colorado and mr um weber who is the guest pastor from pasadena at veil will be transferring here we will probably cross each other's paths hopefully not head on but along the way because he will be here monday and we will be in veil on monday otherwise we'll be here and i hope you will pay close attention to the various sermons and sermonettes and the consequent beautiful thoughts expressed in our music that also tell us about what the world tomorrow is going to be like because these festivals tell us of the plan of god that leads not to just the world tomorrow but to the kingdom of god for all people throughout all time which will of course be fully explained on that last or the eighth day which follows the festival of tabernacles have a wonderful afternoon and see you of course tomorrow