

Trumpets 1987 1_2

To you from our congregation in the Imperial Gymnasium, I want to also thank the colleagues here at Mr. Tkach for the lovely, floral arrangement that is usually presented to us when we are asked to speak here.

I would like to give you a few assides before I come to the justice court today.

We hope that you will remember the needs of our brethren who are on the Brittany Tye border.

I have upon occasion addressed this matter.

You see, we're in a world in which not an insignificant number of God's people are in fact refugees for various reasons. Before they perhaps become converted, sometimes after they become converted.

We have no insignificant number of people in our congregations in this country where English is not the primary language and I won't ever set aside any further who are people who were in fact not legal refugees in this country before they were converted.

That happens because of the nature of the crises in the nation.

What has just also happened is that under circumstances some of our brethren in parts of Asia who already were brethren had to cross into highland if they didn't want to fall into very hands of the military to the West.

That's Burma and in so doing in a sense they are just and under supervision of certain ties but it puts them in an awkward position.

We are of the general traction at this point that the local administrators are gracious enough to grant at least some of the brethren the opportunity to visit our brethren from various countries who will be keeping the feasts of tabernacles in Shanghai and Thailand.

Now this could present a little problem.

The first place most of the brethren going to Thailand comes from what we call the first world but these other brethren do not.

They not only don't come from the first world, they don't come from the second.

They were kept out of the third and so you can understand some of their potential problems.

I trust that everyone who may be leaving from here, so I'm saying this in a section advanced, will realize that these brethren do know several languages that they may not understand how we spend money.

And you should realize of course that when we spend our money we do it judiciously and wisely but our income for a year in many cases in those parts of the world would be a lifetime income.

For what you would have you see as the festival top would represent the income for many years, the full income for many years of some of these people.

Now they don't live in poverty in the sense that fruits fall off the trees, herbs grow out of the ground and they don't have to pay with our currency.

But nevertheless it is important that we pray for their general welfare and safety and that we also realize that we must be discreet and understanding and hopeful in how we befriend our brethren who have never been outside before a country that was never recognized as a country because these people grew up in a republic of cause and way that you will not find on a man.

It represents an area that Burma claims that it had no full control over since the Burmese state was founded in 1948.

It also represents an area not recognized by the United Nations and these people have had to live by their ways.

The last man who was converted among them was warned that if anybody else were ever converted they would simply have to be shot because the republic of cause and way could not afford this attrition to the Church of John.

So today in a sense the doors are closed and our brethren have all had to leave that area and become refugees in a country which does not accept refugees from this area legally.

They simply have had to go there and we can be very grateful that the local governor of Stockshaven or another province has been gracious enough to accept them.

My wife and I are planning to go to Europe. This is an assignment we appreciate.

My wife has never been to Stockshaven before although some of her relatives came from the area.

I have been there in 1966 which is 21 years ago.

That is I was there longer ago than most freshmen were born.

It's hard to realize of course how time goes by and that seems very recent to me but for some of those who are freshmen or sophomores or perhaps even juniors in college beginning the junior year you'll soon be 22 most of you if you aren't already.

It's like an entire lifetime.

I would like to explain just a little bit about a country like that.

In Czechoslovakia when you wanted to say things that did not get to Russian ears you had to be very careful and whisper and you had to be sure you were out of distance of anybody else and you had to be sure whoever ears were hearing you understood what your intent was and understood your attitude.

Now the Hungarians who are their neighbors didn't have this problem.

I was in both countries in 1966.

There the Hungarians could be no more than 10 feet from the Russians and they would talk in Hungarian about the Russians and the Russians couldn't understand them.

Now they talk reasonably respectfully but they never the last talked in South Concordia but the Czechs speak a language so related to the Russians that any Russian hearing Czech spoken would think that some Russian hasn't been speaking it.

That's the way they look upon the language. It's a low, low, Slavic language.

The Czechs do not see it that way but you know what I mean.

