

Prophecy III (side 1)

One of those unexpected signs which I wrote about in the catalog and obtained it from Northern Ireland was published in 1642 by Theophilus Bobburn.

Theophilus Bobburn was the man who introduced the Sabbath day on a very broad public basis in England in the early part of the 17th century.

And you know something of the history of the Church of God, Sabbatharians, Sabbath days, Baptists, or other terms that were used to define members of the Church and others.

You will know that the Bobburn was instrumental in publicizing the knowledge of the Sabbath and is an important figure in the history of the Church of God during this period.

Unfortunately, he departed from the faith.

It is my understanding that others did not, but he was one who did.

The book is entitled, The Defense of That Most Ancient and Sacred Ordinance of God, The Sabbath Day.

I have to admit this is the second edition, directed and amended by the supply of many things formerly omitted.

It is addressed inside to the King's most excellent majesty, Charles, by the grace of God, King of Great Britain, France, and Ireland, defender of the Christian faith, et cetera.

Once glad and renowned sovereign, may it please your excellent majesty that in the power of truth and especially in religion, that they which have once tasted it, cleave unto it more than unto all the hope of this life besides.

Then he quotes, The law of thy mouth, sayeth David, is better unto me than thousands of gold and silver, found in 119, verse 172.

And such is the excellency of God's blessed proof, as his meekest servant, will stir in the defense of it, and the mildest sight before it shall be endamaged by their forbearance.

I thus not to piss in your highness, nor adventure into these lines into your majesty's consideration, until I had by diligence studied first, so settle my conscience in a certain fuel of them, as my mind gave me, that I am tied in conscience, rather to depart with my life, than with this fuel, so captivated is my conscience, and in quarrel with the law of my God.

Therefore, I tender this to it, so t-r-u-e-t-h, with my life unto your majesty, that unto your godly consideration this, unto your clemency and mercy, shall be called to the pleasure of the Almighty.

Now, in reality, this man, of course, denied what he said.

It was very unfortunate.

He said he put his life on the line.

And when the king called him to account, he became it.

My memory may be inadequate at this point, which is not the main thing, but I believe it was his wife who remained in prison to the end of her life for the fabric's sake.

And this is, of course, under great many trials, but it is an illustration to what extent the goers who make public votes may often have to give a public account.

Anyway, I'd like to bring to your attention Mr. Dean Blackwell's thought that he would never see a copy, in fact, to have it in his hands this weekend, but it's better left the day before I call to have him take it.

I will call it as in our hands this weekend, here, and I would like Mr. Hopkinson to have a chance to look at it.

He works very many years closely with me and the academic and other functions.

Some of the titles at the top, the defense of the moral law, and exposition of the Fourth Command, assuming through the Lord's day is not God's Sabbath day.

That's a long one.

God's ancient Sabbaths are not abolished.

I have not read the book, and I'd assume at this moment he is referring only to the seventh day of the week as it recurs.

It has to do with something more than this.

I would be very interested, and I have not taken the time to go over it, yet, because somewhere along the line, there isn't any question that the knowledge of the Sabbath day was all that remained, and the knowledge of the annual Sabbath disappeared, of which knowledge was available at an earlier time in the Middle Ages on the basis of the records from the Incubation.

The Lord's Sabbaths are still in force, and they have dissertation cuts in practice, that is, how to keep the Sabbath, and exhortation to reformation.

This, in other words, represents what we might call the literary production of the history of the Church of God.

That is, it's similar in its day, in its book, and in its literature that we could be in our time.

In this sense, I think it could be a very interesting insight into one aspect of the stories of the people of God in written, and it is from this book of people, of course, that something was transcended into the United States and Rhode Island.

I would draw to your attention, if you haven't met him, that Mr. Joseph the Fox Jr. is here.

I think that's his wife, but I must put on my glasses to smile if I could, yes.

I was guest at their home when the busy came to Arizona the previous time, and, of course, I had a chance on the Sabbath while I'm not here to visit Yuma.

I hope you all take for granted that I'm not at the beach when I'm not here on the Sabbath.

I'm either in the hands of Yuma or just back to Phoenix.

