

## HHoeh\_Indepth\_Perception\_in\_Prophecy-15-8-87

Good afternoon to the standard group that's here and all the new faces that will be coming in for the new academic year.

I wanted to say something special regarding Ms. Kay Johnson.

I think it is appropriate, something that most do not know about.

Perhaps our legal department on advice might recall it.

When Imperial schools was closed in the later 1970s during the period of crisis and the work, later on, of course, Ambassador College was now reopened under the kind of leadership that we are very pleased to have, Mr. McNair.

Ms. Kay Johnson picked up, in a sense, not the pieces, but picked up on the idea that there were young people who needed an opportunity to study, and so she developed a private school to help many young people of the church since Imperial was no longer available.

When Imperial schools began, there was no logic for her to continue her work, and under the set of circumstances, the properties were disposed of, and she had a responsibility if there were any profits.

Many people volunteered, and of course she was very budget conscious, and it turned out that there was indeed a potential for profit.

So that when everything was sold, there were several thousands of dollars that were available, which she was at liberty to dispose of in an appropriate manner.

Under the circumstances, by the nature of the judicial system and how the IRS views things, it was not something that would have been available for another school, but I wanted to say this as a memorial to her.

We examined the category of certain institutions, and we found that the International Institute for Mesopotamian Area Studies did qualify, and Ms. Kay Johnson made a donation of between \$4,000 and \$5,000.

On behalf, I will say of all of those of you and many others who had at that time volunteered your time for the school she had that made it possible for her to find this kind of success both for the young people during the school and the financial success when it closed out.

I mentioned the International Institute for Mesopotamian Area Studies because in the presentation by Mr. Kaplan, he mentioned some of the work we do overseas, and we have had the privilege now for two years of students participating in excavations under the supervision of Imus in the Socialist Republic of Syria.

Ms. Johnson was very discreet and did not generally let this be known, and I have generally kept it private, but I do not think now it needs to be.

So in part, we can say that the success of the Institute in developing the program that has been going on, began actually in 1976 in Syria, was significantly when we had our very serious budget crunch here, as you know, at the end of the 70s and the early 80s, while her work in a sense enabled the

Ambassador Foundation to provide a minimum of support, and at the same time to open up the opportunity for the Mesopotamian Area Studies Institute to go ahead with its work.

I wanted to comment, I sometimes find no relationship between music and the sermon.

The sermon is not about music, but it is fitting that I wanted to address the question of times and seasons in which we live, and I would draw to your attention that it was hardly more than two months short of forty-nine years ago, forty-eight years ago, rather, that Radio Warsaw played the music you heard here this evening as the German armies brought an end to the Polish Republic that had been born out of World War I.

I cannot help but think of that because I remember where I was when that war broke out in September 1939.

It's hard to imagine how many of you think that is history, but of course we used to sit here as students in college, and Mr. Armstrong would tell us about being in the studios of A. N. Studebaker, and for us that was history.

That is, until I bought a book about the life of A. N. Studebaker and showed it to Mr. Armstrong and presented it to him and there in one of the pictures was a chair that he had sat on.

Sat in, in this case it was with a back, and it impressed him that he could go back in time and relive some of the experiences of those individuals whom we had met in the 1920s and earlier.

It was day before yesterday, someone, I think that was about the time, called me and asked about reproducing a particular article or discussed an article, and he mentioned when it appeared, and it appeared earlier this year, some months ago.

When I was caught off guard, and I mentioned, he didn't mention anything about the time setting, and I mentioned, oh, yes, that appeared last year, and he thought it was a little strange until I realized that I had made a mistake because we recently had been planning for the February 1988 Plain Truth, and for two months we've been living in 1988.

I think it important for you to realize that we have to have some awareness in publishing today and in the nature of our work around the world, some awareness of what is likely to occur for five months from any time we plan a publication.

For instance, we, at the sometime in the month of August, in this case early August, planned for the February Plain Truth, which comes out the first of January on the new stans.

So in a sense, we have August, September, October, November, December.

That's a five month period.

Sometimes we have something nearer four months, but our festival means that we have a matter of about three weeks that we have to consider for the expansion of the schedule at this time of the year.

But it is important to realize that we have a month to evaluate material, to develop it, to write it up, and a week or two to edit it, to get it back to England for input from there, and then, of course, to prepare it for translators.

Generally material like this is translated during the time that the festival occurs, and then we work on it, and there's sometimes input and corrections along the way that have to be made for space.

Sometimes we discover things that must be re-evaluated.

It's very easy to write in terms of time and not realize that two months downstream time can have changed the background of the material.

So we realize that what was once in the future is suddenly history when certain changes occur.

I've been aware for many months now that there is a problem that we need to address in our own minds.

