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Reached by military helicopters through the air, can't be reached by bus or train.

If you've seen the roads, the only way to get there is by animal back.

But on the other hand, it is a similar area, as Mr. Ames will tell you, in the hills, the tin hills of Burma, where the work of God has gone so far, that we have dozens of people without really ever turning a finger, other than somebody receives a piece of literature and shares it with others.

God has a reason why we happen to be involved, not in some areas of the world, but in others.

He takes the weak of the world to confound the mighty.

He hasn't called the main Burmese, he hasn't called certainly the Thai as a people, but we are working interestingly with the hill people in these areas, either through the king of Thailand or just through our literature.

We have the church only in Burma, we have no, there's no such influence in Thailand.

This is an unusual situation, but our impact in this area is certainly going to be known.

And God is laying foundations not just for today, but for the world tomorrow.

Anyway, it is very nice to know that there are individuals who respect in this sense what we are doing, and it's a contrast, of course, to some things that are published in this country about the work that Jesus mentioned, of course, that the Prophet is often without honor in his own country, where we might not be known by contrast in other areas of the world such as this, we really are, and there is no objection.

There has recently appeared an article, I presume somewhat derogatory, as articles like to be, about the work or some aspect or personality of the work in a magazine called Penthouse.

Now, I would like to say a word, not about Penthouse, but about just the practice of reading derogatory statements.

I think that we do have individuals who like to know what other people are saying about us to the point that they would like to know the gossip that they haven't yet heard.

It is probably wiser to recognize that there are some magazines where we have had very positive contacts with, and I believe that the two installments in the month of April in Christianity today, which is somewhat different from Penthouse, there will be two articles which I can recommend, because the man himself was allowed, that is, he asked, and we granted him permission.

I talked with him, Dr. Meredith talked with him, Raymond McNair talked with him, and most certainly he spent a great deal of time with Dr. Cune, Mr. Ted Armstrong, and others in the Hall of Administration.

And there are articles that I think I could, at this moment in advance of seeing it, recommend on the basis that at least you have a solid idea of what writers who are acknowledged, professional writers in the world of theology, think of us as distinct from scandal sheets that are not worthy of our interest and indulgence.

I hope we take note of some thoughts like that when these things come out.

Much of the work that we do in the office throughout the day and off campus to caution myself in particular, Mr. Ames handles other matters on behalf of the local church administration also.

Mr. Rice has his business hours mostly as dealing with what we call people problems rather than administration.

And I would like to address today a question to all of us as to why we have the problems we have with ourselves as individuals.

What is the nature and what is the cause and what is the solution of what we call personal and interpersonal relationships? And this is important because we are approaching the Passover season, and it is very difficult to perceive people being in the kind of attitude they should with all the problems that there are.

Now, I do know that some of you apparently have no personal problems with yourself, only with other people, right? Happily, some of you don't have the latter and are working on your own, and the only reason I want you to stay here so you can help the others who haven't reached that point.

But without any question, we have a great many difficulties that we need to look at with greater care.

Now, if what I say happens to reflect on you, it is absolutely unintentional, except as I have learned about it, or I don't know about it, but it happens to be your problem too.

There's no intention to indicate who's who.

I certainly have no reason to even mention names, but it's probable that if you were to read the book of Proverbs on the one hand, that you would think Solomon were writing about you on occasion.

So if there is any similarity between the living and the sinner, it is unintentional.

But it's just a reality. We just have to bear these things in mind.

I would like to be able to open in a sense your life to you, to enable you to see yourself.

And some of you, of course, will immediately see other people's problems in this manner, and hopefully we'll be able to resolve many of the difficulties that we have.

In Genesis, to link up both Old and New Testaments, chapter 17, verse 1, we are told that God asked Abraham to walk before him and to be perfect.

Jesus, in Matthew chapter 5, the last verse, said, Be you perfect as your Father who is in heaven is perfect.

So it is important to note that what Abraham was called to do, what Jesus called Christians to do, do not constitute separate religions, not Judaism versus Christianity.