I would extend the very best wishes of our brethren in Milwaukee where Mr. and Mrs. Grady, the EGE, he commonly calls himself Grady for the Anglo-Faxan world, where Mr. and Mrs. Grady had invited us, their daughter, not uncommonly, at Penn's here.

I think she's here today somewhere.

No, she's not.

He works with the patent, the extended patent family.

Would you please extend to her and my wife and my best wishes? They invited the three of us.

I mentioned that all our children were above 12, and, of course, therefore, you have to play more.

So, it's hopefully at least included one, and we've suggested that what might be best is Carlina, since she's older and has had some college experience.

It would be nice to have her get acquainted so that if their children do come out, to the campus here, they'll know someone already who can give pointers regarding the educational program and experience of social life on the campus.

The church is fine.

Mr. Carl McNair is basically responsible and a number of others have helped him.

They've had a grouse.

This possibly has been broken as far as the present proper concern, and I think that is very important.

It seems that the weather is unusual in that just before one writes off the top, the rain comes almost at the last minute.

The same thing happened in part of the region of Kansas, Western Oklahoma, and the Texas Hand Handlework.

Many, in fact, were ready to plow up their widowed barn and plant maize.

In many instances, the rain's tamed within the last few hours or days before the decision had to be made, and my wife's father has written that these numbers have made good profit.

And this is great.

I think it's ought to be taken as a warning because sometimes it's going to go the other way and it will be all over.

And I think we live, even as our waters started in this state, we live with the idea that we can get by because it's bound not to get that much worth.

And then we take for granted that it won't be that serious.

Today I would like to cover a topic that for some might have been better at first than I think could have been heard in order on property.

I think it's an area in which we need to understand certain fundamentals and how we change to understand what we do.

For most who have left have also lost understanding.

The first time I analyzed the public hypothesis for you, I went through the Bible to show you what is fundamental, and that it does seem that there is a far greater tendency to want to understand the obscure, the mysterious than to grasp that which is fundamental and paramount.

What is, of course, fundamental is the nature of the Bible as a book revealing God's plan in advance, which is of the nature of prophecy and an insight into the book that is called Prophet.

And we discovered there, of course, that what is fundamental to the biblical account is not what man does, but what God proposes to do and will do.

And consequently also what will be called human beings who depart from the law of God and are not in conformity with the government of God, which is classified to be re-established.

The government and the kingdom of God.

Then we took a look at the world events today and saw something of the world in which we live and the trends in the last 30 or so years from the Second World War till now, where we have swung around from a crisis in Asia to a crisis in Africa, which will precede an ultimate crisis at the build-up in the Middle East.

And there will go doubt that events are focusing there.

What I would like to do today is take you through a number of chapters of the Bible, and we're not trying to analyze these chapters in terms of explaining to new people, although some clues may be new, both by verse.

Now that I want to take you through a number of chapters, especially Daniel 2, 7, and maybe affections of 8, as well as one or two other passages in Daniel, Revelation 13, Revelation 17.

Now, necessarily, we could make a whole topic out of each one if we were going to prove what conclusions we may draw from each of these primary chapters.

What I want to do today is to give us an understanding of how the Church came to grant in contradistinction to the understanding of the Seventh-day Adventist, or to the Church of God's Seventh-day, in a certain point, or to many other groups.

There are certain distinctions pertaining to these chapters.

Let's say, contrast that also to the Jehovah's Witnesses.

How did the Church of God, the Worldwide Church of God, come to draw certain distinctions concluded? I think we should have it in mind, because if those things are kept in mind, we will not be in the situation of Tamar, who have completely lost all understanding in the last 2,000 years of human experience.

Who once understood? First of all, I drew attention when going through the first of the three sermons, that the book of Daniel is not listed among the prophets.

That came, or should have come, as a surprise, because of the Hebrew Old Testament has been given to us, we start the prophets with Joshua, and we proceed to a combination of Joshua's Judges as one book, and the four books of Samuel and King, we divide them up in a printed book form, and then the three primary prophets, Isaiah, Jeremiah, Ezekiel, and then the twelve, minor ones.