It's a spin-off of a verse that is very important.

Jesus himself was asked questions about the times and the seasons, and this was early in the year AD 31, and he had been asked about it, of course, before, but what is the indication? What shall we expect when you return to set up the kingdom? I'm not sure he was going to return because I'm posing it from a historic perspective.

They wanted to know when he was going to set up the kingdom.

They hadn't even anticipated he was going anywhere even when he gave the parable that he would go for a long time to a place far off, from human point of view, where he would receive a kingdom and return.

So from our point of view, we look at it that way.

From their point of view, they were in anticipation.

With respect to the day of his intervention and return to Jerusalem on the Mount of Olives, he said, Of that day and hour knows no man, no, not the angels of heaven, and neither the Son, speaking of himself, but the Father only, which is to say that that's a matter that in terms of decisions had never been discussed as to how that decision would formally and absolutely be arrived at when Jesus was on earth.

After that has been discussed since, we will ask when he returns.

But as of that time, it was the case.

Now why do I cite this verse? Because it is a habit.

In the thinking in the church of God, it doesn't mean it's not a habit outside, but I don't think most people outside ever began to think about the problem in the first place that we're addressing.

It's a habit to apply this to practically any and everything in the future when Jesus was not applying it to any and everything in the future.

It's a habit to think in those terms, well, Christ didn't know, the angels didn't know, we don't know, when anything is going to happen in the future, so that we have no, what we would say is no depth perspective.

And so some people think it can happen next year, I don't mean the coming of Christ, but whatever event it is, it can happen two years or three years or four or five, whatever it may be.

We need to realize that part of our responsibility is to have a depth perspective.

I hope you hear what I'm saying, D-E-P-T-H.

That is a realization in terms of time ahead of what you can perceive and understand and not take for granted and assume that somehow the United States is not going to be here in six months or 12 or 18 or whatever it is.

I think it's appropriate to address the question because some of you are coming here for three or for four years to Ambassador College.

When do you anticipate writing off your education and going somewhere for deliverance and protection in a crisis? It is important that we have some kind of depth perception.

It doesn't mean that we can see down the stream of time with clarity, but it is important that we see down the stream of time with sufficient clarity, that we can see what's coming from the left and the right and know basically where we are and can take warning.

There are some who simply feel, I have to endure being a Christian, I heard a woman say that, for another 10 years, well, that's enough.

I think it's unfortunate there are people who assume that doing what is right is a burden, but for some it is because they've always wanted to do the other.

It is important today, therefore, that we have some way of looking at depth perception.

That is, we should realize the limitations of our perception and we should realize there are sources both in the Bible and out of the Bible that give us some adequate perception of where we're going.

I want to compare, and sometimes it's all right to compare.

Sometimes it's not.

I would like to compare Mr. Tkach's situation with Mr. Armstrong's situation.

Mr. Tkach is in his earliest sixties, and he looks at the world not only from the pages of the Bible, but through the eyes of someone who is sixty years old.

Mr. Armstrong looked at the world around him through the pages of the Bible, as I hope we all do, but toward the end of his life he was looking at the world through ninety year old eyes.

And the fact remains we don't all see ahead with the same perception because we look through eyes that are of different age, and we compare what is in the future in terms sometimes of our experience in the past, or at other times we don't compare at all because we don't care.

Some people find, for instance, that time can be a drag.

I've heard the expression.

My wife and I count time differently today.

We look back on the years that we have lived together and realize most of them are over.

It won't be as short as that expression might indicate, but we have to realize that from any normal perspective it's in great likelihood that half of our life together is gone.

When barring an accident, it certainly won't be much more than that.

I won't reveal my age or hers at the moment, though you know that I was listening to world events.

My earliest historic memory, if you want to know where I picked up, my earliest historic memory, apart from family, was the inauguration in March 1933 of Franklin Delano Roosevelt.

I remember that.

I think I tended to picture the setting for the inauguration similar to our kitchen, but I was little at the time and everything was generally reflective of the world in which I lived, you know how it is.

Now I realize it was in a different place, a different setting, but I remember that.

We need to realize that for years Mr. Armstrong was like Moses.

He had hoped that he could finish the work that seemed to have been set before him.

Moses had no doubt at the exodus that the children of Israel were going to inherit the promised land, and in the forefront of them would be Moshe himself, but it didn't turn out that way.

Mr. Armstrong many a time put a prod on himself and thought that he was in the gun lap.

I heard him mention the gun lap before we ever celebrated the Feast of Tabernacles in Big Sandy, Texas for the first time in 1953, and he lived to January 1986.

He was a man who pushed himself and prodded himself, and he wished he could have prodded time in the same way.