They constitute, in fact, the same truth, which is that man was put on earth to develop the character of God, to be perfect as God is.

Jesus adding the thought that our perfection is not merely walking before God as an individual.

Our perfection is patterned after the example of God himself, whose mind is revealed in the Bible.

And so we are asked to be as the Father himself in heaven is.

Now by analogy, then, we should assume, without any further question, that children should imitate their parents as parents imitate Jesus Christ, who set an example in the flesh of what God the Father is like.

In terms of how he dealt with problems, in terms of how he looked at problems.

One of the great difficulties is that we use other people as an example without comparing that example with the Bible.

The important and most important thing is not that you join the church because you liked our social fellowship.

We were learning in 1972, in 1973, I was amazed at the number of sermons given by those who have left the fellowship of the Church of God, who said that the reason they came among us is that they saw that there was something among us that wasn't to be found anywhere else, and they liked that social fellowship so well they sat down in our midst and enjoyed it.

And they misconstrued that for repentance, belief in Jesus Christ, who paid the penalty for sin, and submitting to him as the head of the church.

We can reflect on this.

We have had many who appreciated the spirit with which the program has gone out, the openness with which we explain portions of the Bible, the example of brethren.

But we must recognize that it isn't merely the company of others that determines whether we are Christians.

I have quoted to you, not from a direct reading recently at all, but when there was a publication that came out, I guess it was in 1974, after many had left, small percentage, but many in numbers, sadly, some people wrote to the editor of this publication stating what, to me, was the source of the problem of many.

I will quote, at least in my words, as I remember it, I think it was a woman who wrote, she said, Now when I was a member of the, and then there was blank, blank, blank church, this is the, of course, Worldwide Church of God, she said, I tried.

Notice, I tried to do everything the church asked us and taught us.

And I felt condemned.

It just seemed that everything that I was asked to do seemed a burden.

And now that I know the truth about the law, that we don't have to keep it, and since I've left them, I feel so free that I can now be myself.

I want you to think about this.

You see the problem? Here were people who were trying to do it in their own strength.

People who had no arguments initially against the truth.

That is, there was no hostility in terms of arguments, and they sat down in our midst.

They were among us, but they were not of us because they had not come to the place of repentance, which means examining yourself, comparing yourself with what is in the Bible, deciding that you

have not measured up to it as you come to see it laid out in the Bible, asking God to forgive you through Jesus Christ of the mistakes that have been made, the sins, the oversights, the acts of commission, the areas of failure that's omitted, that should have been done, to ask God to make something new of you that you're not what you were before, that you want to be something different.

You want to be like God, not like you were in those areas where, indeed, you have seen yourself quite different from the way God would think and act and speak.

Then you ask Him for His Spirit, which He has promised to those who obey.

Now, you see, the problem here is that there were people, apparently, who might have regretted, I didn't say repented, I said regretted some things they did, but very few.

What they were really most pleased with was the nice fellowship, and they were happy, perhaps, to change a few things to conform to the fellowship of the Church of God, so they now fit in our midst.

That is, maybe they wrestled with smoking, maybe they didn't have it as a problem.

And a few things they might have worked on, and beyond that, they were sorry, they regretted a few things, but they were really happy because most of you are nice people to use this simple term.

In other words, they couldn't find as large and as interesting a group of people who aren't back-fighting anywhere else, and so it was a pleasure to be here.

Now, if you think I'm talking about other people only, just keep listening.

But they never came to the place where they listened to the advice and examined to see whether their attitude conformed to the example of Jesus, the prophets, the apostles, and the teachings of the Bible anywhere.

They never came to the place where they had to wrestle with themselves and were, in a sense, set into a spiritual spin.

Now, I'm using that as an analogy for a reason that I'll explain in a moment, where they suddenly discovered how much they didn't understand and how much they needed to correct.

As Mr. Armstrong would have said long ago, that when you begin to look at the Bible and see yourself and begin to think about these things as distinct from merely enjoying fellowship, going to musicals and dances and sports and the Bible study and Sabbath services, inviting somebody over for dinner and going over there for dinner, when people get their minds in the Bible, their minds are suddenly sent spinning by contrast to the stability they had before in ignorance, because suddenly they see how much has been an error that they have taken for granted.