There are certain standards and the Russians have the standards of literature that simply were not characteristic of the Slavic language that the Czechs came to use.

So to put them in a very awkward situation whereas the Hungarians were far more casual in discussing their relationship with their Soviet brothers.

And that explains I think a significant part of the problem that wherever Slavic was spoken people had to be far more discreet.

And the Hungarians of course spoke a language far more difficult for most people to grasp even the Romanian speak at least a Latin language as a whole and therefore if the Russian had learned French it might not be difficult to pick up even some Romanian because Romanian is a Latin language.

Anyway we will try to convey our best wishes to you from you excuse me to our brethren who will be meeting in Brno or Brune as they would commonly call it there behind the Iron Curt, some possibly from Poland, some from East Germany I think some from Yugoslavia and of course brethren from elsewhere in Europe and those transferring from North America.

We will be leaving this evening but not for the reason that you may imagine.

I just thought you should know you've heard about the problem of young soldiers who die of cancer, leukemia or things of that nature who were in Vietnam presumably because of patients' orings or other chemicals that were used as decoys.

Well we had a call just this is Thursday, it was Tuesday night that my wife, brother's son who was in the war they were not members of God's church had died of cancer that clearly could be linked to his having to lay down airstrips on immediately defoliated areas during the Vietnam War whereas one soldier who was in the hospital where this young man of 40 went one soldier immediately asked him the question were you in Vietnam and the answer of course was yes, yes he had cancer that appeared first off the foot and then in the lungs the one cancer was soluble by, I would say, a diet an understanding of those things in attrition Christian-elated we might know but there was no way to resolve the other problem and I think we have to realize of course the government knows it now but they are not in a position to really say it is scientifically proved any more than the tobacco industry is willing to say certain things are scientifically proved that the surgeon general knows to be quite true it's simply an attitude but after all when you are in the military you are serving the government and you serve being willing to give up your life then sometimes you give it up on the battlefield and sometimes you simply were chemically poisoned and give it up later but that's the situation so we will be going to the funeral tomorrow in the Midwest and we'll be happy to visit interestingly one of the Meredith family is here we'll be visiting with the church at Joplin on the Sabbath and I appreciate that Mr. Salyer suggested that my wife and I be able to be there for what it's worth to him if he had sent us between here and Joplin with 30 days advance notice it would have cost more to send us than it actually is going to cost because we're only going to fly to Kansas City which is much cheaper and we will take the responsibility of the ground route so in that sense happily I'm glad to say that all of there were no more than two days notice that in fact it would be cheaper by us taking the ground route and being responsible for that cheaper to church administration than if we had actually been assigned all the way to Joplin by air with 30 days advance now that is ridiculous of course it is but this is in fact what happens that you can't tell what the cost of routes are going to be to Kansas City, inexpensive to get there to Joplin is much more expensive and so happily since we can't afford the time to get there we will simply take ground transportation but I think it is important to realize that we get letters from time to time and I read them and I know of people who work with soldiers who have suffered the consequences of these points and we don't realize or even begin to understand

