

HHoeh_HWA_an_Apostle_Not_a_Prophet-4-2-78

Today, I would like to discuss the topic that I have had to answer on more than one occasion recently.

It ought not be a fundamental topic, but indeed it can become for some, and therefore I think it would be good for us to be able to answer the question of others, which we are going to have to answer over a significant period of time.

The question is simply put, and although others have given it, I'm giving it specifically from a certain perspective.

I believe Mr. Ronald Dart has covered this subject also in other congregations from his perspective as well.

Another subject is, how do you explain Mr. Armstrong's authority since what he said didn't come to pass, when he said it would? And I think we should be able to look at that question and to understand it better than some do, and we might remember a few things from the Sermonet in this connection.

The passage which is usually first cited is that of Deuteronomy chapter 18.

We will turn to it first so that you know what provoked the question, and then we'll take a look at the illustrations, some answers, Deuteronomy 18 verses 20 and 22.

So this follows the fact that there should come a time when God would raise up a prophet from among the children of Israel who is understood in the Christian community to be Jesus Christ.

First sweaty, however, is what we want to focus on, but the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other gods, even that prophet shall die.

And if you say in your heart, how shall we know the word which the Lord has not spoken in contrast to what he has spoken, when a prophet speaks to the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord has not spoken, but the prophet has spoken it presumptuously, you shall not be afraid of him.

Now, about four years and more ago, a number of individuals made reference to certain things which the Church has published in the 1950s or 1960s as to what and or when certain things should occur. And I think we should squarely face some of the questions that have been raised and understand the relationship of this work even to some of these verses such as given here.

And now we are told that there are those who speak in the name of false gods, or those who have other authority than the Church of God. I will pass over that since that is not the issue. But what about those who speak in my name? In this sense, are we dealing with a case where the Church has officially, at its highest level, spoken presumptuously? And will it or will it not come to pass is the question that has entered the minds of a number of people.

I would like also to turn over to a related verse that is not normally cited in, well, it's a related chapter, the whole of the 13th chapter of Deuteronomy.

If there arise among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and if the sign or a wonder come to pass, while at the same time he says, let's go after other gods that

you haven't known, let us serve them, then you're not to harken to the words of the prophet or the dreamer of dreams, for the Lord is proving you to know whether you love him with all your heart and with all your soul, for you're to walk after the Lord your God and fear him and keep his commandments and obey his voice. Then you shall serve him and cleave to him. Now, what is important to note is that there are those who appear as prophets, and what they say comes to pass. But at the same time you are being tested by the fact that at the time they say certain things, you are asked also to reject the law of God, no longer to keep his commandments and obey his voice.

Now, what is critically important here is the recognition that the ultimate test is whether the individual speaks according, shall we say, to the law and to the prophet.

Moses is here giving a specific reference to the law of God, to his commandments, to those things which he has spoken with his own voice.

When an individual comes along with a message that is contrary, even though that individual may have unique powers or gifts in other matters, one must draw the conclusion that however real the miracle may be, however true an advanced pronouncement may be, you are not to give heed to the rest of what they say when they go contrary to the intent of the law of God. All right, now we will turn this around in terms of Deuteronomy 18.

There is no question that there have been individuals who have warned of certain things and who have also spoken contrary to the law of God and its intent and purpose.

God did raise up the Radio Church of God, the Worldwide Church of God of corporate names to do a work, but let's say that we are dealing here with the continuity of that body of believers called the churches of God. We can go back to the last century, we can think of it in terms of the 1910s and 20s, or they work that specifically developed from Eugene, Oregon in the 1930s and 40s and continue to emanate from Southern California here in the late 40s and 50s, 60s and 70s.