But we have to realize that we are now no longer having that kind of pressure that he had to put on himself.

Mr. Armstrong was the kind of person, unlike some, who needed that pressure.

He saw it in himself.

He described it.

Do you know why he wrote the Seven Laws of Success? Do you know who he was writing to? Well, he was writing to Herbert W. Armstrong.

He was talking about himself, and it was really telling you all the things he had been telling himself these years that he needed to do.

But he was the person who put those laws to work.

Now, not everybody, and in his case he didn't need to put all of them, but he saw weaknesses and others, so he included that in the story.

But there are some who need to prod, and in that sense, Mr. Armstrong prodded the church because he tended to see the church through his eyes, and he saw his strengths and his limitations, and he didn't want anyone in the church to be without a prod and to push himself or herself along.

Mr. Ducott is a little different kind of personality.

I've worked closely enough with him past years, often on.

I don't find that he needs the same kind of prod.

Now, he needs other help.

We all need help in one way or another.

But he has a certain kind of pressure that's perhaps innately natural.

It's the kind of pressure, perhaps, that is typical, if I may say so, you know he's of Russian background, typical of the capacity that the Russians can call upon in every year the season of harvest, or the kind of capacity that they can call upon in a crisis, as no other nation has ever been able to do or no other people witness the Second World War.

You may have thought that it was Nazi Germany and Italy that was marching against Russia.

You would be quite mistaken.

Practically the whole of Europe volunteers and conscripts assaulting the Soviet Union at that time, beginning in 1941.

We start with Bulgaria, Romania, Hungary.

Not only Germany and Italy, but volunteers from Spain.

We had people volunteering from France and Finland too.

They all were marching against the Soviet Union and it was a do or die situation, and they chose not to die.

It was the defense of the motherland.

And in a certain sense it's important now to take a look, not only at how, in a sense, we should be viewing our lives, and for some who are coming to be freshmen the next four years, but to realize that beginning in 1986, and now into 1987, Mr. Dekac asked that we should have a kind of five-year evaluation of what it is the various departments should see that could be done on the basis of their capacity.

One, if you have to live within financial constraints, or if you can increase them.

If you have to live with your personnel, or if you increase it.

Or what happens in terms, let's say, of male receiving, publishing, the college, the Watt's line, editorial, in terms of what we might choose to do in media.

Because everything we do impinges on another.

Now when Mr. Dekac says we do need an understanding of where we're likely to be five years from now, he's telling you, let's say this is 1987, we should know where we ought to be and what we ought to be capable of.

Let God open the doors, we don't have to kick them in.

But we should know basically what we are capable of by 1992.

For many of you, you will be graduates who are coming in today, for some you will have been if it's a three-year program you've been already to college.

Too often we've been said, we have had it said to us, we've said it ourselves.

But to discuss any time in the future is quote, setting a date, which is nonsense.

That is, we can go to extreme with no depth perception and shy away from any grasp of where we're going.

Having no plans but merely muddling through, going too fast, then come back after retrench and then go ahead again.

You know, that's the way a lot of businesses operate.

People at church should not operate in that fashion, we should have depth perception.

Now let's look at least in the modern times, I'll tell you a little bit, about perception.

There are two sources, one of course is the around.

That is, we evaluate material as any watchman must evaluate material, and the other is within the pages of this book.

When Mr. Armstrong started as a minister in 1931, he was interested in the coming of Christ, he saw that prophesied, he hadn't really grasped what was going to happen in terms of the material now in the book who or what is the prophetic beast.

By 1934, when this work began, the work was certainly living in a time of great depression.

It was called the Great Depression.

Let me explain a bit about terms here, I think it's important.

It used to be called boom and bust, and people didn't like to hear the word bust, so they invented the word depression, that is something like this.

Just a little bit, I'm pressing something for those who are listening in on television, pressing in on something, it was supposed to be a little indentation, that was a depression, but it turned out to be a catastrophe.

So now we can't use the word depression, that would be naughty.

And now we call it a recession, that is we're receding or simply fleeing backward, that's another way to interpret the economic situation.

You know, it's this kind of foolishness with our language.

Well when you lived in the Great Depression, it really was something.

It was a crisis with people who were hungry, and people who had practically no assurance where they would be in a month, with no job.

In that sense, Mr. Armstrong thought of it in terms of the tribulation described in the Bible, because he hadn't yet perceived, he hadn't yet perceived this framework of history that God used him to make clear and know into the church.

Now I want to mention some of this because when I came to college, Mr. Armstrong freely discussed how he looked at things in the 1930s and 40s and 50s.

But gradually that became history until the 1970s, there were students in the college and no, there were graduates as a whole, who looked back at what Mr. Armstrong had written in the 1930s and thought he didn't understand the Bible.

