

Seven Thunders (side 1)

I invited myself over here, he invited me to speak, and now for the second account of the four Gothals.

That was one of the best sermons I've heard in a long time, and I told my wife, I should like, since we have a little time in this national holiday, as well as the Gothals holy day, to take us a bit of time on the subject that he managed to set targets and teach for many years.

The area of the backgrounds that he voted to festival.

I would draw attention to a few things that I could add here that might help you understand the importance of material.

Probably the simpler way that I would do it to remember would be to think of them all in terms of the function of Christ, if you wanted to.

That is Matthew certainly addresses Christ as the king, and he marches to Perman, and Luke is the son of man, and John is the son of God.

What I wanted to mention is that Matthew's account, which we now have in an original form in Greek, was initially, according to the Greek traditions, and in this sense what we are saying is that many of the traditions of the Greek Orthodox Church, with the Greek customs in the right, go back to knowledge that was preserved in the Greek world, above many people who became absorbed with that congregation, whose ancestors were members at one time and others of the Church of God in the Greek world.

Their tradition is, of course, that Matthew was first represented in Hebrew.

What is logical, and Matthew did write to Gospel first, which I hold to be the case that's why it's first there, that he was not as addressed as to the Jews in Greek.

He was as addressed as to the Jews in Hebrew.

And there was no decision at that time what should be, what we call the preserved word of God, the canon of Scripture, or what language we call the logical language, which is what Scripture has always been written with in Hebrew up to this time.

The question, of course, is where the Jews going to preserve it, connected with the Law of the Prophets and the writing.

At a later time, maybe half a dozen years or so, I am not giving any specific chronological account of this point, there was a need of course to read the Hellenic Jews as a Hellenistic speaking Jews who were living in the area of Antioch in Syria.

And that is, as the word grew, we were not merely reading people who were general knowledge and people who were sufficient in the Church to understand the Gospel in Hebrew.

The Arabic was the language of the people of Palestine.

But there was the need to have that message written among people of whom we read in the book of Acts who were Hellenistic Jews who were living in the Greek-speaking areas where Greek rather than Arabic was certainly the common language of the day.

This is my conclusion that the first Gospel written in Greek, therefore, was foreign.

But it was the second Gospel written.

Now, the necessity of writing something like this in Greek became obvious, but it was not addressed to Greek.

That should be very explained because it is assuming all kinds of knowledge.

Man who doesn't assume any knowledge background, he starts out with a genealogy that links the New and the Old Testament.

He starts out with a great deal of background material in chapter 1 and 2 of Jesus, whereas Mark punches right into the story of John the Baptist.

As if everybody knew of the events of the time, because he's not doing something original, he's not writing to people without knowledge.

He's clearly writing to Jews, but in a Greek milieu.

Now, when we come to Luke interestingly, Luke goes back in the traditional refraction and addresses the people in the Greek world that exclude Jews that most certainly emphasize Greek to background and Greek.

We have an introduction here. There were a number of leaders.

There was in the days of Herod, the king of Judea.

A high priest named Zacharias.

And now he gives the historic setting from a political point of view that fills in many details.

We can go on and illustrate the same point.

The main capacity of those days there was the decree of Augustus Caesar, a reference here fundamentally, to the world in which the Greeks lived and moved.

Now in the 15th year of the reign of Tiberius Caesar, Luke 3 was calling his pilot being Governor of Judea.

Herod was tea trucker of Galilee, his brother Philip, a tea trucker of Tiberius, and the region of Chachonitis.

And Lysanius was a tea trucker of Abilene.

And there were individuals in the high priesthood.

All of this is clearly something that any Greek could check in terms of the officials, the functioning of the Roman government.

And again, as was mentioned, when all of those gospel accounts were finished, there were many customs in the church of God that had not yet been incorporated in any gospel.

And there is no doubt that John writes from the point of view of filling in those details using his framework in actually annual holy days and time setting.

But he does something very interesting.

By this time, the world of Asia, shall we say, with the mysteries of the East, has become very commonplace.

John is certainly writing partly earlier than approximately 80 AD in the Gospel of Calvary.

That period of time is like the general view.

And I don't mean to say that I have made any in-depth study of it because I'm still looking forward to very interesting information on these two levels.