how serious some of these problems are in this country and of course wherever such chemicals are used in warfare I would like to take a moment of time and give a few observations that Mr. Hague-Volden prompted of course he's gone much further than I have in the areas in which he is professionally gifted and is serving our student body as a whole I would draw your attention to a few things you might like to take note of when the original reference to the darkness that occurred as Mr. Hague-Volde referred to when that original word appeared in the Greek as Luke wrote it here's the word that we would translate as Eclipse years later, Greek being a living language, the Bible being meant to be understood and not to be misunderstood in the original language in which it was written the Greek language was used in such a way that it became a decision of the leaders in the Greek world to substitute the word that has translated darkness rather than Eclipse see what has happened is that the original word that came to be associated with a natural eclipse meant a darkening at a time when not everybody understood the phenomenon that occurs in the heavens between the earth, the moon and the sun now in this connection when that phenomenon came to be understood the word Eclipse came to be an astronomical term and no longer was appropriate for the word darkening in general which should occur apart from an eclipse the technical eclipse nevertheless I would draw your attention that even though at a later time another word, darkness, was substituted to make clear the original meaning of a word that took on a special meaning later that when the Greeks finally came to print the Bible to give us that form of the Greek language in which the Bible originally came to be written and handed down they did adopt the original word that technically today means eclipse but I would have you know that in earliest days that had reference not merely to the phenomenon in the heavens that would occur at the eclipse of the sun at the mid-month but through any unusual, in that sense, darkness whether or not caused by such a relationship as may occur at the full moon you may ask of course why Mr. Haygold decided the fact that this is the beginning of the year 5748 I think it is important on occasion that we rehearse the facts since this is the thesis of it that is this is also Rosh Hashanah or the head of the year now there are two kinds of years there is the religious or sacred year which begins in the spring with the first is Nisan or the month of Aviv here is the month that begins now the month of history as we call it anciently it had another name in fact the Jewish calendar that determines the holy days the calendar determines the holy days the numbering of the days of course is given to the Bible but which day of the month is actually determined by the calendar because that is determined by when a new moon occurs now the calendar is calculated today and has been throughout its history from the beginning based on this month being the first month even when Nisan is called the first month and this is called the seventh month the determination of when a year begins is not based on Nisan calculating the new moon of that month but it is based on calculating the new moon of this month that has never changed you see it really isn't the Jewish calendar it really isn't the Hebrew calendar if the Jews descend from Judah and if Hebrew people descend from Hebrew but the calendar goes back so that this is year 5748 we are back there in the days of Adam and Seth and Enoch so the calendar that we have today is in effect only preserved among Hebrew people preserved by the Jewish nation this is very important to realize they were the recipients Moses is simply saying in his day a God's direction in Exodus 12 that instead of beginning in the often we will renumber the month now so that the spring month begins the year and the numbering henceforth will be based on that nevertheless the calculation to determine the calendar today has every year since most whenever it had to be calculated was based on determining the new moon of this month or determining the first day of the seventh month which we would for Moses day till now called Rosh Hashanah the head of the year the very name in the Hebrew of this day of course shows that there were always two ways of looking after year let me say a little something more the Jews at a later time probably in the later first century of the present era meaning somewhere before 100 AD had already adopted the general idea that the calendar must have begun in the time of Creation Week or they associated Creation Week