In reality, most people who left never went through that experience, because the Bible wasn't that important where they had to unlearn.

And that's the beginning of being begotten of God, that is to begin to unlearn and to submit and to acknowledge that you've been in error both in practice and in thought and indeed.

I use the analogy of spinning because science has found that before an egg can be impregnated, the sperm set the egg to spinning.

And each of the sperms try to enter and at some point in time, one makes it.

And in reality, when we begin to wonder and doubt, will have I taken this for granted, have I taken that for granted? How come I came to believe this? What did my parents teach me? Well, I learned this in school and is that what's in the Bible? Until you go through a period where you think you're mixed up.

You probably haven't, and I'm not necessarily talking to people reared in the congregation throughout their lives.

I'm especially talking to people who come from the outside, or come from church homes where Christianity has revealed in the Bible as of recent origin.

Here, there are too many who have not been interested in examining the Word of God.

They have just accepted fellowship, they accepted baptism, they accepted repentance and confused it with regret.

Worldly sorrow works death.

Repentance means you turn around and do something different that you never did before.

David is an example of what repentance is.

He sinned without an inquiry at all.

But he changed.

He had to acknowledge and he gave great occasion for the enemies of the Lord to use his example against the truth of God.

And God had to have that written.

That's David's example. It's all there.

But repentance in David's case was acknowledging that he was wrong and not doing that again.

Unfortunately, the proof for those who don't sin like that, the proof of whether they are forgiving, really depends on whether they like to ask more and more.

How did David do that? Who else was involved? Or have you heard? And there are many who would have wanted to know a lot more than is even in the Scripture.

That's like it is today.

And many who are of that nature who are seeking to publish things against the Word are of that nature and that reflects their attitude.

For those who have been reared, as some of you have, most of your lives in the church as young people, you may not have so many doctrinal problems like individuals who have been misinformed, misinstructed, mistaught, who come to the truth of God.

But you will have to face up to whether your attitude, that's the heart and core of the problem, whether your attitude reflects what is in the Bible.

You know, I can say that sometimes we ask our children a simple question.

Now, we notice attitudes. That's very important.

Now, the Scripture says honor your parents.

It says you shall not bear false witness.

What we really have to do if you've been taught the truth doctrinally in many areas is, however, to reflect very carefully on whether you really think you're honoring or you know you're not and are only kidding yourself.

Whether you really bear true witness or whether you hide or cover up.

Now, there are a lot of people who have hidden their problems for years.

And we have one explosion after another in the life of individuals or families.

Usually, the reason it comes out as an explosion is the fact that the individuals involved either are totally blind to their problem, which is rare, or in fact knew there was a problem but were afraid to face it.

And being afraid to face it, you covered up.

You gave a public image that everything was fine.

But privately, it's something else.

Now, we have, of course, many of you who know that there are people who have problems of our congregation or other congregations, doesn't matter.

And interestingly, the usual thing is that as ministers, we learn about their problems from you.

And as Mr. Tkach has quoted to me, the first question normally is, but did you talk to them about it? No, I'm only talking to you.

If you want to help somebody who is making a clear mistake or a sin, you go to that person.

And you discuss that person's problem with him in private, not to his wife or her husband or children or parents who are not directly involved.

Now, that's an area in which probably many who may not have their own personal problems to any great extent fail.

I don't say all because I think some of you have helped others.

But very often, unfortunately, it is expected that the minister will go to the individual who has a problem and not someone else who has seen and can solve it at the level at which we are as human beings.

That's where it ought to be solved.

Then if it can't be solved, maybe you and your wife ought to go.

And ultimately, perhaps it belongs at the level of the ministry.

But many of our difficulties come from the fact that we don't even face up to those things that are seen among ourselves.

Now, when we look at people with problems, we usually find, and if I'm quoting somebody, it's because it happened to be a good expression.

I don't mean to quote you, and nobody else knows who you may be if it happens to be your words.