So the last of the prophets is Malachi, and the first is Joshua.

And when you read those books, you have an entirely different perspective of the emphasis of prophecy than when you read Daniel.

Now, the third division of the Old Testament is called the writings.

Now, in the writings are works by prophets.

But the significance is that these are separate books that include various works, prophetic songs, prophetic songs, maybe philosophy, like in Proverbs between Jassy.

And then interestingly, there is a book, completely different from others in the Old Testament, which is a message that was delivered in a Gentile country, in the kingdom of Babylon, and to some small extent in the kingdom of Medea Persian, after the fall of Babylon.

That's the book of Daniel.

The primary purpose of some of the chapters in the book of Daniel would be to repeal through the Gentiles what their leaders needed to know, and that would bestow their government.

And then there is a backup of information after chapters 4, that fills in other prophecies given to Daniels, that they're not altogether necessary for the Gentiles, but specifically, we're important in terms of the house of Judah, in which Christ was to be born.

What I want to do is take a look at some of the fundamentals I've already mentioned the chapters in the book of Daniel and Revelation.

Revelation is the New Testament counterpart in much of its form through the book of Daniel.

If we turn to the Bible now, what we will do for the moment is grant that chapters 2.

Now, we're not going to go to a verse by verse.

I am presuming, and for purposes here, the congregation that has had many years of continuous history, I will only give certain aspects of a background, and then we will focus in on important things that distinguish what the church understands.

First of all, in chapters 2, Nebuchadnezzar had a dream of which you have heard many times.

In this dream is an image in the form of a human being with head and shoulders and arms and legs and the feet and toes.

What we learn from this is without a question that is fundamental through the whole history of Gentile government.

It is the end of product and the thinking of man cut off from God.

In other words, it is not an image of God, it is an image of man.

And we're talking about human government.

We're not talking about the government of God.

There are a number of denominations or groups or cults who have studied Daniel and Revelation.

The primary works have always been those of Sabbath sleepers.

In the last century and the present one, sometimes they are the works of those who have understood other things like the Jehovah's Witnesses and related groups that have been associated with the vast general body of people.

Now, the basic understanding that Mr. Armstrong came to in this chapter when he read it many years ago is typical of the understanding that we find among Sabbath sleepers.

And that is that it is the story of human government, the Babylonian system, beginning with ancient Babylon on the Euphrates.

It's the center empire which made its capital at the Euphrates, go ahead other capitals in Persia, that is the Middle Persian Empire.

And then the ancient realm which made its capital, you know, and Alexander was going to make Babylon, not Macedonia or Athens, the capital of the world empire.

And then its divisions, one of which was occupied the region of Babylon, that goes to the story later in Daniel.

You will discover that Alexander's Greek and empire split up and came to be known as the Kingdom in the North and the Kingdom in the South, centering one on the East Mediterranean and the Tigris and the others centering on the Nile.

And then there comes the fourth realm, and the Sabbath sleepers as a whole have seen it to be Rome.

Because Rome ultimately occupied and swallowed up the whole of the North and South apart from Ethiopia.

Now, I just summarized that.

When Richard Armstrong first studied it, he drew some conclusions he does not now draw.

And I think it is important, and so many would have had better understanding, than we had in fact understood that Mr. Armstrong grew, and his understanding of some of these prophecies, as the church should grow, were those I think who left who assumed that Mr. Armstrong understood everything completely and without all relations from a beginning point.

And therefore when there was understanding of the Hebrew, not apparent in the English, on Pentecost, when there was understanding on marriage, some of them, shall we say, grew it, instead of growing.

When Mr. Armstrong first looked at this chapter, he noted the following.

You will take a quick look.

There is the discussion of the image of heads, the breasts and arms, verse 33, the legs and the feet.

And you saw, though that a stone was cut out without hands, it smote it.

And this stone, of course, reflects the government's thoughts.

Mr. Armstrong saw the head as Babylon, the breasts and arms as silver as Medo perjus, the legs of iron was the Roman world, the brass, of course, was the Grecian, and the feet part of iron and clay, he did not see clearly.

