

Our Job2

spoken casually, written casually, that the tribulation is three-and-a-half years, but technically the Church does not teach it that way.

The crisis at the close is some three-and-a-half years.

The tribulation is likely to be more than two years.

More than two years.

But we have divine intervention, the heavenly sign, and then we have the beginning of the day of the Lord.

And the beginning of the day of the Lord, if a day equals a year, we have tended to see, to get my thought, we have tended to perceive that the time in which God intervenes in world affairs before Jesus Christ comes would occupy upwards of one year out of that slightly more than three-and-a-half years of crisis.

Now that's important because it's like saying, and I have no doubt in my mind that just as the Messiah was crucified and slain on the Passover, the 14th day of the month, just as he ascended to the Father in heaven, when that Homer, or chief as it's translated, was presented by the high priest before the altar, after Jesus was resurrected, just as the Holy Spirit and earlier the law came on the day of Pentecost, so we have perceived that the day of the Lord may well begin with the feast of coming.

God will intervene with this day, but it won't close until we come to the coming of Christ, which in principle opens up the coming of Christ, in a sense opens up the thousand years to come, or the seventh millennium, just as the feast of coming opens up the seventh month.

Each month they're being symbolic, the first seven months of the year symbolic of the seven thousand years of God's plan.

We don't know that day and that hour.

Like now, of course, we don't even know the year.

We don't know the year.

There probably will come a time on the basis of Daniel 12 when it would be difficult to say we don't know the year, and it would also be difficult to say we wouldn't know the month.

Jesus said that of that day and hour, no man.

And he was speaking of his time, and since we were learning this morning that it pays to the very end to be watching, even during the last night to see that your attitude is right, remember the stories of the feasts that raced into the house that you had read to you this morning.

The answer is that you need to have that right attitude, as the prophets wrote long ago, don't let the sun go down on your ass and go to bed angry.

Let God find what your attitude is when you wake and do suddenly.

We need to realize that we always should have our attitude straight, correct, before God.

And that means before one another.

Because until you're reconciled to one another, you cannot be reconciled to God.

God judges you in terms of how you behave toward others.

So what we have here is an unusual picture.

A picture in which on this day, with the coming of Christ symbolized, and Mr. Armstrong used to go so far as to say, and I think we can leave it at that, that isn't it very possible that Christ himself might not in the end come on to face the trumpet.

If that is the case, then of course this day symbolizes the very beginning of that one thousand years of human history.

That one thousand years of human history that opens up when Christ is sent back to begin to establish the government of God on earth.

And of course, we have a few days later, nine days later that is on the tenth date, there is a formal imprisonment of the devil and of his angels for the next thousand years.

And then on the fifteenth day of the eve of that month, and we presume that all of this in a sense will, if Christ's coming is not going to be exactly then, that will be God's decision.

But I'm showing you that the implication, as the church has pictured it over the years, that was written in the booklet, Pagan Holidays or God's Holy Days Switch, you have the implication of the potentiality of Christ's return at the seventh trumpet, after roughly a year of God intervening in World Affairs.

And only a few days later, does he find Satan and the demons, and even a fewer number of days thereafter, he formally invokes the beginning of the government of God.

It will all happen in a sense in fourteen days, because the beginning, you see, of the Feast of Tabernacles is at the end of fourteen days.

It's the beginning of the fifteenth, not the end of it.

The fifteenth opens up the Feast of Tabernacles.

So we can say that in practically the close of fourteen days in that seventh month, God will have not only put a stop to the military efforts of man, slaughtering man, but he will have formally and publicly made it clear who it was that is the perpetrator of all this.

We'll read of that on the Day of Atonement, not now, and we'll have formally inauguration at the end of two weeks, inaugurated the Millennium, and formally established.

Hopefully, all of you, that depends of course on your age, some of you may be very young today and may not be that mature then.

Not everybody living here is going to be made immortal when Christ returns if he returns sooner, or if he returns later, maybe all who are living here might have that opportunity.

In the end, of course, we will all, but some who are young when Christ returns, we presume will establish, let's say, the families and top heads of the human life on Earth.

Many people, of course, are going to perish in that age, which will be very sad, but it's the consequence of human sin.

In any case, you remember that it took upwards of a whole year of planning for Pope John Paul II to have the arrangements that are made.