But he writes it from the point of view of people who are involved in philosophy and involved in speculation, where the whole world was in religious ferment, so he starts out.

In the beginning was the word, a mystery word anyway.

You can call it a noun or a verb, whatever you want, but it has a sense.

It lacks the verbals of the word of action.

In the Greek, *logos*, something of expression.

In German and English, it means a word, just like we say it, which is a very peculiar form.

And if you were addressing the English language, this would be the last thing we would ever use to define Jesus with.

But it was in turn, so it was very common by this time in the Greek and Roman world, in the result philosophy of the Greek.

The word was with God, the word was God, the light shining out of darkness.

Those things illustrate the background of the material.

And God did choose to have different themes in each one of the encounters he chose also and to have different purposes in each one being written in the very first place.

And I would not draw the conclusion that these were the only four accounts ever written.

You don't know any other information than the four that have been preserved, but I wouldn't draw the conclusion either that certainly Mark or Luke were necessarily thinking of scripture when they wrote it.

You will notice the introduction that Luke uses here.

I may play now a holy Matthew and Mark.

Broke up to this time, I challenge you to explain the following verse.

For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.

Now he had said, for as much as two have taken in hand, then you might say we have the basis for only four ever being written.

Even as they delivered them to us, which are the beginning for eyewitnesses and ministers of the word, it seemed good to me also in addition to the many.

Having some had perfect understanding of all things from the very first, or being in the profession he was, he must have had max bests to facts and libraries, that although he was not one of the twelve, he certainly was able to convey certain information.

That was very important to the Greek world.

Mark was not one of the twelve, Luke was not one of the twelve Matthew and John were.

So much more is what I think is a very light approach to taking a look at some books of the Bible.

Now since sometimes it sounds false on a unique day, such as this pagan day, I think it would be good for us to adopt a practice on occasion, as with Christmas of this past year, and it is past, that you do take in hand the responsibility to examine how new years became January 1.

That's an interesting way to put it, because new years was not previously January 1.

I don't think any person going to school, I think boy or girl, should have some knowledge of these things.

In an encyclopedia, you don't have to read our literature on the subject to find the answer to maybe a guide, but go to the encyclopedia that might be available in your local school or public library.

We'll discover some very interesting things that Christmas didn't use to be on December 25th.

It was on January 6th.

New years was not on January 1.

It was earlier or later in the year, if you were even, to take note of the facts of the early documents for about 125 years since the founding of the British colonies on the East Coast, what we now think is the United States.

New years was not even January 1, hence the controversy of the year in which George Washington was born, because of the change of calendar afterward.

We're going to consider that the Christmas tree was not a custom among the English-speaking peoples of the New World until after the War of Independence commemorated 200 years ago, or this year as 200 years ago, and that it really didn't spread throughout Germany until 1800s and not throughout the rest of the Christian world until the 1850s to understand that ancient traditions sometimes nearly disappeared and are born again, so to speak.

Public flesh.

Now it is appropriate to extend publicly the very best wishes and appreciation of my wife and of myself to Mr. and Mrs. Kendall in the second row, or even in the second row, but the wife has stepped away with the baby.

We had a very pleasant Sabbath some few weeks ago, enraged by Salia and Fresno, and they stayed at their home in Lancaster, which of course is a delightful area of the Western United States.

It's a beautiful region I thought traveling through Tehatra beat on the way to buy Salia was one of the most beautiful areas I've been in.

I want to mention that the Ambassador to the College Library has acquired a book, published in 1976, and probably is highly the most significant of any written on the subject, which would have laid to rest some doubts in the ministry, certainly outside of the ministry and generally speaking of those

who left, who questioned the Mr. and Mrs. Charmede any understanding of prophecy with respect to the beast, et cetera, in Revelation chapter 13 or 17, and also in Daniels.

Lived by an Englishman, the only English historian accepted by the Talents was able to write Italian history.

The book is entitled Mussolini's Roman Empire, published in 1976.

Many of you have, to be in Pasadena, our library has it, most likely most public libraries do not.

I would suggest if they don't have it, you might look at the books in French, which would be in the reference section of the library.