And maybe these are words only from other congregations that I have heard.

Many people, especially in marriage, as distinct from business, child rearing, but in marriage, I think this is a classic illustration.

Well, I don't believe he could ever change.

Or I don't believe she will ever change.

She's just like that.

Now, supposious or supposious, what's the problem right there? It's in the attitude of the person who thinks the other can't change.

That's where part, if not half, of the problem exists.

When you are convinced that the other cannot change, you have measurably shortened God's capacity to work through you in terms of your attitude that may indeed be the cause of the other person's problem.

Mr. Armstrong long ago, many others have said in the church that if two people have problems with each other, the first area that each one must work on is himself or herself and not the other person.

That each one must individually seek to change himself or herself and not say that it is the other person who must change first, then I will.

Now, we hear this.

We say, well, that's logical.

So when is she going to change, you know? Or when is he going to change? And somehow, within a second, our mind is back in the same rut.

Or as someone said not long ago, well, if she will ever change, it would take a miracle.

Yes, it probably would.

But that's what God is here for.

Now, the person who believes that the other individual cannot change unless it takes a miracle is probably doubting God's capacity, though probably the assumption would be it's the person who's at fault and is out of contact with God.

But you really are doubting God's capacity, whether you know it or not.

Therefore, the issue of faith is involved.

So I would ask the question, if you think that your wife can't change unless it takes a miracle, and your wife does feel that there are problems with you, what about you? Can you change? And the answer in this particular instance was, well, I'm just like that.

That's probably true.

That ought you to be.

Now, this is a conversation we have. This is not made up.

But I just can't take her any longer. That's probably true. The way you are, you can't.

And the way she is, I could hardly blame you.

So let's begin to solve the problem. But when you each say, well, it would take a miracle to change me, that's exactly what's required.

I think we're kidding ourselves when we just let these things ride by.

Some people don't provide the same kind of verbal grist that I can use here, because this particular instance was, I thought, very effectively expressed.

And I think it says itself more readily than many a conversation which we have had, because sometimes there are people who look at it this way who are not really accusing each other.

And I've told you about people who are accusing and can only see the evil that other people are doing.

And sometimes we don't have people who blame the other, we just have people who really are short of faith in God to change the individual.

If you live with a woman who's nagging, the fastest way to solve the problem, apart from leaving, is to ask God to give you more capacity to absorb the problem.

And ask Him, in the meantime, if you wouldn't mind working elsewhere too and solving it, but at least give you the capacity to wrestle with this problem like Jacob had to wrestle.

And the other person, and usually both people do come to us about it, it's not just one, we're not dealing with outsiders.

God doesn't ask you to live with an outsider who has no contact with God.

Do you understand that? One of the teachings of the church is that you are not asked to live at war with your mate, just because the mate's an unconverted person and you're married to him or her.

You're asked to live at peace.

And since you're likely living at war in instances like that, and God is not changing those parts if He hasn't called them, why God asks you perhaps better just to terminate it and you are free to do so, because initially the law forbids you even to live with someone like that, but Paul allows it.

But this is quite different from two people who are in the congregation, who sit among us, who come to us with their problems.

See, that's the majority.

The majority of problems don't involve the unconverted and converted.

They involve only those who should have been converted.

The issue is whether we're willing to let God perform what is inevitably a miracle.

And when you decide that it's going to take that and it would take a miracle, you're really saying you don't want it to happen.

That's what you're saying, whether you know it or not.

Then you're going to be just like you are, and it is akin to stubbornness.

It's akin to saying, I'm not going to let God do through me what He can do.

And therefore the inevitable question is, had you become begotten of God and are you now in a state of hostility that will lead to an abortion in advance of the proper time of birth, or are you dealing with the question of a person who hasn't even seen what it means to repent and to break down and to submit to God? Could be either.

Probably the majority is the last.

Sometimes it is the other, and the other is a very sad and dangerous situation.

It's one thing for those who were among us, but who were not of us to leave.