Now, when Christ comes back and deals with us, it's all going to be done as the picture would be in these festivals we're celebrating now.

I can perceive it all being done in a matter of days, and in fact, weeks, two weeks, at the minimum, but that would seem to be the implication of it.

This is not going to be done in a corner.

The message on the World Tomorrow program today is going out.

We have moved up since the death of Mr. Armstrong from his time in the early part of this broadcast.

We moved up from place 7 to place 6, from place 6 to place 5, from place 5 to place 4.

You know, we used to be placed one long ago in the early 70s, but then the church was shaken, and people who were among us, who were not of us, were shaken out.

In fact, people were a little afraid of it in those days because we were number one on radio and television.

And God saw that that was not the best, and so He left all this happen.

And then we dropped back, and now we discover we have moved back into fourth place and now third place.

Let me tell you, it's all right still to be third.

There's coming a time where no doubt we're going to be second.

Then there's coming a time where no doubt we're going to be first.

And then there's coming a time later where there's no doubt we're going to be zero.

That's all, because they don't want to hear us any more.

The work will be ended as we know it, and only two voices will be given the opportunity, publicly, to speak in such a way that the world will take recognition you have that in Revelation 11.

But the picture we have here today to celebrate is significant.

It shows that we are in producing a time with this festival where God intervenes in world affairs and gets ready to establish His Church as that body of people collected over nearly 6,000 years of time.

Now Israel reborn, no matter what the ethnic background.

You are now the Israel of God.

God always said that His people Israel would do His will.

That those that are natural born Israelites, like Gentiles too disobeyed.

Gentiles long ago were broken off from contact with God, and the Israelites were separately broken off at branches from that stump.

Paul addresses this question in the Book of Romans that I'll entree.

And in the place of the broken branches some Israelites were regressed, and Gentiles were drafted in, so that we all today have the remarkable opportunity to be a part, irrespective of our background, our ethnic background, our linguistic background, to be part of the Israel of God that will lead the world.

Today we are used to thinking of seeing newscasts on television or hearing them on radio, reading about it in the paper.

We are used to reading about televangelists.

We're used to hearing quotes from the leadership of Russia, the leadership of Nicaragua.

We're used to Washington whispers, that's said in that way maybe for more than one reason, the others shout when we whisper.

But in any case, we have Paul, John Paul II making pronouncements of some significance for this church that he's responsible for in this country.

But I doubt that we have realized the implication when Christ comes back in terms of public media.

Now in the first place, he has not chosen to make television or radio his medium.

He's chosen to make the heavens his medium.

So you have events in the stars and in the sun and the moon.

He's chosen to make the earth, the mountains, and the sea his medium.

He manifests himself on the basis of control over the whole of nature.

Not only the sea, but life in the sea and on the earth and mountain chains and continents and islands and sun, moon, and stars so far away.

Job could only imagine in his day oh how high they are.

God has control over all of that.

But when he comes down here, he is also going to be in the new.

And whether you like it or not, you're going to have to realize all of you are going to be in the new then.

Now your names are not all going to be read out on the first day.

But the fact remains, wherever news is required in the governing of the world and the delivering of Israel back, it's going to be made known whom Christ will appoint in charge of different areas because it isn't going to be done in a corner.

The government of God will have taken over this world.

And it will be made known who will be in charge under Christ over Israel.

We already know that, that is David.

And over each of the tribes they are listening.

There will be a list of those who are responsible for other functions as distinct from just government as we know it.

Functions that pertain to education.

Functions that pertain to the economy.

And of course religious functions.

Where are the people going to assemble and learn every Sabbath? If Sabbath keeping is going to be a factor, there will have to be those who make decisions as to where Sabbath services are going to begin to be held anywhere in the world.

And you're going to learn who is going to be in charge.

We are told in the book of Revelation chapters 2 and 3 that there will be some who will be chosen as rulers over the Gentiles as David was chosen as the ruler over Israel.

There will be some who will be chosen as rulers over 10 cities.

Maybe like we would think of a county today.

Counties don't have much power today because our structure of government is a little different.

Counties when I grew up were important. The cities didn't have much power, but the cities have grown.

In other words, a man who rules over 10 cities, another one rules over 5, another 2, whatever it may be.

In accordance with how we grew is what we had to do.

All these things are going to be made known.

You won't have to go out with Christ's authority trying to explain who you are.

It will already be made apparent.