In this case, the church of God has always, in all fundamental, spoken in terms of what God's law and his commandments tell us, and that pertains to human character. In other words, we have as a body of people spoken in terms of what man ought to be like. And here I think you should reflect on a number of those things, Mr. Philip Pellow, the horse lover, has told us. Now you're not to be like horses, be noting that. You are to be governed by the law of God after the inward man, where you finally acquire the character and the thinking of God. Now what it means to become like God, to be perfect as your Father in heaven is perfect, that to obey the commandments, we're really looking at the law which defines human character. And unfortunately, there are those who have gotten away from the understanding that the law of God is a simple outline defining human character. Now there may be ministers in the church who were asked to preach, and Ms. Armstrong was asked to preach and to speak. And he explained the law of God certainly in greater understanding than the churches of God's seventh day had in the early 1930s. And much of the law that was being neglected was brought to the attention of brethren. And so there can be no question as to what is required in the Bible and in our practice as a church. Was Ms. Armstrong when he first spoke, or at some later time, called to an office in which he had visions and dreams, as you find, for instance, in the beginning of chapter 13, a man who has dreams or a man who has visions and performed signs and wonders of that nature? Now some of the brethren in the late 1940s always referred to Ms. Armstrong as a prophet.

I did speak plainly to them up there, and Ms. Armstrong never did deny the fact of what I was saying that God had not called him to be a prophet. Now I said that while I was still a student in college, and I would say the same thing today, I know of no case up to the presence where God purposefully

showed him in signs and wonders and dreams, or in any manner in which normally the prophets of old received special message. I don't know of any case where this is characteristic of how God revealed any matter to Mr. Herbert W. Armstrong.

Now there were some prophets in the New Testament Church, and I used that term not as Paul sometimes did in terms of one who preached him. God did open, however, Ms. Armstrong's mind in studying the Bible to no small number of basic prophecies, that he was asked to seek out and to clarify those basic prophecies. And it is no doubt in my mind, and I have gone over carefully to try to explain to you last year, some of the fundamental prophecies of Daniel chapter 2 and 7 in Revelation 13 and 17, and then there are some related chapters to the particular one. This is the framework of history, the framework of prophecy, if you please. They were revealed to individuals in times past, and the explanation broadly speaking was understood in the churches of God's seventh state, and in the sabbatarian churches of God's even earlier. Most of you do not know, unless you have seen such a piece of literature, for instance that it is a basic tradition, that the explanation which Mr. Armstrong has given to the book of Revelation of the Seals and of the trumpets in the Seven Last Plagues, that the same order that we have in the book Laquita, the book of Revelation, that may be found in literature of the seventh state Baptist, who are descendants of sabbatarians who broke away from the churches of God's tradition by the early part of the 19th century. So there is little doubt that broadly speaking, there has been a general understanding of the outline of prophecy in the groups of people who have, from time to time, made up sabbat keeping groups. The churches of God's seventh day seem in some cases even to have lost certain things preserved among the seventh day Baptist, which you may discover in some of their literary church, and sometimes it was vice versa.

So we at least recognize that in principle the church and the ministry taught certain broad things pertaining to prophecy. In the end of the last century, in the beginning of this century, in the churches of God's seventh day there arose a number of people who began to understand the identity of the lost tribes of the house of Israel. This was never the official teaching of the church of God's seventh day, and Ms. Armstrong did come to an understanding, broadly speaking, of the distinction between the birthright and the sceptre promise. So what we have, therefore, is some added information, some clarification from some of the broad things of prophecy.

But when someone in the church of God studies the Bible and you study prophecy, I think you must understand it in the light in which Peter speaks, in which he said, listen carefully, that the light of prophecy shines in a dark place more and more so that there are things which come clearer than initially. But when one studies prophecy, there is always the possibility that what you think you see clearly because of the weakness of the light or the inability of your eyes to see becomes clearer later in your understanding is expounded more and more with studies.

So we must distinguish between a message which is claimed to be a direct revelation from God and the nature of the study of prophecy in law and any other part of the Bible, and specifically with respect to prophecy, the fact that the more one studies, the more likely one has a better understanding and therefore the need of clarifying some things that would be said earlier. I want to make this clear so that you grasp yourself how you study the Bible and how the church is to study the Bible. The Armstrong came at a time when understanding of a lot of broad outlines in prophecy, when the churches of God and the whole world, for that matter, were in the depths of what we call the Great Depression. And that was before governments learned that they could stay in power longer by meddling in the economy for good or evil.