Well answer, he didn't understand at all.

They don't, and none of us understands it in entirety today.

That's why we're supposed to study.

But they didn't try to understand it through his eyes, they didn't try to understand the story of Moses and the entry into the land of Palestine through Moses' eyes.

They simply said he didn't know what he was talking about and they decided to leave and God hasn't used them in the work anymore.

So it is important that you open your eyes to understand that what you know now in 1987 may have to be changed and modified a little bit by the time some of you graduated in 1991, because there will be things occurring from the left and the right.

As you march down, things come in from the side, not always in front of you.

You have to be able to have depth perception that if you please includes peripheral vision to expect the unexpected.

Your enemy does not always appear right in front of you and challenge you, like the angel did before Balem's donkey.

The enemy tries to attack from any number of directions.

So we have to realize that in describing life and experience and looking down the stream of time, Mr. Armstrong in 1934 thought of being in this economic tribulation which would give an indication that the coming of Christ might have been quite close.

He hadn't yet perceived that it is essentially a religious persecution with economic overtones.

And then something happened.

It's like a light that's showing on the path in front of him.

If you can perceive it, it was cast by the words of Benito Mussolini who announced what he was interested in doing with our CSEA in Ethiopia.

And then Mr. Armstrong began to look at Revelation 17 and Daniel 11 and 12 and Revelation 13 and Daniel 2 and any number of other chapters that might support it.

And Mr. Armstrong finally discovered that no, he wasn't living in the time of a tribulation that was essentially economic, that is called a tribulation in the Bible.

He was living in a time of tribulation that was essentially economic, but not the one in the Bible called a tribulation.

That's another one that hasn't yet arrived, or a time of great trial.

What had happened was that Mr. Armstrong took a look and found in Daniel 11, verse 40 that there was the story of events in the earliest years of his life, in the winter of 1895-96, in the struggles between the Empire of Ethiopia and the then rising Italian state over the border between Italian Eritrea and Ethiopia.

And he discovered that story of the King of the South and the King of the North.

And he knew where we had been at the turn of the last century and foresaw what Mussolini will do when it says in the middle of that 40th verse, and the King of the North shall come.

And he foresaw what Mussolini would do.

And he announced this on radio, television was not then extended.

In advance, and he began to have a certain depth perception.

He saw that if this is the case, and he looked in history and found that there had indeed been five revivals of the Roman Empire, and Mussolini was the sixth.

Now the question was, he began to have depth perception, and he saw there was coming not only the sixth but another revival of the Roman Empire.

The question is, would it be contemporary? Would it be a revival north of the Alps that would be the seventh? This was the story of the developing Axis powers in Adolf Hitler in the North.

You see, Mr. Armstrong at that point hadn't focused in or had the light of Daniel 2 register that much on his mind.

That's the story of the Roman Empire, two legs, two feet, and the toes.

And it hadn't yet dawned on him even until 1944, that's when I first heard the World Tomorrow broadcast.

Then it began to dawn on him that indeed if the Germans would not come up with a secret weapon, that the seventh revival was in the future, and Mussolini's sixth revival, which in a sense was finished with the Allied occupation of parts of the Italian peninsula, the seventh revival was not about to come if Hitler could not develop a weapon that would create vast destruction that could be delivered by the V-2 rockets.

Indeed we knew secret weapons were being worked on in the United States and Germany and Japan, although most people didn't know much about it.

But it was in the air, so to speak, whispers.

We knew monies were being spent for what? That we were not told.

When it was clear that the Germans were going to fail, and what we call in English the battle of the bulge of the Ardennes Forest in the autumn to early winter of 1944, Mr. Armstrong saw clearly that what we are dealing with is the story of Hitler and Mussolini both representing the two parts, one leg and the other, the story of the Roman Empire in his generation.

One was north, the other was south of the Alps.

The north one was the Third Reich, that is the Third Restoration of the German realm, in the German realm, and the other was Mussolini's revival which had followed the Napoleons.

The story of the Seventh is the story where the Catholic Church, the religious relationship between church and state, functions, and the Catholic Church has had a very important relationship as it did through the Concordat of 1929 with Italy, but they had no such relationship with Nazi Germany, and tragically many Catholics, priests, and others were put to death, just as there were multitudes of Jews, Poles, Socialists, Communists, Gypsies, homosexuals, anybody who stood in the way of the Nazi Party.

All of those great tragedies represented what was going on in that day, and we saw that there was indeed a revival in two parts of the Roman system, the restoration of the Roman Empire in the earlier part of the century, that for many of you who are younger is now history.

It ended in 1945.

It was at that point in time that Mr. Armstrong had depth perception as he never had before.