When he first described it, and I think it's important that we understand that there is sometimes this growth, he pictured the toes.

Notice verse 42, the toes of the feet were part of iron, part of clay.

He thought of the ten toes as successive revivals of the Roman Empire.

And in the earliest 50s, or I think it was something like that, when it was revised for a plain truth article, Mr. Armstrong corrected it and came to understand that the feet and the ten toes represent two separate things.

That the feet represented the revivals of the Roman world, and I am not saying he interpreted it by looking in chapter 2.

I am merely saying he drew this conclusion, and I will explain why he did, and he saw the ten toes as the final ten from two.

So what he draw, apart from his experiences, that he did not see clearly initially the meaning of the feet and the toes, but a correction was made. This was made now nearly 25 years ago and more.

Now let us take a look at this chapter a bit more clearly.

Thou, O King, saw a great image, verse 31.

This is interpretation, verse 36.

Thou, O King, are a king of kings.

That is the introduction. There is a little flattering, of course, that never could measure to realize what God had given him.

Who are the head of gold, verse 38? That is the last part of it.

So what we are dealing with is not a history of experience that goes back to Egypt, that goes back to Latteria, and then Babylon, as the holy witnesses say.

We are dealing with a history in which God had dealt up to this time with a history of Israel and Judah.

And now he deals with Babylon, that is the first time God has publicly dealt with the Gentile nation as the nation dominating over the children of Israel into establishment of the nation.

You see, chronology was preserved in the history of Israel and Judah.

God dealt with them, and then finally, when he sent Judah into captivity, the whole reckoning of time is based on the years of the kings of Babylon, Persia, Greece, and Rome.

And in this Testament, the birth of Christ is dated not on the basis of anything else, but the Roman years.

We deal with the year of Emperor Augustus, we deal with the year of Emperor Tiberius, this is the chapter.

In January, we deal with Nebuchadnezzar and with Persia, in Ezra and Nehemiah, we deal with Persia.

No nations before are ever dealt with in the same manner.

What has been significant is that Mr. Armstrong could perceive from this as most solid camp.

What is represented by is the gold and the silver and the brass, and it did seem clear from reading it that the tool laid it.

The word of iron represented ultimately the Greek-Roman world in its division as an empire between East and West.

Most scholars at this point have no way of understanding the teaching of hope, from the chapter itself, except as you read.

Where you saw all of these things mixed together, you see he chose the iron and the clay, verse 43.

There would come a time that in the days of these kings, the God of heaven would set up a kingdom which shall never be destroyed.

Verse 44, that's the interpretation, and the picture that he's interpreting is earlier.

You saw a stone, verse 34, that was cut out without hand, not something of human origin.

And it's not the image on its feet that were of iron and clay and broke them to pieces, so it struck the feet.

Now, in actuality, what part of the feet is most likely struck, what we would call the base, the whole thing, and so there is no specific statement about striking, you know, just the toes, except that part of the image, that's the general statement.

And what we want to know is what the feet and toes represent.

The answer is that they are not clearly given. I mean, the answer is it's not clearly given in chapter 2.

Now, Mr. Armstrong drew his conclusions on the basis of his study of chapter 7 and related chapters in Revelation.

We will now turn to chapter 7 in the book of Daniel.

Now, at first, when these were read by Mr. Armstrong, they were very difficult to understand because although Daniel might be reasonably clear, it was Revelation that was difficult.

And he had to put them down on paper to get it organized.

In chapter 7, Daniel had a gleam, and here, instead of seeing human government reflected, he sees the attitude of those human beings in Gentile government.

And the attitude is that of wild animals.

The four great beasts that Daniel saw differed from one another, and of course what we shall see is that human nations differ in their attitude and philosophy, and the last was different from all of them.

The one was like a lion, the other was like a bear, another was like a leopard, and then there was the fourth one that was dreadful and terrible and had great iron feet.

Now is the stop for the moment.

We will have added facts here that help discern.

We will not go through all these verses to understand how we discern these because this is now, as a teaching of the Church, a reference to past history.

You can read the literature and who is the beast if you wish to cover it.