It's a greater tragedy for those who have known and tasted, who have rebelled and left, and have nothing but the smell of spiritual death around them till the third resurrection.

Now we have situations that involve business, indebtedness, alcohol, rearing of children, divorce proceedings, child custody, going to courts.

These are all problems that exist in the work.

In the church, I could say.

Sad things in dealing with business matters is how often we have to advise responsible people in the church to do business with responsible people in the world and not irresponsible people in the church.

This is a reality.

I deal with it by individuals whom we have to talk to right in this congregation.

Who find that sometimes it's easier to employ an outsider than one of our own.

Now what we really are saying then is that there are a remarkable number of people who are not responsible, both as employees or employers.

And I think we should examine what is our attitude that we have to have this kind of image of irresponsibility.

In the first place, maybe you have a business problem.

Maybe you don't know how to handle money.

Well then the answer is you need to get advice of somebody who does whether in or out of the church may not be important at this point, depending on the problem.

But for you who may not know how to handle finances to get involved with someone else and let the other person in the church hold the sack is not, so to speak, that's not the way we should conduct ourselves.

When we owe money to outsiders or brethren, it is important that we make the kind of arrangements we can to resolve indebtednesses, especially when we have contractual arrangements in business.

Talk to the person who's involved.

Explain what your problem is if you have one.

I know of people who have come to us to help solve their problems and they have worked on them and resolved them, but there are others who are in fact financial deadbeats.

And they don't come for advice.

They don't come for guidance.

I had to deal with the man years ago who was a very able person, but he had one fatal flaw in handling his business.

It had nothing to do with attitude and nothing to do with character. It was just a bit of common sense he didn't have.

He was tidying on his gross income in business and he was just going in the hole and going to go broke.

So all he did was show me his books and I explained to him when as soon as I saw it, I didn't take me more than a minute to realize what his problem was.

He was paying tithes on what he had no reason to.

He should have paid tithes on the adjusted gross income after the expenses and then he was doing well.

It was a little thing, but you see the fact remains that that man was of a right attitude.

He just didn't see this small thing. He was being overly generous, lack of wisdom, but it had nothing to do with attitude.

But when people are deadbeats and don't share a responsibility, don't go to the person to whom they owe the money to try to work it out.

There is something that is fundamentally wrong.

And this could be at any level. I mean, this is a minor problem compared to the marital ones, but it does exist.

When you work for somebody else, it's very important.

I know people in the world who would never let themselves get into a state of bankruptcy.

I know a man who's been a travel agent for years. I've known him for a quarter of a century now.

He happened to have been in business with somebody who took the money that people were paying him and instead of sending it to the airlines, he was pocketing it and ran off with tens of thousands of dollars and let the other man hold the sack.

The man who held the sack had the choice of either bankruptcy or spending the rest of his life paying off that debt because he did not properly evaluate the other person.

That man is to this day working.

He has paid his debts, which really were the other person's debt.

He chose to go the hard way and he's a very responsible individual.

He's a musician as well.

And I have to admire a person who does that and doesn't take the easy way and doesn't have any sense of conversion as we understand it.

And then to have people who presumably are, this is a very sad situation that needs examination.

Are we really interested in correcting it? If our attitudes are right, we will be.

If we find difficulty in working for the boss, maybe the boss is part of the problem. Maybe you are part of the problem.

If you're the boss and you have difficulty with some of your employees, maybe you're part of the problem as well as the employee.

Try to sit down and evaluate it and if you need some third party, that's perfectly all right. Ask somebody.

If you're big enough minded to do it, you have any problem. If the third party can see where the problem is, you can work on it.

But we too often don't want to face up to the need of change.

We don't want to acknowledge that that's not the way to do it in dealing with other people.

Now some people are far more sensitive than others. I am normally a little more thick skin than some.

I know that some are very sensitive. Others are so thick skin that, you know, practically nothing penetrates.

You have to examine yourself. Now maybe because you can take it, you think others can take it.

But you need to be concerned for the needs of the other party. How you criticize, how you advise, how you put pressure on others is very important because there are some people who need it and others who can be broken by it.