Find the title for 1976, Mussolini's Roman Empire, the author and publisher, and take it to the reference library because I want this book, but the library, but hardly.

Now maybe it already has the book, I do not know, but it is a relatively new one, and I am pleased to say that the title itself fares into the meaning of the rest of it.

I would have had my copy here, but when I visited Jordan Baker, it meets the trellis, I left him a gift for the book, and appreciation is beating me.

And if you doubt there, you do not have to have any other expenses.

Yesterday I received a book copyrighted in 1977.

It is not a mystery.

It is only the fact that it was, in my hands, in advance of the time it normally appears in the bookstores.

I am very grateful, in that sense, in terms of your ability to read material.

I mentioned to you that Dr. Manuel Balacosti has come out with the last, the first volume in his series on ages and chaos, titled People of the Sea.

I want to mention this very briefly, because you can read it in a certain way, being the bookstores, double day publishers, double day advertisers, and know how therefore you can find your own copy of this one with ease.

People of the Sea is the story of the 21st dynasties of Egypt.

The 20th dynasty is the period of Ramsey III, which is assumed to be contemporary with the period of Saul or before, that is approximately that period.

The dynasty is assumed to have paralleled the time of the Milistines in the book of Judges and in early Samuel in the time of Saul.

And the 21st dynasty is assumed to have bridged the period of David to Saul.

And the peoples of the sea are assumed to be the Philistines who had settled on the coast of Palestine in the days of the Judges.

There's so much for the general accepted view.

I, of course, for years have mentioned what the real story is.

The Philistines were there before Abraham.

Available first from www.friendsofsabbath.org and www.hwalibrary.org

They were there in the days of Abraham and Isaac, many centuries before.

The peoples of the sea migrated along the coast.

In fact, the peoples of the sea were the Greeks who were hired by the Persians to attack Egypt.

And Ramsey III was a contemporary of the late kings.

The late birth dynasty, high priests, among them was a man who led Alexander the Great to the Oasis where he was told that his father was the Zeus Emma.

And all of this material is laid out very clearly.

The tombs of any number of these peoples were designed by historians through the period of the Philistines.

And because it looked so much like the Greeks, they thought the Philistines were, in some way, Mycenaean Greeks.

The Philistines in the Bibles spoke Hebrew or a Semitic language.

They did not speak it in the European.

But these facts do not deter historians from inventing explanations of the impossible.

I think it is very interesting thing to recognize that a man has been able, now he is 80 years of age, to complete this volume.

And I have recommended the ages and chaos.

I do not find that everything that is said is correct.

And any one of these books, from the point of view of facts, he does not take the Bible as the starting point.

He does take the Bible as the fundamental reference.

Therefore, he has much greater advantage.

Velikovsky is a Jew of some prominence.

His father was very prominent in the founding of this.

Let us say, he brought university in the culture of the Hebrew people in Palestine.

I met Dr. Velikovsky and his wife and daughter.

Dr. Velikovsky and his wife on a number of occasions.

He would view me as a fundamentalist in the sense that I take the Bible for what it says, to meditate from God rather than the planet Venus.

I think it is better to eat from God's hand than Venus's.

Apart from some of those speculations, I would have to say without a question that this book, which happens to be \$10, is very significant in terms of a restoration of the historical perspective of the Old Testament.

I do not believe I paid that much, but that is what it will probably cost.

I cannot take the time to have all of you ordered copies, but if you wish, and one of you wants to do so, I can tell you how you can get your copies for no more than that.

That is, you do not have to pay tax or postage, which is the saving you want to collect your listeners.

The number of people who are interested, I can order a group of books for you, and some of you would like it.

I say half a dozen for a dozen, and the cost is \$10 flat for my knowledge.

I think that is what I paid, which includes postage for everything else that we could have them available for those of you who have read in the area.

I am grateful that we also have the pictures coming from the British Museum.

It is very important.

The problem was how to explain some of the mysteries.

The prayer sees the third in the days of the Philistine, the days of the Judges' soul, where you have on the back of the tiles used in his buildings, Greek lettering of the fourth century.

All of this has been laid aside as something impossible to explain.

The Greek lettering of the fourth century was very simple to go to compared to tiles for his public building.