described in Genesis 1 and in Genesis 2 with the beginning of the calendar and hence the Jews assigned the period of 3761 to 3760 that is the first year as ending with the story of Creation Week now that simply isn't true the date for the Hebrew calendar and the numbering as far as I'm concerned is legitimate but that's not when Creation Week occurs in order to link that with the Bible the Jews were faced with a very, very traumatic problem how were they going to fit the Bible history into such a game the end result was that they simply stripped away scores of years from the Persian period in order to bring Creation Week down to this point in time that's where I'm talking about the week of Recreation not the beginning instead of where it should be that means in a sense that Jewish scholars today know that the Persian period is exactly as long as we know it to be Persia over through Babylon the beginning of autumn in 539 BC and Cyrus' first year as emperor began with the spring of 538 BC and Alexander over a period of approximately three years between 333 and 330 BC overthrew Emperor Darius the last Persian king so the Persian Empire in fact existed for more than 200 years and by removing the bulk of that material in time and simply saying it didn't exist they were able to link Creation Week in their reasoning with the beginning of the calendar now in the calendar that we published we don't mention this date and we don't mention the beginning because we do not feel that this is an issue that needs to be addressed to co-workers and others but it is important that you do understand that there's nothing wrong with the Jewish numbering of the year there's nothing wrong with the idea that in fact the specific numerals that came to be the basis of all later calculations occurred in the year 3760 BC the conjunction occurred in the sixth day of the week at the beginning of that seventh month and it was the 14th hour of the day reckoning from 6 p.m. the previous night or the 8th hour of the day reckoning for midnight exactly and that's what is used today what Mr. Haydwell was telling you is that there is a calculation that is known to the Jews to the Arabs and now to anyone in the educated world that goes back for many centuries in fact nearly two millennia in public literature that says it also that that same figure was known as early as 3760 BC at the end of this year 3761 to 3760 because the Jews count year one as the one that ended with this new moon which is the one that actually was originally used in 3760 and so the Jews have known this and the remarkable thing is that indeed we can determine the nature of the calendar well in advance and we can go back in history and unravel the story if you simply use the sixth calendar as we know it with whatever historic adjustment occurred after Jesus' time specifically in AD 256 I used to think it was earlier but I think that is now demonstrable in Jewish and Christian traditions where there was a postponement of the 13th month in the cycle apart from that we can determine for example that the Passover the 14th day of the first month occurred on a Saturday the 7th day of the week in other words Friday night Saturday in the year that Joshua crossed the Jordan which is required by the book of Joshua we can determine that in AD 31 the proper year for the crucifixion that indeed the Passover was a Wednesday by the Hebrew calendar that for that matter is also determined by the Babylonian calendar in the same year which essentially was the same calendar but regulated by the Babylonian so indeed it is remarkable that we can go back so that when this day is perceived to be the first day of the seventh month it is a very significant fact because in reality it was calculated and determined in advance as early as 3760 BC that's what it means that you can start there with the given information and come up with this date now, necessarily a month is either 29 or 30 days but the length of the moon from essentially conjunction to conjunction is 29 days and 12 hours and 44 minutes and 3 and a 3rd seconds so that you don't have to put that down we're not asking you to be in charge of the calendar but the point being it is not 29 or 30 it is something in between and for that very reason the conjunction will vary somewhat just because the length of the month is either less or more than the actual average length of the month the actual average length of the month which is a fraction over 29 and a half days and in a similar fashion of course the piece of trumpet begins with let's say our brethren in Tonga much earlier it's a conjunction in a sense was a little earlier than we may be celebrating it you have to realize the day is coming to us late and when

it gets to Samoa and Hawaii and parts of Alaska it's going to be very late but today began long ago by why? for our brethren in New Zealand and Tonga in Yacht and Guam Australia Manila the Philippines disease is OS so in that sense we live on a round Earth with a few of those problems and God of course intends that there should be basic unity as we are one family in that sense one church and we observe one day the actual conjunction may vary within that day depending on where we are on the Earth there's another interesting thing about this matter I want to point out why did the very first calculated new moon that is the basis of the Hebrew calendar in 3760 BC has the sixth day the eighth hour in the morning and zero point that is normally an hour is divided into a thousand and eighty points you don't have to worry why it's a thousand and eighty but that's the equivalent of the forty four minutes and three and a third seconds but this beginning new moon has zero points I thought once that's unusual so I picked one of these maps I don't know if anybody else has ever done it at least to my knowledge nobody has ever written it up I picked a map you know where you can see all the time zones the twenty four hour time zones and I said suppose we place the eighth hour from midnight or the fourteenth hour from the previous six p.m.

depends on how you want to reckon that I consider it from midnight that's the simple way astronomically deal with the problem since Roman days begin at midnight to date I said suppose this area around Jerusalem were what we would call the eighth hour in the morning then around Italy it would be the seventh hour in the morning then somewhere in Britain you would be in the sixth hour in the morning and then the fault occurred to me now that's unusual because if sunrise six a.m. roughly you see what I'm talking about in the Occupational Equinox sunrise before we have the daylight saving time and all these things would be approximately six p.m. or less now if sunrise on this first new moon were actually occurring as in the conjunction let us say is assigned to a time in a day in London or in Britain because there was no London then it is sunrise then you know where sun steps would be essentially where it is today at the international day line because by which we measure a day is in Britain and so what the Hebrew calendar has told us and apparently the Jews forgot about it because they didn't know what to do when they went east they didn't know where the Sabbath should begin and when they went west because they finally met somewhere but the Jews have never had a basic tradition of where a day really begins we have come to recognize that the birthright tribe of Britain reframes was not incorrect in wisely assigning Britain the six a.m.