What is important for the moment is that we focus on what follows.

The fourth beast had iron feet.

Now that reflects the iron, you see, in the legs of the image.

It devoured and broken pieces and stamped the residue with the feet of it.

It was diverse, I'm reading from the King James, from all other beasts before it, and it had ten horns.

Now at first Mr. Herbert Armstrong thought it was logical that these ten horns would correspond to the ten foes.

He came to the conclusion later that that was not the intended meaning because it actually overlooked the feet.

And the foes were not the same as the ten horns of this beast.

But at first he did not see the difference.

I want you to know that because I think it is important that we understand that the Church has grown, and the more we understand it, the more we understand God's government and the feeling as one studies the Bible.

But I might have drawn, and you might have drawn the same conclusion because there was an image with ten feet, and here was the beast with ten toes.

But the story is not all in.

I considered the horns.

Now when this animal came up, he saw the whole political system complete.

And it was all there.

Now he considered the horns, and there came up among them another little one that he hadn't seen before, and fucked up or up through the trees.

And then he noticed that the foes were cast down, and the ancient of days did sit whose garment was as white as snow.

And the hair of his head liked the whiteness of pure wool.

The throne was a fiery flame, and it healed as burning fire so that God's throne does move about by some means of transportation in the Church alone, and there is a judgment.

Now, we do know that we are dealing with a foes of human experience.

Verse 11 tells us, I beheld because of the voice of the great Word, which this horn spoke.

I beheld till the beast was plain, and his body destroyed, and giving to the burning flames.

So the beast's body and the horn, that the whole thing perished in the flames.

What may discern, then, is that the horn that arises is in some way linked up with the political system.

It is a characteristic of the system, but it is distinct from all the rest of it, because Daniel's eyes were specifically drawn to this, and it's purely behavior.

There is not something that comes out of Tibet.

The rest of the beast had their dominion taken away, but their lives were prolonged, and, of course, many of the nations that have composed the system, other than the last one, have survived for many years.

We still have Persia today, we have Greece today, we have Iraq today, we have Egypt and Syria, and we have various branches in Western Europe of the Old Roman Empire.

Well, that's unimportant.

We do, anyway, get a general picture.

Daniel was troubled, and someone came to him, and the lead in verse 16, that Daniel was told that he would have certain things made known.

These great beasts, which are four, are four kings which colorize out of the earth.

Now, on the surface, one might assume there are just four more kings.

You know, Daniel might have had that thought pop into his head.

If he came to the most high, he shall take the kingdom and possess it forever, even forever and ever.

And Daniel might think, well, look, this is bad, only four more kings, and it's all over.

But it wasn't quite that way.

Then I would know the truth of the fourth beast, which was diverse from the rest, exceeding dreadful, and of the ten horns that were in his head, and of that other peculiar horn.

It happened to be more silent, but more capable of surviving than the other.

And I beheld that that horn made war with the saints, and then the ancient of days came.

And instead, the fourth beast shall be the fourth kingdom.

Verse 23.

Now, what you may draw from this should be obvious.

Daniel had already perceived that there must be some parallel this, the first three parts.

That is, you have the head of gold, the arms, and the breast area of silver, the thigh area of brass, and then the rest was iron.

And he saw the four major parts, do you remember? And he saw iron, and here he sees four beasts, and the last one had iron feet.

So it was rather clear to Daniel that the first three must have their parallels in the first three metals of the image.

And Daniel doesn't even have those answers, does he? He only asked questions about the fourth, which is implying that both he and you should be able to understand the previous three.

So when it came to the fourth, it says the fourth beast is now a fourth kingdom.

At first it was introduced as four kings.

Now, four kings could be understood quite differently, and I mean only four.

But what is in focus here is without a doubt that there are more than one king in any one of these kingdoms, but that one is a paramount figure.

That is, they're often dominant ones, and then maybe a dynasty of lesser light.

Let's only think of Babylon.

I would hesitate to ask all of you to write the kings of Babylon from Nebuchadnezzar to its fall in 539 in order.

That's what we call them.

But you do remember Nebuchadnezzar.

You may remember Belshazzar.