And so since then, instead of letting business cycles take their course, we now have governments that would be able in fact to prevent a Great Depression in the manner in which it happened before.

Worth in mind in knowing the poverty of many people in the 1930s and what we might call the financial trials and tribulations of the nation, the whole Western world. The Armstrong first assumed that when the word tribulation were used, it pertained to the economic crisis through which the world was passing in the midst of the 1930s.

I am not persuaded that all of you would have drawn other conclusions because there was no religious persecution except incidentally, even though it might have been a little difficult to keep the Sabbath or to take out the Christmas tree from the home, a few things like that. As one would look at it, there is no doubt that the trial was an economic trial such as no generation in the modern world has ever experienced.

This led, if you please, to the rise of militarism in Japan, to the rise of Adolf Hitler and his 12 apostles, if you please, who followed him in the Nazi hierarchy, who wanted to establish the thousand-year right to deliver Germany from the tribulation and later the Jews into it.

It gave rise to Benito Mussolini and the rebirth of the Roman Empire. It gave rise, if you please, to the New Deal in the United States and all the consequent deals we have been given.

It gave rise ultimately to the crisis that we call the Second World War.

Now, when Mr. Armstrong first studied prophecy, he saw the possibility that there was 2,520 years between 604 B.C. and 1917 A.D. This was not original with him, but he saw certain things that the 1917 date pertains to the acquisition of Jerusalem on December 9th, as you remember when Alan B. received the surrender of the Turkish governor of the city.

But we have known a man whose name is one that you have seen with some photographs that we have pictured from the Middle East. This gentleman of the Danish descent was in Jerusalem in 1917.

And to my knowledge, he still may be living. I haven't kept up to date, but as of the latest, at least, he was alive here. Mr. Erick Matson has pictures and we are in possession of the pictures of the surrender of Jerusalem in 1917 with the Turkish governor holding the white flag and then the attempt a few days later of the Turks to reclaim the city and the dead bodies of the Turks who fell in the abortive attempt to do so. In any case, Mr. Armstrong saw some things in Leviticus chapter 20. Now, let me turn to the chapter just to have it here. The seven times that they are mentioned. In the account here, the story of the blessings and the curses are laid out, blessings for obedience and the curses for disobedience. All that is given here in Leviticus 26. The British Israel World Federation, many people were studying the Bible, and it was thought that there should be some connection between 604 and 1917. There were other people who thought it was 607 in 1914. And hence the Jehovah's Witnesses, as they were later called, or the international Bible students, through that conclusion. Because there was no time that they could settle on to the fall of Jerusalem to the Babylonians. And so there was no clear understanding of when it would be over. But those who took 604 BC and came up to 1917 also tended to take 585 and came to 1936. Now, 585 was for a long time in the church, understood to be the fall of Jerusalem in the 11th year of things that are *kaya*. And there was a 19-year period between the first acquisition of the city in the fall of Jerusalem. And so it was thought that the world was headed into a great tribulation that was to take place somewhere, let's say, beginning 1936. Because it was thought that after a certain period of time that you would have, in other words, a crisis which would bring in the clothes of things.

Now, good to us today, the 1930s might seem irrelevant to those who lived there and wondered how to understand the seven times, or 2,520 years, who wondered how to understand the storm clouds of war that were breaking over Europe. It is not illogical and to see that after supposedly the

economic crisis was improving it was headed in a decline. Again, it was getting worse despite the New Deal in 1937. Now, Mr. Armstrong came later to realize that the 2,520 years had nothing to do with what was thought to be, you see, a period of time toward the ending, toward the close of the 1930s, in which it was thought that the times of the Gentiles would now be ultimately fulfilled. At that time, it was generally assumed that the times of the Gentiles somehow land parallel with the punishments that came on Judith, and after 2,520 years, the Gentiles would bring on a great tribulation and there would be war and the day of the Lord and the crisis at the close. Now, that's as much as any people in or out of the Church of God understood prophecy. In Mr. Armstrong, in the late 1940s, by probably 1945 or 6, published a little Bible study pamphlet that they used to use in Eugene, Oregon, in which some of these things were clarified and some things he had to clarify later.