Indeed, that is the period of time when he lived, as we see the whole picture.

They are given here in print from the British Museum.

I think that was one of the remarkable things that historians for over 70 years have been unwilling to take.

But it is very common, of course, for human beings that are out of the church.

We are now, as human beings, very combed with the way of science, strong evidence that needs to be considered to plan all of one's beauty.

Now, I should like to mention that there are a few who were attending the morning services in Pasadena who might be attending over here in the seated.

There's some might have gone to Glendora, others might have gone to the two Glendale churches, or Long Beach or Santa Ana.

Some might have just find it's very difficult to travel, so the elderly might stay at home.

And so we're going this afternoon to the massive mess of paper.

It will be scattered through Pasadena, which I guess is one way to celebrate New Year's.

It's a filthy town.

The day of the parade, the new, takes the great deal of effort to clean it up the following day or two.

I thought it was the most part of the sight I'd ever seen in my life, when I first went to the Rose Parade in Pasadena.

But anyway, a few brethren came here.

This is a little distance, and I would at least certainly extend on behalf of the local staff here to all you brethren, greetings.

If you do not know everyone, you might become invited to those of you who are normally here and do not spot an individual as one who is traditional from the congregation, please get acquainted.

I think that would be appropriate on a occasion such as this.

And many things have happened since I was here last, and I will just extend a few thoughts and words of greetings, especially from South Africa and the South Pacific.

A year ago, in October of course, I had the privilege of being with the Feast of Conductments with the Brethren in Talmud, partly afterwards with the Brethren in Fiji and in Australia.

The day of the Talmud being with the Brethren in Mauritius and the Feast of Tabernacles in South Africa, where we met a very fine group.

We had the main festival site in Victoria.

We also had a chance to visit two sites on the southeast coast of Africa and Georgia and the south.

The area was the colored where it was in Cape Town.

The whites were in Georgia.

The whites were in Victoria.

The blacks and Indians were a very undeveloped site, which I love the best of all, at Open Gababa, which is an appropriate name, I guess.

I want to mention that one of our own members is the Director of Agriculture and the new Republic of the Trent Sky.

One of our church members who had a violent study with me in Pasadena introduced me to two members of the cabinet of the Government of South Africa and their after-mister, Hennie Smith, who was available.

Now the color of the fairs decided my wife and me to visit South West Africa, which we did in the past week.

One of the members of the 11 population groups at the Constitutional meetings had been going on to pick up the capital of South West Africa twice.

Expressing in one place his appreciation of the first article when he had not yet read the second.

There was a basic applause of the approach of the magazine.

It impressed the most few articles throughout the Republic of South Africa, for which I am grateful.

I try to make it simple.

I try to make it plain as to what responsibility the great nations are, a situation like this.

Mr. and Mrs. Vossertow, he's not converted.

She is.

Our members in Pithook.

Mrs. Vossertow is a noted artist in South West Africa.

We had a chance to meet the Director of the Museum as well as the number of political officials that I mentioned.

We had a chance also to visit with a brother of one of the members who was in the quite opposition to Rhodesia.

He told many of the inside, shall I say, tales and stories of the events in Rhodesia itself.

I would like you to keep your mind off this part of the world.

A great deal of pressure has been brought to bear on Rhodesia in Southwest Africa.

Great peace to countries down, refusal by the United Nations to recognize the trans sky.

Which has achieved independence in peace, though it is economically dependent on Southwest Africa, as most third world nations are dependent on others.

But since it happened in peace and not by war, is that goal of those on the future not to recognize and that of course is the stupid thinking of the United Nations.

But I think we need to see the total world perspective of what it is and that goal wouldn't even have a government now that weren't the human truths there.

But that's the situation.

From South Africa, Mr. Armstrong wrote a co-worker letter dated the 19th of November, which has precipitated many comments.

Would you please explain it again? It wasn't quite clear and I thought it appropriate whether some of you have heard my explanation before and perhaps to give it from a slightly different style from a point of view.

But I should like to comment on it.

Since I think it is important for us to see it, it will be a very likely revised form and hopefully clearer therefore just a few words or phrases or sentences that both can clear up some sorts of things that are not altogether clear.