You might recall Evil Meridoth.

The rest did not even mention in the Bible.

But Nebuchadnezzar is the leading figure, and the entire government, in a sense, reflects the thinking of Nebuchadnezzar.

I cannot say the same thing for the United States, but our government reflects the thinking of George Washington, or he wouldn't be involved in so many problems in the world.

But nevertheless, the pattern of government, what was established, it wouldn't be true of this country.

Without George Washington, we would not have a nation such as ours, because it was through his generalship that the nation was militarily born.

In the same way who never should measure, the Babylonian government was, in fact, created.

Now, this force, these, is different from all others, and it speaks of 10 kings out of this kingdom.

Sorry, 10 horns, verse 24, are 10 kings which shall arise.

Now, at this point, Daniel doesn't know whether the 10 arise all at once, or arise in succession.

All Daniel knows is that they shall arise.

When this was studied in the last century, many brethren who were later to be aware of the Sabbath day, when they were in the Adventist movement before the Sabbath, by the time the Baptist was brought to their attention, many assumed that these would represent 10 divisions in the Roman world.

That is, that the Roman world would be divided into 10 parts.

Now, we look back and we'll know it was Rome.

In Daniel's day, it would have been extremely difficult.

When Daniel grasped the importance of Persia, because Persia and Babylon were the two dominant ones, he might have had little difficulty in grasping Greece, because without any question, the commercial power was falling into the hands of the Greeks.

And without any doubt, the greatness of Greece was already established.

In the middle of the 6th century B.C., Rome was hardly more than a little town in a plain of Latium, 200 years old, and that God shouldn't have revealed that it would have been extremely difficult to determine that, but Daniel was therefore interested in it, because he couldn't really see on the horizon, as I said before.

We don't even know if Daniel had heard of the city of Rome.

We don't even know.

But from our perspective, there is little difficulty.

In the last century, however, there was a problem in studying it.

Were the 10 horns all contemporary? Were they, however, or were they, however, successive? As Daniel sees, is the beast with the horn.

He doesn't see the beast, and then suddenly 10 horns, and then one.

He sees the beast with a horn, without one separate one.

So as far as Daniel is concerned, all he does is see the whole panorama without any time frame.

I'm trying to make it plain so you understand.

What questions we might have asked, and so Armstrong certainly had to ask for himself, and Daniel had to ask.

It's a difficult question to know who, how, when, where, why, and they're not all explained.

God did not choose to reveal everything as clearly as he might have to Daniel.

Now, and another shall arise after them, and he shall be diverse from the first and subdued three.

Now, this led to many fabric papers in the last 120 years or so, to draw the conclusion that there was a power, in this case, understood to be a religious power, which would arise after, in time sequence, 10 that had already existed.

And so, since the assumption here was that they were dealing with a religious power that dominated through the Middle Ages, they drew the conclusion that the 10 kings were the 10 divisions in the Roman Empire, and after Rome collapsed.

I must say that I have never been able to demonstrate that there ever were consistently 10 powers.

That at one time there might have been 10, that at another there might have been less, and that at another there might have been more, is demonstrated by an analysis of any map of the old Roman world.

And I therefore draw the conclusion that those people who read it put an emphasis on the single word, after, as if it had time's meaning, emphasis on it.

Now, what Daniel is describing is here what he sees, and he sees a beast with 10 horns, and then another rises after that as he looks at it.

In other words, this occurred later, and he's describing it in terms of his own vision.

But is he describing it in terms of the events of history as the question? This is then the 10 horns who are part of the beast, and not something that followed its demand.

Because the horns and the beasts were all there at once.

Even those, some of the Adventists and others who read it, have been confronted with the fact that they've had to make the 10 horns after the beast, and the 10 horns were already on the beast, and didn't rise after he saw the beast without the horns.

And we're making that point so that, in fact, the issue is that the word after has been overemphasized and needs to be considered carefully before drawing a final conclusion.

It is after only in the sense that Daniel sees it in his vision.

That is clear.

But is it historically after, or could it be understood in another life? And that is meaning that it shares similarity.

That is three things that prove it.