I want you to realize that instead of seeing the crisis about you in the 1930s, the economic privation and the tragedy, he now saw it much clearer that that was indeed the typical kind of economic tragedy that besets the world so that there has to be a revival of the Roman Empire.

In other words, the reason Nazi Germany came to be ruled by the Nazi Party or the National Socialist Party was that there was a crisis of unbelievable economic proportion that began in 1923.

It actually began earlier in Italy and didn't really strike this country until 1929 and got worse and worse and worse.

So it was out of an economic crisis that that revival took place and it went.

And Mr. Armstrong now saw much more clearly from the pages of this book that he was dealing with a question of six now.

He lived in the age when the one that is is also gone.

John writes it to show that the church should see that and understand that chapter when five were gone or when Napoleon was finished.

And that chapter, Revelation 17, has never been understood as far as I know in history until the church understood it under Mr. Armstrong's leadership when Mussolini was the one that is.

John could never understand it in the first place when John was asked to write it.

Not only had the five not fallen, but none of them had arisen.

It wasn't for him.

He was simply the scribe.

He could look back and see the crisis it was going to bring because he saw himself in the day of the Lord in the vision and how it would all end.

But it was all something holy in the future for him.

So Mr. Armstrong, beginning in 1945, realized that there was indeed coming another crisis on the world scene, a seventh revival of the Roman Empire.

He saw it in 1945, end of 44, but I'm citing 1946 because that's the time he also became interested in realizing that if now it's going to be a while then we have to have trained young men and young women to carry on the work that needs to be done.

Now we look back in time.

You see, part of our perspective is to compare the past.

He saw 1918, 1939.

So in 1944 he mentioned, for the end of that year, that indeed, or this was I think in 1946, excuse me when he mentioned this, that indeed a crisis could be developing and we might face the same situation in this world in the middle of the 1960s that the world faced at the end of the 1930s and he was basing it on the analogy, on the analogy of the end of World War I in 1918 and it took the

Germans upwards of 21 years to build themselves into a military power for the assault on Poland in September 1939.

In that sense, he looked forward about 20 years in time.

We would say that was depth perception to realize, therefore, there was the need of a college.

There was the need of going to Europe to see if we could get on radio in Europe.

And you remember his February 1947 trip, well the college was established.

What we have today in this room is an illustration of the wisdom of having established the college at that time because before then, what was happening? To illustrate a point, people think it's impossible but it's not.

The first feast of Tabernacles I attended was September, October, that season of the year in 1948.

There were approximately 49 people in attendance.

Mr. Armstrong had worked, preached from 31 and the work of the Eugene Church from 1934 to 1948 was 14 years and the results for 14 years was less than three people a year who, if you added three every year for 14 years, you would have reached the total number of adults who were there.

That's hard to believe.

I think you have to realize there were only some 400 by 1952, the figures I will look at later if I have to write them up or be an editor of material like that.

And then it suddenly exploded when we went to Big Sandy in 1953 but that was the result of the college being established in 1947 and beginning to send out young men for baptizing tours in 1949.

Mr. McNair was on one of them at that very, that was the first year.

You see in 49, 50, 51, 52, 53 and gradually it was possible to have a church in which it was, we were able to contact people by mail and to meet people every year and in a few places have local churches or to meet people in the summer and it grew and grew.

Depth perception was very important in Mr. Armstrong's thinking.

Even though he often thought he was in the gun lap, he nevertheless always kept his mind open in terms of where we might be going.

And so we worked and worked.

We knew that there was time ahead to do a job and a job had to be done.

We saw where we were.

It was not until 1953 that we were able to reach Europe.

That was on Radio Luxembourg.

Well by 1953 there was the potential of another analogy in the Bible, the story of how long the apostles whom Jesus had trained might do their work until the struggle over Jerusalem began, AD 66 to 70.

And indeed, since Jerusalem is an analogy in that first century experience for what is to come, it's an anti-type of the type to come, it didn't seem unreasonable in 1953 to perceive ourselves moving down the stream of time for another 19 years.

Because indeed it was a remarkable thing from 1934 to go to 1953 and suddenly we leaped to Europe beginning to do things outside of North America that had never been done in the work.

So 1972 was not necessarily any problem.

And Mr. Armstrong had depth perception, shall we say, for upwards of two decades.

Now today there are people who simply can't believe that one should have any depth perception without realizing that whether or not we understood everything clearly we realized that there was a task to be done.

And Mr. Armstrong hoped by 1972 to have reached essentially in one manner or another every country in the world and he prodded himself to do it, whether by radio, television or the publications or private visit.

And in one sense or another of those we have reached unfortunately no longer in Southeast Asia under the communist area or parts off the coast of Africa where communist states exist that are generally not in the news.