So we're dealing not just with the questions of sin, we're dealing with the question of how not to offend, how not to hurt.

A perfect man, and Jesus asks us to be perfect, is one who offends not in either deed or word.

And there probably isn't any of us who has been able to achieve perfection in either case.

We inevitably offend somewhere in deed or word.

And this is very important. We have school teachers here. I see Miss Johnson is here.

So since I know nothing about any problems, I will just illustrate some of your teachers.

You know, it isn't easy in being a teacher to deal with every single individual on the basis of everybody's, you know, private needs.

I've, you know, taught various subjects for years and you can be pretty strong when some student doesn't measure up and you can be that way to another one. It can do good for some and it can, let's say, really hurt others who need another approach.

One has to be careful, same as with parents and children.

That you can say some things to some children and you need to add special discipline.

And in others, you'll find that they respond readily.

Some are more submissive than others. Some are more self-will.

One of the great difficulties we have today is the inevitable problem of divorce and the problem, of course, of going to court about it.

The tragedy is that too many do not seek the ministry and seek reconciliation to the point where at least if a court decision is necessary, you can jointly appeal to the court for a decision without recrimination before the court, without suit and countersuit, without getting too lawyer.

The church is, it seems, being abandoned as a source of responsibility both because sometimes the ministry doesn't want to get involved with some hard-headed people.

And Paul says very plainly, he says, how dare you go to court to settle your problems.

Now, we may have to go to court to have the final decision, but it would be a lot better to seek some kind of reconciliation prior to presenting a final petition in court.

But we have individuals who have gone so far that others are so totally alienated that there is no way of reconciliation.

And you really have to ask yourselves, how can people sin as far as some people go and actually have the Spirit of God? Well, it's possible, David did, but there's going to have to be repentance.

And there's going to be a block on that person's life and his example in the church, or her example in the church.

People are so hurt and offended.

I have to ask myself when people are so offended that there is clear attitude problem showing itself.

The righteous are not offended.

Are we big enough to forgive and at the same time have wisdom not to be taken in again? There are some people who have a lot to learn in terms of how to deal with others.

To a great extent, one's own attitude and how you come across to the other, you may not see.

And the worst thing, of course, is that most people with attitude problems don't want to hear what they're like.

That's the difficulty.

They want to stay that way, or they feel that I'm that way because it's always somebody else who's really the basis for it.

We have to learn what Christ expects of us.

I think it is time we examine those chapters in the Bible that define what our conduct is to be in terms of our own feelings toward another.

This is probably the biggest area in which we fall short.

There was a time, as you know, most of our problems seemed to be from the outside.

We had diseases, and as parents we had problems, children, the verses, hospitals, verses.

But the more we had these problems from the outside, the more we got our minds off our internal relationships.

That is, we had our minds so occupied with the opposition from without that somehow we could overlook the problems that were within.

The mate seemed so much less of a difficulty in contrast to the problem elsewhere.

The woman who had to support her unemployed husband with encouragement didn't have the time to name.

But now that he's got a steady job on unemployment, you know, there's always now the opportunity to find Paul.

He with her and she with him, and you know, this kind of thing goes on.

Now that we have medical science, God is much further away than he used to be because there are so many other ways now, other than faith, that you can go because men have learned so much more, or a prime.

We have far fewer school problems in terms of the administration because the school has so many problems already, they don't want more.

And as the pressures from the outside percentage wise decline, which is true, we have it easier in all of these areas.

There is far more consciousness of health and nutrition and natural childbirth than there used to be, far more cooperation because of the presence of the Jewish community with the holy days, school, far more opportunities to have government funds for unemployment that are falling back on the church.

But the more the pressure from the outside is removed, the more the pressure builds up within.

That is, the more we see the internal problems between each other, we find out that our bigger problems suddenly seem to be a monest.

And then there are always those things that some people allow themselves or some people allow others to do.

And we begin to hear about what people permit themselves.

This is a time where we allow things that we never allowed internally before.

Or some things where we allow what we once did and make them.