Good to have Mr. Armstrong and the chance to read it, let's say, from italics.

It might have been resolved a little better, but we could always comment later.

Does it reference to his statements regarding the 11 and the 10th characters of the book of Revelation, the words that he is doing? Now, the prior to explaining where some of the problems arose was if there were doubts in the meaning what Mr. Armstrong may or may not have emphasized.

Maybe he didn't spot everything.

His explanation might vary slightly, but I do not have any doubt in my mind because we would sit down and talk.

The reason it was unclear is that there was one fundamental word that he did not emphasize which had he done so would probably have made it clear.

It would certainly have been easier for him to have clarified it.

Some of our brethren wrote and said, I know Mr. Armstrong, you really want us to understand because there's so many pages to write in because we please explain.

One of the misunderstandings that was utterly unfounded was that Mr. Armstrong was saying that we were reaching people's intoxication in kings for three and a half years since 1972 and how come we're at 76 and it's only three and a half years? I don't think everybody stumbled on that but a sufficient number did because they didn't even read channeling, so it brings to my attention that sometimes an author can neglect them because I think that was the most important that people very often read ideas into a chapter.

But Mr. Armstrong has not grasped the pictures his father sees if he'd rather look at it much as probably the Georgia church members did at the time they'd read to them to go work their lectures.

I will say that generally speaking in our literature we had viewed chapter 10 in the book of Revelation as if somehow connected with the sixth trumpet, the sixth angel and sounds in chapter 9 verse 13.

In chapter 9 verse 13 the sixth angel sounds and then there comes chapter 10 and then there is chapter 11 through verse 13.

And then the second roll that says it's past and third roll comes quickly in the seventh angel sounded and that's of course the time of the resurrection when the nations are angry verse 18 and the Iraqis come in the time of the dead they should be judged which is an incorrect translation it's the time of the nations which is the proper rendering of the visiting Greek it is not the time of the dead they should be judged that's a thousand years later it's the time of the nations that they should be judged and that you should give reward to your servants and prophets and to the saints who are not included in this period of the time of the judgment of the nations the word dead should be stricken that is at the Eropneus rendering the proper meaning of the nations and there was nothing down to Greek Sabbath writing and you should destroy those who destroy the earth now we used to understand of course that Revelation 11 verses 1 through 13 was an insect that is sometimes in writing a story lunches Balakopsky has done it he has written a story of this period from Persia through Alexander to the Tommies and then he goes back and tells the whole story again from another point of view now in the same way we recognize that by the time you are in the sounding of the sixth trumpet you only have one more to go which is the resurrection and very clearly chapter 11 the first 13 verses is not something that takes place between the sixth trumpet and the seventh trumpet but rather is an insect that fills in the story of what is taking place with respect to the church, the ministry near the close of the work and it is for a three and a half year period that we have reference here in chapter 11 the first 13 verses now this insect we did recognize in recurring that our assumption was that all of chapter 10 was a continuation of the sixth trumpet the sixth angel that sounds this trumpet sixth in sequence what we did not recognize of course is how an insect chapter begins thus chapter 12 begins in a unique way let's take a quick note there appeared a great wonder in heaven chapter 13 verse 1 there is a beast that rises out of the sea that's another insect in the sequence that goes way back into history chapter 13 verse 11 is another insect and I need to hold another beast coming up out of the earth and we could go on I saw in chapter 15 a sign in heaven and then you clearly have chapter 17 there was one of the seven angels which had seven vials that he talked with me and said I will show you the judgment of the great Lord and since upon many waters the women and kings of the earth had committed cornea and so he carried me away in