It was possible to say, and Mr. Armstrong was grateful to God that he had been able in some way to have at least shown that his efforts and his drive made it possible for the work to be known about even if the message were not that clear yet in some of these obscure places of the work.

Cities of course took place.

Then came the great events of June in 1967, the Six Day War, which changed everything.

Now in a sense it didn't change our thinking right away because we anticipated that.

What we had not anticipated was that the Jewish state, Israel, would explode to the point that the whole of the Sinai would be occupied, the whole of the West Bank, the Golan Heights, the Gaza Strip, and that everything including old Jerusalem would be under Israeli control.

We had anticipated that the Israelis might be able to do something so that Jerusalem would be a stumbling stone and a burden.

But it turned out that Jerusalem was not at the border at all.

Jerusalem was somewhere way within this occupied territory.

Now from the point of view of America, that's not very large, but from that point of view in the Middle East, the problem was at the border with Lebanon, the border with Syria, the border with Jordan, and the border with Egypt.

The problem was not on Jerusalem, and it took us a while to begin to regain depth perception as we had focused in on the crisis that was clearly in the works in the 1970s, as we perceived them in the late 1960s and in the 1950s.

But as it turned out, the events of 1967 transformed the power structure in the world so much so that everything had to be reviewed again.

There was no local superpower left in the Middle East but one, and that's the State of Israel.

Everything else had in fact collapsed around them that psychologically.

It took until 1973 for the Arab world, or six years, for the Arab world to recover some emotional determination, and then only Syria and Egypt entered into that struggle in North Jordan.

And that, of course, was at that point in which we simply began to watch world events.

Well, we have to say that now we must look at the world with greater care because we are also at a higher profile level than ever before, with the impact of the new stands that Mr. Armstrong approved, Mr. Tkach was the main spring of that years and years ago in this country, and also with the tremendous impact on new listeners, upwards of half in general of those who respond to television.

We should call them viewers.

About half of them essentially reflect people who have never been moved to either view or respond to our program before.

And we have to be very careful that we don't needlessly upset people, but we encourage them to look again and to re-evaluate their lives in the world in which we live.

We had internal crises, and of course there were external crises.

You'd be surprised how often the work of God internally mirrors the problems externally.

I don't think we realize at all how often this is true.

We began to have the crisis internally in this work when at Washington D.C. we had the crisis at the level of the presidency.

Look at the crisis we had in the world at the end of the 1970s under the Carter administration that went into the 1980s in terms of the American hostages there for 444 days.

So we have come to see, just as there was a crisis that in fact must have torn the church apart if you read the New Testament, where John said that there were many who went out from us because there were not of us, so the Jewish nation was being torn apart between those who wanted to get Rome out of there and those who felt that this was the time of Rome's rule and there was no reason to go to war, civil war.

The terrible crisis was besetting the area of Judea in the 60s, late 60s, in the same way that the church was affected at that time.

Now we are affected similarly, we are affected economically, we can't help that.

We're affected today by drugs in a way that might not immediately seem apparent because most of you are not drug users.

I hope you heard me clearly.

The fact remains though that some of you are being called out of the world and some of you are being called out of a world in which drugs are used.

And so today we find that ministers have to involve themselves more than ever before in trying to help people overcome problems that we never thought would ever be a problem thirty years ago or twenty years ago.

One of our ministers from New York several months ago mentioned that of recent months he had not counseled with a single person who asked for a visit in response to either our publications or the television program who was thirty-five and under who was not now or had not been using drugs.

Every one of them without exception.

So I'm not kidding myself because you see drugs includes tobacco, drugs includes alcohol.

Alcohol is a drug.

Not every drug is wrong.

There are purposes for drugs.

We're dealing with the question of misuse.

And so we recognize that these problems exist and we have to deal with them.

So we mirror the world more than we realize because God is calling people out of the world and we must remove this parallelism as much as possible from our midst and begin to live the life that is revealed in the Bible.

But economically we have to live on the economic roller coaster on the basis of the income, the tithing of the people who serve God in one capacity or another.

We're not free of those things.

So Mr. Tkach wants us very clearly to be aware and I am very pleased that he has been able with the financial input of all the departments, he has been able to perceive the likelihood the help of Mr. Neff's specific area in finances.

I think we can say that as of the month of August, that in general our perception of where God's work should be in terms of its spending is based almost correctly, almost correctly to a fraction of a percentage point in what our projected income would be.

Now we've had to moderate along the way, but it's nice to be flying through reasonably steady air and not to have the problems over Chicago that Mr. Salyer addressed.

Yes, we have to have depth vision for at least a year when it comes to setting a budget and we have to have depth perception in terms of what we're likely to need.