Now people can do what they please, it seems, and they do what they please anyway, whether it's permitted or not.

On birthdays, to a great extent on how to keep the Sabbath, how to handle your finances.

For that matter, how to handle your marital problems.

We have adultery far more often than we should.

But it may not be any greater than it used to be because that's an ongoing human problem.

But now it seems it's one of the things that, you know, we can understand adultery because we've always been able to forgive and override it.

The problem is when it's permitted and the ministers sometimes allow it.

Before action is taken and people have been damaged.

Instead of when it is found that action is taken.

We have a situation that we want to make a claim.

The devil tried to stop this work through external pressure on the individual and the church for years and the church group.

And the more the pressure, the more the church grew.

And the devil was smart.

And he decided that the best thing then is to pull off the pressure and see if it comes apart because there's no external pressure that makes the thing hold together.

You take the pressure off family responsibilities, child rearing decays, husband-wife relationships decay.

And we are in a state today where there is far less rapport between many individuals.

That is where the attitudes that are reflected in how you observe the Sabbath, the attitudes that are reflected in the kind of social dancing and music, the attitudes that are reflected in employee-employer relationships, in the use of drugs and alcohol, in sex parties, call it for what it is.

It doesn't have to be in our congregation, but it can be.

And that these things go on to the point that people see the problems that are inside the church because they don't see all the problems outside.

They aren't as many outside.

And the devil has indeed pulled some pressures away just to find out whether indeed you would come apart within.

And so if iniquity abounds, it is inevitable that the love of many, not all, will wax cold.

Now Jesus says this very plainly in Matthew 24, verse 12, that iniquity shall abound, the love of many shall wax cold.

How can an employer who has nothing but problems with church members and employees feel the same way? Well, he can if he is big enough to forgive, to be merciful, to be wise and not get stung again.

He will also have the problem of his love waxing cold.

Husbands and wives have the same problem. Employees toward employers, ministers toward each other, laymen toward the ministry, the ministry toward laymen, it doesn't really matter.

I don't care what the relationship, children and parents, the more we find that others do things that don't measure up to the Bible, the more upset we can be if nothing is done about it.

This is important.

You see, the more we allow, shall I say, birthday parties on the campus, on the Sabbath evening and other kinds of parties, the more we have individuals who allow themselves the opportunity to take drugs, drugs and alcohol, alcohol, get pregnant, get raped, and then take the next step. Pregnancy is terminated.

The more we allow ourselves these things, the more you really wonder what is going on.

And that is what the devil wants you to think, to the point where your love wax is cold and you don't have the same rapport with the other person.

This is taking place. It affects me because I know it's happening. These things come to us.

Now, what I do with that is my responsibility.

Can I still love and extend my concern for someone who has terminated pregnancy, someone who's committed adultery with someone else, someone who encourages other people to do these things and to pass drugs? One has to learn when the individual did it in ignorance, caught up in his or her own emotional instability, and when it is intentional, and when it's intentional, one has to crack down, and that's where too often there's failure.

Now, you're going to have to look at yourself, and since most of you do not have the problems, and the minority do, the biggest problem, of course, is what your attitude is going to be.

Can you still love the other person? If Jesus asks us to love our enemies, how much more should we be willing to love our brethren? How much more should we be willing to love our brethren? And if our brethren make mistakes, as well as our enemies, are we willing to forgive? But are we also willing for the brethren to instruct and to help a person not to sin again like that? Because that's where the breakdown is.

We have a responsibility then as individuals to ask ourselves whether we're involved in the problem or whether we're emotionally being disturbed by problems.

You see, they're both situations.

We have to be very careful in the latter case that if other people's problems well up that they don't cause our love to wax cold, because you see going into the same 24th chapter of Matthew just a little before, it says there's coming a time when there will be renewed affliction for reasons of religion.

And verse 10 says, at this time many shall be united in stand as one.

It says at that very point, after the pressure has been removed little by little, and when the love of many waxes cold because of the permissiveness of others, then many shall be offended.

The devil knows that, and shall betray one another and hate one another.

When there is a lack of love, there is a lack of trust.