So what we learn is that in Mr. Armstrong's office, as it was clearly doing an evangelical work or the work of an evangelist, he studied the prophecies and he found some things that he had first thought to be an explanation. He found them to be incorrect. Now, there is one thing that was fundamental to the work of the Church and all we should be, that when we find we do not fully understand certain prophecies, or any other parts of the Bible, and when we find that we better understand them, then we correct our understanding. And Mr. Armstrong did correct the understanding and saw that the times of the Gentiles was another matter altogether and was not to be reckoned from the fault of Judas. I do not believe that even our later understanding and my later understanding of the times of the Gentiles has been correct.

That indeed, a 2,520-year period based on Daniel 4, is to be seen not as bringing the clothes of Gentile dominion, but as in fact being a period of time before which the rise to prominence in the latter days of the Gentiles will not even occur.

Hence the reference to 1982, which is 2,520 years from the fall of Babylon, which seems clearly to be the premise that would indicate that any ultimate final Babylon would not arise until after that time has occurred. That was 539 B.C., remember when Cyrus and the Medo-Persians took over Babylon. But what we learn is that when Mr. Armstrong saw that the Holy Roman Empire was being reestablished, I want to correct that statement when he saw the Roman Empire being established by Mussolini. If he wasn't clear in terms of how to understand the two parts of the system, remember in Daniel 2, there were always two legs, and he wondered whether Mussolini was to be followed by Hitler or whether it was to be a kind of axis. And as it turned out, there is no doubt it was a kind of axis that is like the left foot and the right foot. The Italians represented one part of the realm, and they created an empire, the Roman Empire and the Mediterranean, which occupied Libya, the parts of Egypt, Eritrea, and then Ethiopia, the Italian Somaliland, they got Albania, the countries that seemed at that day critically important to us, many of these countries are of no consequence at all.

But these were critical areas into which the Italian state created by Mussolini expanded, and north of the Alps where the barbarians lived, there was now the founding of the Third Reich like another branch, and it was all over. And now Mr. Armstrong, instead of discovering a tribulation and the day of the Lord, had discovered the whole new phase of God's work.

That is, there were things to be done in the Church that never had occurred to him that he would be used in doing before. I think for some of you who were born 20 years after this, and most of you, even if you were old enough, most of you never heard the broadcast at this time, or how one would have thought if you were studying the Bible in terms of events.

So Mr. Armstrong realized that the day of the Lord was yet to come in the future, how far into the future was unclear, but it was not long in coming that we discovered that a prostrate Europe was

going to rise again because there had not been seven revivals of the Roman Empire. Mr. Armstrong saw that right away. The Winston Churchill stepped on the world scene and said there should be a united Europe. The Americans had a martial plan, and in the terrible struggle of the late 1940s and early 50s between the United States and the Soviet Union for the political minds and the economic minds of Europe, or Europeans, the Russians came to solidify what we now know, excuse me, as the Iron Curtain. And Western Europe began to take economic shape as the European coal and steel community, and finally the 6th of the Common Market, and it's now 9th.

And so we saw what was beginning to take shape, and I think we can say that the time frame is what we did not perceive clearly. But I want you to know that when studying the Bible in terms of prophecy, it is the time frame indeed that Mr. Armstrong did not see clearly, or any of us in those days, and nor for that matter even did Jesus' apostle see the time frame clearly. I would like to quote you some mis-comprehension of prophecy by the apostles of Jesus Christ.

Just so you understand that what is to come to pass, and the world may be warned about what is to come to pass, may be seen even by Jesus' apostle in a time frame that is incorrect. The apostles had asked Jesus on many occasions, well, when should we expect all this? And in 31, this is AD 31, certain miracles happened on the day of Pentecost, and Peter stood up in chapter 2 with B-11 and lifted up his voice and said to the people, you men of Judea, and all who dwell in Jerusalem, let me explain what you see here in the appearance of the Holy Spirit or tongues of fire is not a reflection of men who are drunken, but it is what was spoken by Joel the prophet. Verse 17, Joel the prophet says, it shall come to pass in the last days. Says God that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy, and I will show wonders in heaven and in the earth, signs beneath, blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood before the great and notable day of the Lord come when God, of course, was to intervene and set up his government, which is what the apostles had been interested in.