One, you won't be flesh anymore.

Two, you can come and enter a building and leave it without having to unlock the front door.

Jesus did.

And you will have the power like Yahweh, the Lord, when He appeared to Abraham.

He descended and came down, and when He left, He went back up.

Now that's real levitation.

There are people who wish they could do that today.

Well, I'll tell you how you can. Just do what we're doing and be patient.

And you all will be able to.

Because you won't be composed ultimately of flesh anymore.

That you will be composed of spirit.

So we're here to learn what our responsibility is now, and on a day such as this, to reflect on what our responsibility shall be.

Now, if we look at the implication of things moving, and this is the first day of the month, it isn't going to be long.

This is Thursday. One Sabbath.

The next Sabbath after that, you already will have been fastened.

That's atonement.

And then the following Thursday, you will be keeping the Feast of Tabernacles just that quickly.

Now, one of the first things that has to be done when Christ returns is to bring the children of Israel back.

And you know, that isn't going to happen all in one hour.

That's going to take some time.

There are some of them who might be able to come back to my airplane, assuming there are very many airfields left.

Some may simply have to ride animals, some may be in ships, and some will have to walk.

We will have as one of our great responsibilities, without any questions, along with the angels.

We will be members of the family of God, and the angels serve the family of God.

We will be working together.

One of the first things we will have to do is to establish the rights and the responsibility of those who are the descendants of the children of Jacob to come back to inherit their land.

Now, we've thought often about, you know, putting an end to war, but we really need to look at the next step.

Now, that's going to take a little time and a little planning.

We read about kings and queens who will encourage and make possible the return of the children of Israel.

They won't nurse you, so to speak, as a father or a mother takes care and comforts the little child.

These people in many cases will have been prisoners, beaten, chained, starving, whatever.

They are like birds caught in a snare with absolutely no hope, and suddenly the snare breaks and they're released.

Today, of course, there's such a description of that as happening to the children of Judah in the state of Israel or happening to the democracies of northwestern Europe or the English-speaking people around the world would seem preposterous.

And today, and in 1988 and in 1989, and as far as we know in 1990, it will all still be preposterous.

But there will be the inevitable march towards a time when no one, will the English-speaking world, represented primarily now by the United States, be a dominant force.

It will be gone.

And those who belong to sects and cults, the Protestant movement as a whole will all have to conform to the new political, economic, and religious structure that is going to be second in the heartland of western civilization.

Now, we know that, we've discussed that.

You should have read that.

Some of you will only have recently read it in some of our literature.

But the United States and the British Commonwealth and the democracies of northwestern Europe, some are going to captivity, some are going to be among the nations that cause the captivity.

And they're going to have to come out of that system.

And it's going to take our efforts working with leaders.

Now, maybe you can better understand some of the functions of AICF in some Gentile countries.

People say, well, how come people aren't being converted in these countries where we go, where the Bible is basically unknown, where they have non-Christian religions and domiciles? Well, this isn't the time God is calling all those people.

This is the time when they are learning about God's church and about God's people and what we stand for.

This is the time when, let's say, a great religious leader of one of these groups would say in visiting Southern California a few years ago, he said, I want you, speaking to the people of his community, to listen carefully to what is being said here on the campus and by our media, and Ambassador Cullen.

Because he sees that within the scope of those who look at this book that we call the Bible, we have some special understanding.

They are learning of us.

And when the time comes, they will no doubt.

Let me put it this way.

They will no doubt discover some of us will be in that world tomorrow.

Spirit, members of the God family, just suppose some leaders or their son or others who have come to public office in third world countries where our staff has visited, where our staff, you know, Mr. Armstrong has deceased, some others who used to travel with him, or may it be in other responsibilities today, but we are still as individuals, no one here or there.

There will be changes.

Mr. Tecaz is going to certain countries and the staff accompanying him.

But we are known in many areas of the world, known in the sense of individuals are known personally.

We receive letters from advisors to kings and queens.

Sometimes we are known by kings and queens.

I have a standing invitation to visit a country by His Majesty to see the agricultural projects that He is doing.

I have never made use of the opportunity.

I know it has been extended to me because this is how it happens.

You are told verbally.

That means that you are free to light, which means they would accept it.

That's how things are done.

You whisper what the desire is, and then you request, and then the answer comes.