When there is a lack of trust, there is the possibility of betrayal.

When there is the possibility of betrayal, there can be no doubt that there is hate.

We are at a state in 1977 when we do not yet know just how long it shall be before great religious pressures occur.

We've had a very interesting religious explosion in Washington DC internally within a distinct religious environment, the Muslim environment.

What's going to happen when we have the Catholics and the Dutch Reformed Churches coming to clash with one another in South Africa, the various churches in Rhodesia, the problems in Northern Ireland, the ultimate controversy of Christian gunmen and Muslims in the Middle East, the controversy between the religious groups in Western Europe and the non-religious in Eastern Europe, some place, somewhere along the line, there is going to be a catalyst that has not yet shown itself.

But when it does, when the only way to preserve Western civilization is to conform to a religion, then indeed, what do you think would happen when there is no love between a husband and wife, children and parents, one brother and another, or friends, employees and employers? When to survive, you have to conform.

Would you protect the other person? Because when love waxes cold in you, even if you obey, much less if you don't, you're not very likely to have the zeal and the faith and the confidence that it takes to stand up under this kind of pressure and the devil knows it.

Now as the Passover season approaches, it is very important that we examine ourselves in terms of what we think of others, what we allow ourselves, whether we really help others to overcome their problems when we see it or only gossip about them or report it to the ministry, which is not always wrong if you can't have any way of helping the other person.

We must examine our animosities.

We need to ask for the kind of forgiveness and to get our minds, even in the areas of doctrine where there is animosity toward Herbert Armstrong or Garner Ted Armstrong or the ministry or what.

It doesn't matter because people get so close to their little hobby and they think it isn't being looked into and maybe it isn't being looked into, maybe it isn't that important, and maybe it is and it has not been seen for its importance, but in any case, your attitude is the most important thing and after all, the time is coming when a lot of people in the world tomorrow are going to have a chance to let their light shine even if it wasn't seen today.

But people who want to see their light shine because they like their light will soon see it go out.

If the truth has been suppressed through history somewhere along the line, through mismanagement in the church, God's going to use the people to whom He revealed it to make it known and not those who stood in the way.

That's exactly why this church is where it is in contrast to a body of people before who acknowledged the truth but did nothing about it or acknowledged the truth and tried to hide it.

God stepped in and had to raise up a whole new work to finish because the other was dead spiritually at the top.

We cannot compromise with sin.

There will be differences in how we view matters.

Some will not quite understand it as others and one of the functions of the ministry is to bring us all to unity.

Sometimes the church must speak where something is not clear.

And then we must walk arm in arm.

I hope that we take note of the importance of what our attitudes do to us and if there is one thing that will enable us to be perfect as God in heaven is perfect.

It is this that our attitudes are perfect.

The knowledge is short because we only understand in limited fashion today.

Our understanding of prophecy is only an obscure view of history in the future.

It is not what we know or how much we intellectually accumulate or how righteous we think we are.

It is the issue of attitude toward every other person, those with whom we agree and those with whom we don't, whether in or out of the church.

One has to accept somebody else's philosophy, even if that person seems to be a member.

Just take heed that you examine yourself in terms of the biblical account because we are all going to stand before the judgment seat of Christ.

Now we must learn in this matter of attitude that we don't be permissive on the one hand and we don't become offended on the other.

We've had individuals who left, who were permissive and individuals who left because they thought the church that remained was still too permissive and they became offended.

Jesus Christ addressed this question and I hope that prior to the Passover service, many of you will have a chance to examine what Christ said and the attitude that is reflected in the several chapters 14-17 of John's account of the Gospel and see to what extent you measure up in your mind and in your dealings with other people in the way that Christ's mind measured up to this responsibility.

You know, we often have it read to us and we probably absorb it for a few minutes as it's being read and it's over, then we begin to do the same thing we did before.

There is only one way to secure the spiritual safety and preservation of God's people and that is that we learn to exercise control over ourselves through the power of the Spirit of God.

We cannot do these things in our own strength but with our strength through the Spirit of God.