the spirit into the wilderness and said upon a scarlet colored beast and then in chapter 18 another insect going back to show the whole economic system and after these things I saw another angel come down and he showed me this Babylonian system in all its economic perspective just like Revelation 17 has its perspective historically but if you read carefully in chapter 11 verse 1 the angel just says and there was given me a read like a rod and the angels did say rise and make the temple of God and it's right in the middle of the fault which is what we did not carefully take note of we were focusing in the rest of the chapter so much we didn't note that chapter 11 verse 1 does not introduce the insect but it's only in the middle of an insect which ends with verse 13 that begins with chapter 10 verse 1 and I saw another mighty angel come down from heaven clothed with a cloud and a rainbow was upon his head and his face was as it were like the sun and his feet as pillars of fire and he had a little book open and he sat his right foot on the sea and the left on the earth now at this point we begin to see a major introduction much like the start of this woman in chapter 12 a great marvelous sign in the heavens so what we did not see before because we could not understand it in the earlier days of this work was that this is an insect chapter of which 11 is only a part and not the only insect let's get that clearly in mind then to say that chapter 10 has to be in the day of the war really because it follows the sixth angel blowing the sixth trumpet would be to say that therefore chapter 11 verses 1 and 13 must also be which of course is not the case because there you have a picture quite different in terms of what is going to take place but you can compare that with Daniel and we can have an insect or 13 verses in chapter 11 you can just as well have an insect earlier and when you see how the two chapters are bridged let's look at the end of chapter 10 now I took this little book that's gone out of the angels hands and ate it up and it was in my mouth sweet as honey and as soon as I had eaten it my belly was bitter now he said to me it was prophesied again before many peoples and nations and tongues and things and it was given to me a read like a touran and the angels started saying and obviously the angel in chapter 13 in chapter 11 verse 1 is the same one who was there in chapter 10 verses 10 and 11 it goes right on the chapter division is of men it isn't of God it should never have been divided there had that not occurred had chapters properly been used and very likely we're going to divide the Bible in such a way that there will be proper paragraph in the modern sense to convey meaning that is now lost in this matter then we would have understood it in part but even if we had understood chapter 10 as an insect we couldn't have understood its meaning because there was a time before rich this work was not involved in speaking to people that nations and tongues and things kings the kings being the important aspect of it now let's take a look at what Mr. Armstrong did or did not say in terms of clarity when we understand this point I think that the mystery of what he was saying would become clear now he mentions that you must prophesy before many people nations and tongues and kings and then the two witnesses are introduced in chapter 11 whose function is defined there and when they have finished their testimony they are killed and they of the people and tigrants and tongues and nations their leaders as well shall see their dead bodies and then it ends with a resurrection and the return of Christ as you will see as it goes on now to state before people and nations tongues and kings and the clue to the two witnesses is what Mr. Armstrong said now what he didn't say and if you look carefully in the way that I suggested to Brian Knowles we handle it as it will appear in the February which who's the plaintiffs I guess is you will see a variation between the original letter over to letter November 19 the article as it appears I suggested to Brian Knowles that the italicizer capitalized one word in verse 11 of chapter 10 which I failed to read more than once to draw attention to it he said to me you must prophesy again and Mr. Armstrong failed to italicize or capitalize or emphasize that word again which had he done so I think we have made it clear you must prophesy again before many people and nations tongues and kings which presumes that if the two witnesses are to prophesy before kings again they have done it before that's clear now if it is to be done by the two witnesses again then it has been done before now this was all done years ago in this person of John 8095-9680 in that period and

John of course being the apostle, the leading and only one of the 12 letters of time is responsible for conveying to us the message and symbolically going to an old experience having preached before peoples nations tongues and kings prior to his imprisonment in the early 90's I presume by the mission when the mission died in 90's he was released and the implication he too would do it again now if the two witnesses are to do it again therefore it must also be done before that is clear if it is if there is some opacity in your own thinking John makes it plain now if this is to be done again by two witnesses who are next introduced speaking before the world and the whole world is upset by them because as I did not read but you undoubtedly have read and they who dwell upon the earth will rejoice over them and make merry because the two prophets tormented those that dwell on the earth so that everybody would deal what was being said sufficiently and if they come and people do the kings most certainly did that would presume therefore that the tribulation which parallels the first part of the three and a half years referred to in chapter 11 the tribulation could not begin in 1972 because the church had not yet reached many people nations, towns and kings and that we did not understand we did not grasp that there was a part of the work prior to 72 that had to be accomplished when the God had been done by that minute one that still needed to be before is to be done again in this case by two episodes with supernatural power because the church doesn't have the capacity in this world of tribulation persecution with the devils treading down to holy city to accomplish it as we do now we can sit here in this Masonic temple that is coming in time when there won't even be Masonic temples allowed