And it shall come to pass them that whosoever shall call in the name of the Lord shall be saved.

Now, you men of Israel, hear these words. And how he points out that Jesus of Nazareth was the worker of miracles, and God raised him ultimately from the dead, and David spoke of the presence of this person who would be none other, of course, than the prophet of whom Moses spoke.

We would, of course, have descended from David. He is now at the right hand of God, and the Lord has asked him to sit at his right hand in heaven until he makes his foes his footstool, verse 35, and so we shall know that all the house of Israel, and it shall know that God has made the same Jesus whom you were involved in crucifying, both Lord and Messiah.

Now, as far as they were concerned, when the Messiah was to come, he was also to deliver the people at that time from Rome. This was the way it was viewed. And so Peter, quoting Joel, had no doubt in his mind that the beginning of the pouring out of the Spirit of God on the church on the day of Pentecost was the beginning event that would lead to heavenly signs preceding the day of the Lord in the intervention of Jesus Christ, who was briefly at the right hand of God till God placed him on the throne of David.

And to say that these men had any conception of having to wait to the second century or the third or the 13th or the 19th or the 20th is to misunderstand what Peter was saying when he was quoting Joel. They did not know the time, but what they did know was that these things would come to pass. And here is an apostle, as Mr. Armstrong came to be used in the church, quoting things far before

their time. So that if you please, those people living at that time who later died and who will not come up in a resurrection till long after those events are fulfilled, will themselves be able to remember that Peter told them God would intervene, and by the time they come up in a resurrection, he will have intervened a thousand years before they appear in life again. Now, God could have said that there's no reason for my apostles to show that I will intervene because it isn't going to happen in their day anyway. And the people who would have lived in that time would have had no warning that it would take place.

But God chose not only, excuse me, to make the warning known. He also chose to let it appear that the very men who said it were mistaken because when they thought it should occur, it did not.

Now you come to the 60s A.D., and you remember the story of the Roman armies in Jerusalem, from 66 to 70. It would be very unlikely if you were to read the words of Jesus in Matthew 24 and its parallels in Mark and Luke, that you would have come up with any other conclusion than what the crisis of the times was at hand.

It would be very difficult not to have come to that conclusion, basically even on the fact that Jesus said that this generation shall not pass until all these things be fulfilled. What was not understood was that Jesus was referring to a final period when all these things shall occur, and of course they were all fulfilled briefly, up to a certain point only in that generation. But let me look at a few verses here. Let's take some of Paul's statements. I will turn to Hebrews and see how Paul, the apostle of Jesus Christ, looked at some of these things. The book of Hebrews chapter 10.

Do not cast away your confidence. This is apparently written in the earlier 60s A.D., which has great recompense of reward, for you have need of patience, as Mr.

Philip Pella brought out, that after you have done the will of God, you receive the permit.

For yet a little while, and he that shall come will come. In other words, don't assume that if you die before Christ comes, you won't get a reward. So for yet a little while, that's all apparently Paul knew in the early 60s, and he who will come will come and will not delay.

But in the meantime, we're just going to have to live by faith.

That's quoted from a very interesting chapter in the Old Testament. But if any man draw back and assume that our statements of prophecy about the return of Christ, and I hope that he should return in this generation, if he should draw back because Christ doesn't appear to return in this generation, says Paul, my soul shall have no pleasure in him.

For we are not of those who draw back into perdition and who abandon the law, who assume that if Mr. Armstrong did not understand the time of prophecy, he couldn't have understood anything. He said, we must not be like those who therefore neglect the law of God, but of those who believe to the saving of the soul, a reference of course ultimately to the resurrection. Now this faith, the which we are to live by is then expounded, and interestingly, Paul shows that every single individual who lived by faith also died in faith, that is recorded here.

And not a one of them received the promise, so he was practically saying, you have to bear in mind there isn't a single example anywhere in the Bible of anybody who thought that the government of God would be set up in their days who has ever lived in faith.