and the middle of the Pacific to six p.m.

that is the Hebrew calendar's first injunction is predicated on the concept of simply a single day and a single hour and no plan the sixth day, the eighth hour with no variation, no plan no second, no minute and that would indicate that when that conjunction was assigned the day began on the other side of the globe in the middle of the Pacific roughly speaking around the area of Pellmouth, New Zealand and in fact it was six a.m. in the morning in the British Isles seven in the morning, roughly in Italy and it would have been eight in the Hebrew area that is the region of Palestine, Syria this means that the Hebrew calendar also has the concept within it of dividing the earth into the twenty-four hour dividing the earth into twenty-four one hour time zones these are said other now twelve hours in a day so this is an ancient idea we can be therefore secured in our view of where a day begins there is nothing to be objected to in the decision that was made in the last century to begin a day in the Pacific that is to reconfirm the implications of the Hebrew calendar now there is something unusual about this day Mr. Fowler mentioned this morning what all of you have heard about and read about before and the way he put it it triggered a thought in my mind in connection to this subject that I have just gone into so I will get to our direct subject to the piece of trumpets and the implications you should draw of that day and hour knows no man he is assessed in his day neither the angels and in one case he said here's a son but to follow he reserves the right of judgment to

make a decision of that moment when he will intervene in world affairs now this is the piece of trumpets that symbolizes the actual warning that is verbal as well as the actual event later revealed in the book of Revelation that will happen we've known for a long time that the piece of trumpets symbolized for the blowing of the shofar from the days of Moses when they came out of Egypt that the piece of trumpets in a sense represents a time in which the trumpet sounds as an advance warning now it's an advance because God sends his first in advance to make him know what will occur as the crisis of the cold begins to develop God into beings in world affairs and Jesus Christ is sent back to reestablish the government of God on earth and bring us peace then actually there will be the blowing there will be the sounds of the trumpet that will be heard 7 of them according to the book of Revelation each immediately preceding catastrophes that are listed beginning with Revelation Chapter 8 verse 7 the first four trumpets are all in Revelation 8 the next two on Revelation 9 and the seventh one is Revelation 11 you will find them and there we'll come to them later but you see when Jesus describes this he said of that day and hour no man now what is unusual about the pieces of I thought as I was reflecting on this day this morning you know what the month is established you know when the 14th is because you know when the month begins that's for Passover you know when the 15th and the 21st are for the days of Unleavened Bricks once you know where the Passover falls in the week you can determine Pentecost in advance you don't determine immediately the day of the month but you can determine exactly which day of the week it will be after which number it matters when you come to the day of atonement you know that it will be on the 10th day of the month once the month has been established you know what it is when it comes to the 15th and the 22nd of this coming piece of Tabernacle you will know there's only one festival that is unusual now today you may not realize this because we have a fixed calendar that we go by the Jews essentially fixed this calendar as a result of the decision that had to be made in AD 359 when the Romans did not allow any publication of the New Looms in the synagogues anymore so the Jews had to have a calendar determined in advance and not one based on observation which was characteristic of the Pharisees within a period after the Pharisees had gained control essentially the whole end of the calendar after the Pharisees lost it some short time after the death of Jesus Christ and His resurrection now when you go back to the days of Moses there's every indication in the days of Moses in the book of Exodus that when the community was all in one place they went by observing the New Looms not determining it specifically by the conjunction of the New Looms the conjunction is that point of absolute invisibility that sometimes you would see as the eclipse of the sun because you would have the New Moon completely dark between the earth and our sex the eclipse that occurs in the 15th of the month such as if the crucifixion would have been that is the 14th and 15th of that time period so that would be an eclipse of the moon which would have an eclipse of the sun only if it knew more like a day such as this now what is interesting is that in the Hebrew calendar you may have either 29 or 30 days once the fixed calendar became essential for Jews scattered all over the world for Christians that are scattered all over the world there would be no way for us to even select the message all the brethren around the world if we had to go by observation of the New Looms again so it would be no way but in the days of Moses there was no statement that it had to be either by calculation or observation in fact the Jews understood that both were formal solutions that could be used depending on the first instance when the nation was small and wandering as one body in the wilderness crossing the Jordan there would have been no problem Paul addressed this question because when the Pharisees introduced observations the New Looms became very important that's why Colossians 2.16 says let no man sit in judgment of you regarding such matters as what the law says about eating and drinking what God has revealed about Holy Days New Looms New Looms became important when Paul was writing to the book the book of Galate of Colossians and writing to the Colossians church because at that time the New Looms became very important it was based on observation not calculation for that period and gradually the Jews were