We learned from media that we have the opportunity to go on X number of languages in Europe, television.

And we learned from the television area that that's a wonderful dream, but we don't have the capacity to do it, let's say, except only this much.

And so we have to evaluate in advance as we move along.

We can't leave pockets, we've got to move along in every area and be coordinated.

It's like the song we sang, forward Christian soldiers marching as to war.

We have a spiritual warfare, and in this warfare our battle is not only spiritual in terms of the individual, but spiritual in terms of a collective group, and in a sense it's fought on the basis of what our responsibility is.

The devil's responsibility is to deceive the world, ours is to reveal to the world Christ's message.

And if a door opens here, we need to be ready.

We need to have sufficient funds in another area, so we have the facilities to do the program in a language where the opportunity will arise, and we have to anticipate this.

We cannot ever in this work have less than one year's foresight, depth perception, when it comes to our financial decisions.

Now in terms of analyzing where we go, there is where we need a kind of program, then five years is the typical way the world tends to operate on the basis of half a decade, so that you perhaps, you can readjust in the middle of a decade.

Now let's understand therefore that we are analyzing what we have not yet done, and what we have yet to do.

And in so doing we need to mirror that against the implications of what's happening, of what will be happening in the Soviet Union, let's say, and in Western Europe.

Western Europe anticipates that by the end of 1992 the economic internal barriers, or what we would call a Europe without borders, the one will be removed and those borders will be gone, they will be on a political map, but economically it will be simply regions of a country, much like we think of Canada, east and the Midwest and the Pacific coast, or we might think of the different regions within this country to draw an analogy.

1992 by the end of it, now the Russians of course are anticipating solving the bulk of their economic problems, and they have them.

If you think they don't, it's interesting that Mr. Keith Stump wrote about their economic problems, at least I forget now whether it was a year and a half or many, many months ago it was in last year, in one of the Russian publications they analyzed whether he analyzed it correctly.

So they're reading, they were reading how we read them, and they thought we were wrong, that is, in print, what they really thought they didn't say.

You always want to ask, what is it that they are saying to, what is it that they really know, quite something else.

The reason why the new Soviet program is as it is is because we described it.

The Russians were headed for a situation in which they would not have been economically able to compete with us.

So indeed they are anticipating by 1991, great results, beginning with the program in 1986, another five years, 1991, but as Mr. Hodberg would say, who's also here, knowing how the Russians solve these problems, it is most unlikely that they will ever solve what they want to do before late 1992.

It's difficult for them because they live in the most difficult environment and climate, and they have to wrestle against so much internal inertia.

All right, so what is important for us to realize today is that we can examine and we can look forward, now the church today is saying, I think it's important, we're saying at this stage we have a responsibility to see this work through, to accomplish a certain number of things in different areas of

the world, in publishing, by way of the foundation, by way of the college, by way of television, and of course in the spiritual development of the church.

We have many areas and then we can go down to the other areas, the development of our youth through the YES lessons, the YOU program, our summer education camps, I mean we can name them all, but we're trying to analyze how far we can go within a period of time on the basis of the historic record we have of our income and we have a record to go on.

We don't live with opium-sponsored pipe dreams to judge our income.

We have a record and we have an indication of where we are.

I think all those who have assisted, Mr. Tkach and some who might not have assisted in details, but I think we could agree that our judgment has been very good in 1986 and 1987 on the premise of what is likely to be our economic capacity and then we move along downstream and we're looking for the period of 1992 also.

I didn't set any date except that, let's say from now, the end of a five-year program.

So in the early part of the 1990s is what we are looking toward in terms of our responsibility.

Now if God makes some decision in heaven to call this experience of civilization quits earlier, that will be up to him.

But right now I do not foresee any great skills having been revealed to the world of religion or the world of scientific ingenuity and certainly not to the economists that would lead to the ultimate fulfillment of the prophecies in the book of Revelation or Daniel.

I see people today essentially dedicated to the welfare of their people and of themselves as a certain selfishness in all this, but also a general public concern.

People who want to muddle through and not rock the boat, no one has yet come up with a brilliant decision that other people find absolutely so astounding they cannot avoid, but follow in that person's footsteps.

We have no such leader on the world scene today.

And that's important to realize.

There is no Mussolini, there is no Hitler today.

Now there may be some in the making, but they have not stepped forth yet.

That's all there is to it.

We have met people with grandiose ideas, but they are not the individuals, they are not those personalities yet.

So we need to take a look now in the beginning of this new academic year, one where as young people we will be three or four years from now, that is you will be on a new threshold then and ready to consider the next five years as to what you will have to face then.

You'd merely prepare.

Your work now is to prepare.