Every single one has died. Well, obviously there's coming a time when somebody is going to live to that point. Chapter one of the book of Hebrews verse two, see please, God has in these last days spoken to us by his son, whom he has appointed heir of all things. Paul and Apostle reading the Bible

saw such terms as it shall come to pass in the latter days, and the prophets only used this broad term the latter days, this is some various equivalents, to cover everything from the time the Messiah would come and offer himself for the sins of the world and to announce the kingdom of God all the way to the close of everything. The prophet had such an obscure view of the time sequence that when Paul to the Jew, the Hebrew in this book, he is unable to distinguish in time sequence any difference in the prophet between the coming of Christ in the end of the 20s and the earliest 30s AD as a messenger and the fulfillment the time when he should intervene and set up the government. It's all defined by the prophets of old as the latter days, because God did not distinguish anything yet. Now let's take a look at an interesting verse in the book of Habakkuk, which is the one, of course, that is quoted when Paul wrote to the Hebrews about living by faith in the minor prophet, chapter 1, sorry, chapter 2, verses 1 to 4. I will stand on my watch and of course sit down on a high tower, watch to see what God will say while I have to answer the men when I am reproved if I give warning that nothing happens. This is, of course, a kind of picture of somebody who's watching to see if an approaching alien army is going to defeat the place. The Lord answered me and said, now write the vision which you've had, and of course the vision is very interesting, which I won't read today, and make it plain upon tablets that whoever goes through it, I may read it clearly, that's the sense of it. For the vision is yet for an appointed time, and at the end it will speak and not lie. And though it's perry and you have warned that it's coming and it never seems to come, yet wait for it because it will surely come and will not carry forever. I'm pulling in a few words to give a deeper meaning, different versions might help you. Behold, his soul which is listed up in vanity and pride is listed up and it is not upright in him. These are those who said, well, look, this arm strong as long as he is a false prophet, what he said to come to pass hasn't happened. And the answer of course is the just, those who are forgiven, those who live according to the commandments, the just shall live by his faith.

Now this is an interesting thing because it implies that the question of living by faith is as much a matter of something other than even obeying the commandments. It is a matter of trusting that what God said through the prophets will occur, even if it seems to appear to have been a lie because it hasn't happened. I know there are those in the church who are coming to imagine that the Soviet Union is supposed to be the beast. Now I will believe that when the Communist Party accepts the authority of the post in all matters of state, then you will have a good argument.

Now when that happens, be sure to let me know.

I just warn you that people can get all mixed up because what we said has not yet happened.

Now you know what Paul said in 1 Thessalonians 4 verses 15 to 17, we which are alive and remain will not precede those who were dead at the time of the resurrection.

Now Paul had no doubt in his mind when he wrote in the early 50s the letters to the Thessalonians that some of us are going to be alive and remain.

Now it is a true statement that those of us who are alive and remain to that time are not going to precede those who have died in a resurrection.

But it was a mistake to assume that Paul's day would see those alive and remaining.

But it is a true statement in terms of the people when the event occurs.

And so God had it here to clarify a doctrine even though Paul is given here as an individual who did not comprehend the time frame. John outlives Paul. I will now read 1 John 2, 18.

Certainly a letter written well after 66 to 70 AD in my estimation, probably even, well certainly into the 70s we won't go any further here for this purpose.

My little children, John is here addressing those who are much younger than he is in the faith.

The King James says it is the last time, the RSV and some other modern versions of the English form of it, the common Bible says it is the last hour. And John is getting older and older and how much longer is he going to wait? And as you have heard, that Antichrist shall come even now there are many whereby we know that it is the last time.

Now John thought that with all these false teachers, and once the false teachers go out and wars and famines and pestilences and the Roman world had its internal struggles during this period, he still thought from what Jesus said that it should all happen in that generation.

And he assured his readers that when you see many false, well many antichrists without a further definition of that on this occasion, we will know that it is the last hour and he even uses the Greek word properly translated hour, not a vaguer term like time. Now because of what has happened that many things that Jesus said and things that the apostles said with respect to the time have not occurred, there were those who went out from us because they were really not of us.