In the millennium, or let's say just before the millennium, and as it is introduced, we have a young man, for instance, in Sri Lanka who only recently called me.

He is known at the highest levels in the government and is regarded as a very remarkable young man, Mr. Baker.

I was once told when I was there, now about a year ago, time goes by, yes, about last December I guess it was, to carry a special message back here.

And that is to see that there was no change to be made in this man's position because they regarded him as so wisely and rightly placed that he was the right person for the task that we are doing in Sri Lanka, the country that we used to call Sri Lanka.

Now suppose David Baker, not to pick on one as a thing from another, but he happens to be in a foreign country.

Suppose when Christ returns, he is immortal and is assigned to them.

Can you imagine what an impact that could have? You see, I wouldn't say that all of you could have the same impact because you've never been there.

You could not know who you are, you could say who you are, you could identify yourself as with someone, but it isn't perhaps quite the same psychologically as what God is doing today.

And I think it is very important for you to realize that it isn't just on television, it isn't just on radio or the printed word.

We in fact are reaching people at various levels of government in education, in culture, in the military, General Vrana and Nepal as an illustration, King Hussein is certainly a general in his country, but as people at different levels, we are known.

It isn't because those people are learning all about God's message that we have here in the Bible, but they are learning that we represent something different than the United States represents, however much we love the country and are warning it so it doesn't make the mistakes it is now doing.

They also know that we represent a message that in fact is going to be the same message that they will suddenly hear.

First with the two witnesses and then with Jesus Christ himself that will bring peace.

There are people whom we know in various levels in religion, some very intimately in other religion.

We are known by some who are Hindu, some who are Islamic, and many who are Buddhists.

And we are of course known in the Christian world that that knowledge doesn't read the same feelings of generosity and return as our relationship interestingly in other areas tends to do.

In some cases there has been a very fine, warm, cordial response even within the Christian world.

I do not know the specific details.

I am planning to be back after the Feast of Tabernacles for the very first Sabbath after that so some of you will not be.

It is not quite clear, but I have extended an invitation which has been accepted.

The man to whom my wife and I extended the invitation could not come before this time even though he had planned to be, but those who had sponsored him were not able to make adequate presumably financial arrangements.

So Mr. Baker had called me and said this gentleman is going to be here and hopefully would be able to arrange his schedule right after I would return from the Feast of Tabernacles and my wife and I would host him at our home.

He is Dr. Pereira, not the only Pereira from Sri Lanka.

He is the editor of the Buddhist world and one of the editors of the Buddhist Encyclopedia.

I met him in Sri Lanka. He was the man who turned to the Bible and defined for me what Jesus' teaching was.

He had been looking into the Bible and he found the teaching clearly enunciated in Matthew 5 that I cited for many of you.

He said this is the heart and core of Jesus' teaching.

Think not that I have come to destroy the law or the prophets. I have not come to destroy but to fulfill.

The Buddhist world is a monthly publication, something like that. They used to sell it. Now it is free.

He said I want you to know that this is being given free because we have learned from Herbert W. Armstrong and the Ambassador Foundation and the Worldwide Church of God that this is the way to go.

He parted recently in a letter to me. He said I am enclosing the latest edition.

Third World countries do it this way. You have to understand.

He said I trust Mr. Dekas doesn't mind that we use his picture and his personal from the plain proof on world peace.

Well, there is nothing Mr. Dekas can do now. It is in circulation.

But of course when Mr. Dekas wrote it, he wrote it in circulation.

And that is the Buddhist world.

He would like to come here and discuss with us and have us enunciate the fundamental way to peace as we understand.

I do not know what his schedule will be.

I think it would be remarkable to have a man of his stature here and to be able to discuss with some of the faculty and in fact perhaps to discuss with some of you.

He speaks very good English. His lighting is good.

You would not find the people in Sri Lanka of his level are deficient in good use of English because of the impact of Britain for so many decades on the island.

In any case, think of the implications of men of various levels like this.

And we are influencing, as of 1987, we are influencing many, many individuals, so many that we do not know.

I was recently invited by Mr. Joseph Dekas Jr. and Mr. Libros.

Mr. Libros in a sense triggered the idea to a Thai restaurant.

The assumption is I like Thai food.

And so they hosted my wife and me as a kind of prelude to this day and I came to this restaurant.

And the lady had seen me there before but she was not sure.

And I was introduced as myself.