required by circumstances in the Roman Empire to go back to observation which had been used in earlier times after Moses days long after when the nation spread throughout the promised land and of course you had colonies going to different parts Solomon's ships went here and there there's every reason to believe that they had a fixed calendar at that time of the day but suppose you have a situation this happens only on the peace of trumpet when is that fixed the answer is suppose the month before which is Elul as we call it has 29 days as it now does we know automatically the next day is the peace of trumpet but as the Jews tell us in those days of the prophets when some of them were in charge after they came back to the Holy Land there are records between let's say the return under the Rubber Bell and the days of Ezra there are records when the month of Elul had 29 days and sometimes it had 30 days or to put it another term the peace of trumpet the first day of the seventh month is with observation the only festival that you could not be absolutely sure of when it would fall until it began to occur if you went by observation which is essentially one of the possible ways in which to determine the calendar we don't use it today because the Jews have officially said no and that is sufficient and there would be no way for us to even inform the brethren if any other form of determination of the calendar were used we don't have the world equipment today so that's what I call our technology to communicate with telephone or post to vast areas of the third world so we're doing it correctly today but if it were by observation when the 29th day of the month occurred you could not be sure whether the next day was in fact the 30th of Elul or the first of history it is the only festival where in a sense you would have to wait to the end of 29 days of that sixth month and discover either that the new moon is visible or is not visible now that is significant because what you heard this morning what Jesus himself had said many years ago is that this time of crisis is coming at a point in which the world as a whole does not know and even the details though they are laid out are not yet so precisely known to deter today as to enable us to determine the exact year by year course of events it is unique therefore Easter Comet is the only festival that should be so illustrative the reason is that it occurs on the first day of the new moon which in other words would either have been the day after day 29 or the day after day 1 depending on whether by observation the new moon was visible the evening after the 29th or only the evening after the 30th that I think is a significant matter when we reflect on it what it means is clear that that festival that we are celebrating today was meant to tell us that however close we would have come to it we always must be observant and watch events because it might happen sooner at the close of 29 days or later at the close of 30 days of the 6th month now of course you all are aware of some implications we are celebrating today the beginning of the 7th month in a certain sense we are saying we are looking back on 6 months of time each month in that sense being a symbol of the 6000 years that are to the left and the Feast of Trumpin in a sense opens up the events that lead immediately to the beginning of the next 1000 years of human experience now these are broadly speaking analyses just like the week is an analogy in which the 7th represents the 7th 1000 year period these autumn festivals you see all in one month we are associating these events as events that will begin to happen at the beginning of a period of time that will in fact introduce the millennia the church has had a general understanding now when I say the church has had we mean that when we look at the scripture the evidence however thorough it has been studied may be only partial we should keep our minds open but the implication from Daniel and Revelation is that there is a period essentially more than three and a half years in the crisis at the close 300 with a period in the day of the Lord that is somewhere within that three and a half years now quite commonly we have 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 get my thought tended to perceive that the time in which God intervenes in world affairs