For if they had been of us, they would no doubt have continued with us. But they went out that it might be made manifest that not everybody who sat in the Church of God was converted.

And there are those who saw that what we said, such as the St. Armstrong writing in the middle of the 1950s said the United States and the British Commonwealth writing to total collapse in 20 years.

The St. Armstrong did not see how it would be possible that the United States and the British Commonwealth, which was disintegrating, you know, it was an empire and then it's the Commonwealth and now what is it? It's the collection of basically gentile nations held together by a few ties of trade and certainly important cultural ties. The Britain is the third-rate power. Without any questions today, the fact remains that 20 years since then and total collapse hasn't come.

That just is a reality. And so John points out that there are those in that day who got all mixed up and decided that if it wasn't going to happen when the apostles thought it would, even though Jesus had told them that it was not given them to know, yet the fact remains. In listening to what Jesus said as recorded in Matthew 24, it would have been hard to get around a crisis focusing in around 66 to 70 AD.

And after John says this, of course we all, I'll just read one other verse in 1 Peter where Peter and apostle in chapter one verse 20, he speaks about Christ who was manifest in these last times for you and Peter is writing near his death. He speaks about all these things in the last time and there isn't a single tape where Peter or Paul or John understood the time frame correctly until it's the thing John was in the island of Patmos off the 30th coast and while walking or whatever he was doing when it first occurred on the sands of the shore of the island of Patmos in exile for having preached a message about the government of God that the Roman world didn't want to hear, John received a revelation as a prophet. Now that's an interesting thing because when John receives this and there's every reason to think this was not before 66 to 70 AD contrary to some crazy modern critics who will put the late things early in the early things late, that the Greek tradition is essentially valid which sees in this a message that came no earlier in 96 AD and John here is playing the role of a prophet because a very special message and vision came to him. He was not merely here functioning as an apostle studying prophecy, he is an actual prophet conveying a message revealed specifically to Christ from the Father to him and he discovered that there are 1,260 years at a minimum specifically

recorded as you would read in Revelation chapter 12 and Revelation chapter 13 that the time of the end John discovered before he died would be more than a thousand years late in terms of the ultimate fulfillment more than a thousand two hundred and sixty years because he didn't know when that time would begin and he began undoubtedly to see that between the time of 1,260 years and the final 1,260 days was an undefinable period of time. So for the first time when John was used as a prophet there was specific things said to him that had never been revealed to any of the Old Testament prophets before and not even Daniel who was given a few things to measure a day for a day at the end of events so that no one has understood yet clearly. None of you either Mr. Armstrong or Mr. Neff who studies these things or any others in the ministry. The end of Daniel in chapter 11 and 12 is not yet clarified but the wise shall understand.

Some of them know the revelation from Jesus Christ through John the King. We have had to live through times in which it was unclear you know when something would happen.

Now the Soviet Union had a program laid out with the conquest by 1949 of the People's Republic well let's say of the Republic of China by the Communist Party. There was hope that by 1955 India would fall as it turned out it was not until the 1970s that Indochina fell and the Russians had wanted to have not only India but Burma and Thailand and Malaysia and the communists have been unable to take even South Korea.

When we spoke of the 1970s 1975 and prophecies many of these were written in the 1950s or 20 years earlier when it was clearly delineated that the Communist Party had hoped to create a revolution and also the extreme right in the United States by 1972. So many of you may not realize that two great events one of which we commonly recognize and the other we don't.

Turn the tide not merely the problems that the Russians faced in Korea where we stopped them in Malaysia where the British stopped them and for a long time in Vietnam but the events of the Six Day War in 1967 so shattered if you please the nerves and the character of the Arab nations that they have not yet been able to pick up the pieces of such a dramatic event that it has not happened since the days of Johnson.

When in Six Day the whole of the Arab world was humiliated before all nations and caught telling such egregious lies that even the Soviet Union was taken in by them and thought things were going in their favor and the Arabs themselves believed each other's lies to the point that they were devastated and suddenly all the pressure building up far the Middle East was released. At the same time there arose a man in 1968 and 1969 to the presidency of the United States who was an enemy of Communists and at a time in the Sixties when the Communists were creating first riots in the streets to the blacks where they were trying to justify accusation against our society and it drew to a climax around 1965 as a result of the war riots they went through the various student groups to the campuses and this country was being torn apart at the level of its creative minds in the university.