And then she said something.

She said, I think this is significant because it shows our impact.

She says, many people in the Thai community talk about you.

That is, I am not the only one. They talk about Mr. Leon Sexton who fell off the Temple Road.

That is news anywhere he goes in Thailand in the religious community. He is known because of that.

I learned to be known by other means.

But nevertheless, we are known.

I happily never had my picture in the Los Angeles Times.

I regularly have it in the local publications in the Thai community.

And the last one I was showing, I was dancing the typical Thai round dance.

And one of the leading ladies of the Southern California community there is a picture that is showing me how.

It is obvious that I was copying as best I could.

The use of the hands, of course, are very critical.

Mine do not flex like theirs.

But it is truly remarkable what they can do with their hands.

And it all has a meaning and a symbolism.

But we try to understand those things of the cultures of other nations that would be useful.

We don't try to be snobbish or assume that other people, because they are different, must be wrong.

Maybe we all have learned some interesting things and can copy from one another.

So I would like to conclude today with having you realize and think about what was said this morning.

And think about what our job is going to be as this festival symbolizes what is going to take place.

I have, in a sense, skipped over much of the terrible crisis so that we are warning, but we have the broadcast for that.

And we don't tell some of the things that we said this morning or this afternoon on television.

So I thought I would spend a little time this afternoon focusing on what our job is going to be.

Because on this festive day we commemorate not only the trumpets that sound in the day of the Lord that lead up to the coming of Christ, but we discover that Christ is coming at the last come.

And there were traditionally seven blasts of the silver trumpet blowing on this day, like there were a blast on each of the new moons, one through six and seven times on the seventh day, as distinct from the question of the shofar, which was specifically blown on this day.

Unfortunately, our English word trumpet doesn't distinguish it.

There was a silver trumpet defined in numbers ten, one to ten, blown on numerous occasions.

And then there was the blowing of the shofar specifically on this day.

Now this day is also a new moon.

And there was an ancient Jewish tradition, not faded in the Bible.

You can find it revealed in Hastings Dictionary of the Bible, the multi-volume set, where quoting from the Jewish material in the mission of the Talmud that the trumpets were blown each month regularly, assigned in the law in November, but in numbers, excuse me, ten.

And then on the seventh month, it was blown seven times, but not later in the year, a little unusual.

And apparently Paul refers to that, the last trumpet.

Because he had not read the book of Revelation, Paul was dead, as far as we know, twenty-eight years before the book of Revelation was made known to the Church of God.

So he had never read that in the book of Revelation.

But he had had the tradition in the synagogue.

And so today, in a sense, tells us about the return of Jesus Christ.

And it's important in this connection to realize what our task is going to be.

One of the first things, of course, is to give an account of ourselves and to be assigned responsibility.

And then to get with it, and to prepare the world as the millennium is going to open up by the fifteenth day of this month, just that quickly.

If you think time drags way too, you become immortal.

And you will be having to work day and night, and never get tired, and never get hungry.

And you will be given the responsibility of gradually bringing the children of Israel back.

And of assigning people the responsibility of where to begin to meet once every week.

And to begin to assemble on annual holy days to begin to learn about the plan of God.

This year we have the remarkable opportunity to be in Thailand, a country that does not know the Bible in particular, other than a few.

And there will be a translation from our media and communication defining the nature of this festival.

It will be slightly altered, of course, to meet the fact that they don't have a Bible to read from normally.

But it will explain the purpose of the church in assembly, and what we stand for and who these people are that will be coming over there.

Our brethren, of course, will always be treated well wherever they go at this age, at this time.

That won't be necessarily true later, but right now we have peace and we should be thankful for it.

But in Thailand we have the remarkable opportunity, not only of observing the feast, but for the first time meeting a delightful current brethren, being hosts, not only of the government, but of the royal family, and of those who serve in various travel capacities.

And it is my understanding that our brethren who will be in attendance will be given an opportunity to visit the agricultural experimental grounds of this majesty at Chitla de Palas in Bangkok.

That, indeed, is a very, very gracious gesture, and an opportunity that is extraordinary, because, in a sense, this majesty and her majesty see you as an extension of what they have known of those who have met them before, and an extension of Mr. Takas's leadership today.

I hope you will all have a safe trip to the festival sites where you were going, and take good care of yourselves and be back here for your responsibilities after this holy day season.