Those who were older, our work is to see that your preparations go forward successfully and to continue the work that the church has given as its responsibility.

Now where to look, in this case to your right, to your left? Where to look and to see what may be happening? We must have peripheral vision.

Remember wars such as World War I began in the most unexpected places.

World War I began in the streets of a little town in what we now call Yugoslavia, then Serbia, where the Winter Olympics were once held, a recent date.

Little town of Sarajevo.

Nobody would think that an assassination that would take place in that little town would create a war that people said was so terrible we must end war.

That came, shall we say, from way to the side, something one would never have dreamed of that would lead to great powers to war, even though we should have had insight into realizing that the Balkans was a powder cake.

Now we all realize today that the Middle East is a powder cake, and we know from the Bible that's where it's going to rise from.

But let me tell you, it's not going to occur because some old-fashioned mind the Iranians bought from somebody's stockpile damages a ship.

Jesus never said that the Persian Gulf will be a stone of stumbling.

It might be a swamp, but it's not a stone of stumbling, as Zachariah said.

He said Jerusalem would be that stone of stumbling, and he said it would pertain even to the old city, the Temple Mount, and what happens on that, and that means it involves religion that is today out of the news.

That is unless you read the Jerusalem Post.

That's not the issue.

What's important today is a helicopter that comes close to the president's helicopter.

What's important is what's happening in the Gulf of Oman, or the Gulf of Persia, the Persian Gulf.

The Arabs like to think of it as the Arabian Gulf.

What is important is for us to realize that it is possible to have reasonable perception.

There's nothing that we see on the world scene today that would indicate but what Europe should be able to achieve its goals by the end of 1992.

We do have reason to doubt that the Soviet Union's dreams ever come to fulfill them as early as they do.

Stalin thought he would have India communists before he would die.

That was a pipe dream.

Nonsense.

The Soviet Union thought it would have us on our knees by 1972.

That was their prediction in the 50s.

That was nonsense.

Turned out to be they weren't able to achieve it.

So right now, let me conclude with the following.

Early this decade, and at the end of the last one, we were indeed living through a time that we have defined as the window of peril, which in a sense would be would the Soviet Union have the kind of military leverage so that it could achieve its political ends somewhere around 1985, 86, 87.

By November, the election in the United States, it was possible in 1980 all ready to determine whether this work would see through this decade on the basis of whether or not a certain administration's policies would be elected or defeated.

It was possible to say by mid-November 1980 if you had the width to see that the window of peril would be closed because this country had the kind of leadership that would see to it and the kind of vision and policy that would close it.

And as far as we're concerned today, the Russians are quite concerned that indeed they lost this option.

Now they are having to put their economic house in order for the next one.

The next one is a crisis that's going to be set to world in the 1990s.

Now you and I know that ultimately the crisis is going to involve two areas, essentially Europe and essentially the Middle East, but right now Europe is still trying to get its borders solved and its political problems solved, its economic problems solved.

And the Soviet Union is today aiming at putting its house in order so that it can open another window of peril by the earlier 1990s.

And we should be watching to see how effective that is.

And let me tell you at this stage how serious that will be in the early 1990s.

Will in my judgment be made known by mid-November 1988, depending on the state of mind and the will of the leadership of this country that is elected to power, both in the presidency and the legislative branches in Washington, we can determine just how serious that breakthrough may be or whether indeed we will have the will to try to close it then.

It's too early to draw a conclusion, but I think we have to realize and it's important that we move now and realize that we must get to work and not be laid back and think that now there's no reason why I have to flee, so why work? The answer is you don't work, you don't flee.

So you better get to work.

Prepare, do whatever you do.

Do it better, do it more effectively.

By 1988, we can begin, end of it, we can begin to assess just how serious this potential threat can be, but right now we simply will have to watch to see the state of mind of this nation.

And it's a very fickle situation right now.

We simply cannot predict that much.

If it is serious, then we'll have to examine it much more closely.

We'll have to see what the future brings, but right now we have a responsibility to be at our posts, always to be on guard, but not to lose so much sleep while you're on guard that you can't do the work that you should do.

You get what I mean? You know an army is on an alert.

Why did the Israelis do what they did on Sunday in June in 1967? Well, they found that the Egyptians had been on guard and on the alert for three days and you finally let down after three days and as soon as they let down a bit and got tired that was it.

War! Well, you can't be on your guard and assuming the end is immediate all the time.

You have to be prepared for anything unexpected, but you must devote your mind and your responsibility fundamentally to the task at hand and do like the Jews did in the days of Nehemiah.

There were some who were watching and the rest were really working from early morning till the time that the stars began to show at the end of the day.

Let's keep our guards up and let's keep our spades working and your academic pins.