President Nixon decided that either power should go to the people who represent the United States or it would go into the hands of the party that claims to be the people and he did something which the Communists didn't know how to stop.

He did exactly what they had been doing. Nixon ordered the infiltration of student groups and the Communist Party so that there was not a single thing that the government finally did not know of in advance and was not prepared to cope with.

Nixon was able to sign the extreme left the new left and despite his mistakes and the other previous president who made them would have stayed president but they tried to get even to the press and

because of the mistakes he made in not telling the whole truth plainly he ultimately had to resign but there is no question that those two remarkable things turned the whole tide of events. Now at the same time that learned by us later we have to come to this conclusion also that our understanding of where 6000 years in history draws to a close does not occur in this decade or the next decade or the next or the next.

For some years scholars have begun to understand that Archbishop Usher's general framework of how to assemble the history of Israel and Judah has been incorrect though we could not perceive it ourselves as a church as early as many as the critics who therefore decided to tamper with the text to fit the record.

It was not until about 1968 that even more information was added from the Assyrian material which makes it possible to clarify still some things that the critics didn't have right up to that time and that even such a remarkable scholar as Mr. Dr. Thiele who was the Seventh Day Adventist who had the death of Solomon in 931 he did not and still does not have it correct.

It was not until 1968 that a document was found which even indicated that he was in part an error and that in fact the death of Solomon must have occurred three years later.

It is not until let us say 1977 and 78 in which we now are we have come to realize that it is not possible to demonstrate that 6000 years in accordance with the Maseridic text it is not possible to demonstrate that it is up until well into the next page.

But indeed anything I have written in keeping with some of the things Mr. Armstrong has said with respect to his view of Old Testament events patriarchal events with anything that I have said in the compendium in terms of the history of Israel and Judah in the latest division of it has to be awful by 44 years or more than 40 years.

We have indeed come to see that the events of the crisis of the clothes have to be watched in terms of a generation not in terms of months or simply years.

We are dealing with a longer period of time into the future in terms of 6000 years of human experience than we had here to force pause.

But to go back to back to like many of the others who were only told that these things would happen in the latter days had to ask the question what am I going to answer to those people when like Jonah I tell them that it looks like it's around the corner and Jonah was told or drew the conclusion that every event would indicate that there was highly more than six weeks and the city of Nineveh would fall and I think we can picture exactly what was happening in the days of Jonah and the Assyrians were spared because they retained it but it ultimately happened because they ultimately turned back to him and in the same way the prophets who might have thought of things in their day as occurring Daniel and Ezra and Nehemiah who were the restoration of Judah could hardly have imagined that with the restoration of Judah under the Persian they had so far to go in the future.

The apostles and undoubtedly brethren throughout the Middle Ages to modern times have seen crisis. We are indeed in a state of crisis in the world. It is possible to bring about the end of human life but one thing yet remains there are no madmen at the helms of government who are prepared to risk that crisis and in all Mr. Hermit Armstrong's visit he has knocked down madmen now at the helms of government. He has said this I have asked him you can read his interviews these may be people who like to line their pockets with money these may be people who are sometimes more selfish and sometimes less than we think but not a what it's a madman who confronts the world into the crisis at the close and until such men are here we have yet to do as tobacco said and the only

answer that he could give that the just shall live by faith not only in terms of being right before God in their character but in knowing that what God said would take place will even though we might have been wrong by 40 or 50 years in our estimates I think we have to take a new look at how Jesus revealed himself throughout history to the prophets and the New Testament across and since then in the church to realize indeed that we have to keep our eyes open and I would warn in contrast also do not start to say because my lord has delayed his coming to go out into the world and to eat and drink with the drunken and the gambler and the hormone you are asked to live by faith and to keep yourself unspotted from the world and to walk and hopefully we will perceive insufficient time that the world will have that specific warning at the crisis that is yet around the corner